





Complete

The American Friend

CHARLES O. NEWLIN
PLAINFIELD, N.J.

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A WINTER VIEW IN CALIFORNIA—GREEN HOTEL, PASADENA (SEE "THE CALIFORNIA FIELD," PAGE 7.)

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Young Peoples Society of Christian Endeavor

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIRST MONTH 15, 1911.

GREAT LIVES: I, ABRAHAM.

(This series was selected by leading ministers and laymen on the way to the St. Paul Convention.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 9th. Faithful Abraham. Gal. 3: 6-9.

Third-day. The pilgrim. Heb. 11: 8-10.

Fourth-day. The peacemaker. Gen. 13: 7-18.

Fifth-day. The friend of God. Jas. 2: 21-24.

Sixth-day. The man of prayer. Gen. 18: 23-33.

Seventh-day. The martyr-heart. Gen. 22: 1-14.

Mention other lessons from Abraham's life.

What do you most admire in Abraham's character?

What advantages have we over Abraham?

Abraham was an idealist. In youth he received a vision of what his life might become, and steadfastly following the gleam, he broke away from the things that held him, and made his mark upon the history of the world. Youth is the time of visions, dreams and ideals. It is better to aim high, and fall short, than to aim low, and hit the mark every time. "Hitch your wagon to a star," says the New England sage. It is better to aim at a star, and land on the ridge-pole of the barn, than to aim at the ridge-pole, and land in the dirt of the barn yard. Anyone if he gets near enough can hit the side of a house with a blunderbuss; only the trained eye, steady nerve, and strong muscle can send the arrow to the center of the distant bull's eye. Abraham aimed high. He estimated his life in terms of stars, and sands of the sea, all families of the earth were to be the better for his living. These early visions were the main springs of his great life. He was one of the world's first idealists.

* * *

Abraham dared to trust God:

1. In the choice of a life mission. Gen. 12: 4.
2. In the method of working out that mission in life. Gen. 15: 12-21.
3. In the brotherliness and unselfishness of his life. Gen. 13: 8, 9; 18: 22-33.
4. In the hour of trial. Gen. 22: 1-14.

God consequently dared to trust Abraham and his descendants with the most precious gift of a divine revelation, and a salvation for all mankind.

* * *

Abraham stood the proof of his loyalty and faith (Gen. 22: 1) by the most implicit obedience. The process of proving is not easy or agreeable, but necessary. "Every piece tested in the factory" is the motto of the manufacturer of all kinds of machines from a watch to a motor car. Man is more than a machine. Shall he not be submitted to testing without whimpering, so that when the strains of constantly increasing burdens weigh upon him he will not sink beneath the load? Earth and time constitute the manufacturing plant where character is made and tested; heaven and eternity is where character will assume its greatest efficiency.

* * *

Abraham was a builder of altars. The setting up of family altars is a custom as old as Abraham. Its practice kept him near the fountain head of all his life. A campaign for the setting up of torn down family altars would help to restore to the Church of Christ a neces-

sary but oft neglected practice. Religion to be most efficient must find in the home its clearest expression. The altarless home is a home with the window that faces heaven closed and blinded.

* * *

Abraham set up his altars in times of prosperity, along the way when the wonderful promises showered upon him, and his hopes were high. (Note the setting of those at Shechem, Gen. 12: 6, 7; at Bethel, Gen. 12: 8; at Mamre, Gen. 13: 18). When the way was heavy and the pathway dark, he who was practiced in altar building, built another at Mt. Moriah (Gen. 22: 2, 9) and at its side the sun shone through the storm cloud, and Abraham saw God in a new and brighter glory than ever before. (Gen. 22: 11-18.)

Recall those records telling of Jesus' visits to the home in Bethany, and note that she who learned how to sit at Jesus' feet in the sunshine of life, (Luke 10: 39) knew how to find His feet in the darkness of sorrow (John 11: 32) and in gratitude poured out upon His feet her gift of love (John 12: 3).

* * *

Abraham was on intimate terms with God. He had speaking acquaintance with Him. He knew Him other than by hearsay. God was his friend, and what was more wonderful (say it reverently) Abraham was the friend of God. (Read the leading incidents of Abraham's life as recorded in Gen. 12-23, and note how many times he is found in worship, in communion with God, or with God's messengers.)

The old catechism said that man was created to glorify God. This is very indefinite. We ask how, and the answer comes, "Glorify God by making yourself fit to fellowship with Him, for of all His created universe man is singled out for this holy honor." When we trifle with life, and see its end only in what we wear, and eat and possess, when we become only a form for the exhibition of clothing, or a tag or label for prosperity, or when we see small minds and smaller hearts disguised by showy circumstances and hideous mental and spiritual squalor hidden in fine surroundings, let us pray to be shocked into a sense of man's divine dignity, made in the image of God, and intended to be the temple of the Holy Spirit.

"A sacred burden is this life ye bear;

Look on it, lift it, bear it solemnly.

Stand up and walk beneath it steadfastly.

Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

* * *

Abraham was cosmopolitan. This is the term Dr. George Matheson uses to define him. "He is a man seeking to make the world the recipient of his own blessing, eager to spend himself, to pour out all the treasures of his life for the good of humanity. He is the forerunner of that great missionary band which, whether in the sphere of religion or of culture have been the pioneers of a new era to lands that were outside the pale—the forerunner of Duff, of Livingstone, of Moffat, of Carey, of Stanley, of Nansen, of Sir John Franklin—of all in every age who have traveled and explored for the purpose of human development. Abraham is the man with the cosmopolitan spirit—the man who realizes the common rights of the human race, and seeks to secure them for the race. This will always be his proudest distinction, and his highest glory."

News in Brief

Arch Hoxsey in a Wright biplane broke the world's altitude record at Los Angeles, the 27th ult., by soaring more than two miles above ground, his barograph registering 11,474 feet.

The American Sugar Refining Co. has offered to pay \$100,000 to the government in lieu of the frauds which they have practiced on the custom officers, but the government officials refused, thinking they have evidence which will compel the refining company to return not less than one million dollars.

Awful tales are coming from Jerusalem concerning the attacks made by savage Bedouin tribesmen in the vilayet of Syria upon Christians and upon Turkish officers captured in battle. The most diabolical cruelties that the fanatical minds of the barbarous tribesmen can devise are being inflicted upon the captives.

High financing is not without its tragedies. Joseph G. Robin, the New York adventurer in finance, controlling director of the wrecked Northern Bank, and President of the temporarily crippled Washington Savings Bank, was arrested last week and brought to court; but in order to avoid the penalties of the law he attempted suicide by taking poison and is now in the hospital.

Notices

A meeting of the Friends' Educational Association, of Philadelphia, will be held at the Friends Select School, 140 N. 16th St., Philadelphia, on Seventh-day afternoon, at 2.30 o'clock, First month 21, 1911.

Program:

Address—"Problems of Mental Work," by Prof. Will S. Monroe, of Montclair State Normal School, N. J.

Prof. Monroe is an able and inspiring educator and is well known as a lecturer on educational problems. He is the author of a number of interesting and valuable books on psychology, education and travel. His published works include the "History of the Pestalozzian

(Continued on page 15.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIRST MONTH 5, 1911

No. 1

One of the Things We Must Learn To Do

Every Friend probably believes as I do, that our type of Christianity ought to spread in the earth. We do not talk now as much as Friends once did of "our peculiarities" and "our testimonies" and "our views," but we still believe very intensely that the Christ who revealed God to men in Galilee and who suffered for our sins in Jerusalem is today a living Christ, present by His spirit in our world of joy and sorrow, of light and dark, of good and evil, calling men from death to life, from sin to holiness, from the far country to the Father's house, and from selfishness to self-forgetful consecration; and we believe that this simple gospel of ours, spiritual in its message and freed from the complications of liturgy, ritual, sacraments and sacerdotalism, is good for the whole world.

But for some reason very few of the "whole world" are being reached and won by us. The figures of our annual census—figures which, in spite of the proverb, may possibly lie a little—indicate that we have made a net gain of less than 300 persons in our American membership during the past year. That is a gain of slightly over three-tenths of one per cent. It is better than nothing, of course, and we must not fly into notes of discouragement; but something different *ought* to happen. We at least ought to keep up our ratio with the other branches of the onward marching Protestant churches, which should mean an annual net addition of 2,000 members. Why do we miss the mark; why do we fail to make large gains?

There may be, no doubt, many answers to the question, but one answer above all others is pertinent. We are weak in what St. Paul considers the primary business of a church—we are weak in the function of *edifying*.

To "edify" means to construct, or build up, or build. Now, no other age in human history has ever known how to construct, or to build, as the people in our generation know how. There are almost no limits to modern skill at constructing. The Alps are riddled with tunnels; the Hudson has its amazing network of subways and underground railroads; all the great cities of the world have their thorough-

fares for rapid transit below the ground. Our buildings of steel and cement are higher than the pyramids; our flying-machines already go over the tops of snow mountains like a bird, and may next year cross oceans; our ships, as large as three mammoth hotels, cross the ocean, unload, load and recross in twelve days, and communicate with the shores all the way! Surely our engineers can *edify*! Their building work carries conviction—we let them have our money to use, and we trust our lives to their bridges, their tunnels, their ships and their skyscrapers, which run up above the dreams of the Babel-builders.

When we turn from the sphere of mechanics to spiritual edifying, all is different. The crowds watch the man in overalls as he guides his derrick, makes it swing the mighty girder just where he wants it, and then, with one hand, turns it as though it were a tiny toy. They all believe he can *edify*. In the same street is a meeting-house, perhaps, where the other sort of *edifying* is supposed to be done. But you soon discover that the children of the world are wiser than the children of light. The former take infinite pains to learn how to construct and build; the latter, to say the least, are awkward at the work of building the raw material of the world into the body of Jesus Christ, and they do not take infinite pains to learn how. Our eagerness to learn how to win men from sin and build them as lively stones into the spiritual building will not compare with the eagerness of the modern engineer to learn his art; our determination to discover the best methods of doing the pastoral work—the hand-to-hand, personal work—of our neighborhoods is far behind the determination of the graduate from the technical school; our zeal to find out how to use the Sunday school as a constructive spiritual agency looks weak when put by the side of the zeal of the men who have tunneled the rivers and mountains of our continent. The natural effect appears in lack of results and in feebleness of response. We do not command the faith of the crowd as the man in overalls does with his derrick. They go their way and do not fill our seats to hear of our Emmanuel-God. We must take more to heart St. Paul's great words: "Seek earnestly that ye may abound in edifying."

R. M. J.

Current Events and Comments

The American Friend for 1911

We greet our readers this New Year with a number of new features. More space will be devoted to current events; Charles M. Woodman takes the Christian Endeavor department, which will be enlarged, and the makeup of the paper will be somewhat changed. Through these innovations we hope to serve our readers better than ever before.

Rufus M. Jones will continue to contribute editorially, and the policy of the paper will remain unchanged. Other articles are yet to appear in the series on our schools and colleges. "Quakerism Beyond the Mississippi" will conclude the account of Oregon and Washington Friends, and embrace a series of articles on the history of Kansas Yearly Meeting. In these articles a wealth of new material will be published which now exists only in manuscript and inaccessible documents. While historical in nature, they are modern, and shed considerable light on the present situation in the Church. "The California Field" will be covered in a series of short, illustrated sketches by a special correspondent who is on the ground. Devotional and other wholesome articles ministering directly to spiritual growth will be given considerable space.

General discussion of current issues is provided for under the head "Some Views on Present-day Topics," and while we do not wish to encourage controversial contributions, we do welcome the candid discussion of living issues by those who entertain divergent views and express them charitably. We also welcome correspondence on any subject of general interest to Friends.

The Cost of Empire Building

An article on "Empire Building," by John W. Graham, in the current number of the *British Friend*, is well calculated to make thoughtful readers ask, "Who profits?" Since 1870 the British Empire has annexed or extended its protection over "5,000,000 of square miles and 88,000,000 people." But why?

"We went to Egypt to secure the bondholders who had speculated on the follies of the Khedive Ismail, and to guard the Suez Canal. We took the Soudan to secure Egypt; the South African territories offered gold and diamonds; Nigeria and East Africa could grow cotton; Burmah was taken lest France should get it, and the Siamese States are prospective mining districts. Broadly, trade, markets, account for the rest.

"They have cost us one great war and many small ones. Bloodshed accompanied their annexation, and they have provoked a certain feeling of envy in other countries. They account for the strain with Germany. They gird us

round with sensitive neighbors. Our soldiers have been slain by tens of thousands in acquiring them.

"Who profits, then, by these wars and these markets?" Certain of the wealthy class.

On the other hand, who pays the bills; who bears the increasing war tax and wastes their best manhood in this aggression? The common people, of course.

"Meantime the taxpayer is told that the honor of England is at stake, the prestige of the empire in danger, and that the enemy is a barbarian prince of unspeakable character and hostility to Christianity; so he has become responsible for paying the millions which have been absorbed by capitalists, in so far as they have not been destroyed. The wounded soldiers also come home with constitutions devastated by disease, have, probably, a pension, and join the pathetic army of the irregularly employed. Certain widows and orphans also contribute their gift to the empire; meantime Anglo-Jewish patriots have counted their profit by hundreds of thousands."

Should we Americans not pause before we vote appropriations to build more battleships and increase our standing army, and ask, "Is this our goal?"

Senatorial Contests

The Democrats are finding the road to power beset with difficulties. In at least three States where they captured the Legislature last fall, the senatorial contest is generating considerable heat. In certain respects these contests are similar. In each an old-line politician with an unsavory record, backed by a "machine" and "vested interests," is lined up against the popular candidate. In no instance did the machine candidate dare to come before his party convention, nor was his name mentioned during the campaign, but no sooner had his party won at the polls than he began a systematic effort to induce the members of the Legislature to vote for him.

In New York, Edwin M. Shepard is without doubt the people's candidate for the seat soon to be vacated by Senator Depew. During the past month, however, it became evident that William F. Sheehan, the political boss of Buffalo, was conspiring for the position, and last week he announced openly his candidacy. Men like Governor-elect Dix and Mayor Gaynor, New York, feel that he is a millstone about the neck of the party, but he will not subside.

In Ohio the Democrats were caught napping. The next day after election they found themselves unexpectedly in control of the Legislature, with no candidate for the United States Senate. Immediately nearly every prominent man in the party

became an aspirant. Through a process of elimination the contest has narrowed down to two or three possibilities. One is E. W. Hanley, a self-made business man, chairman of the State Democratic Committee, and for some years boss of the Dayton organization; and a second is Atlee Pomerene, who spent his boyhood on a farm, graduated from Princeton in 1884, and has since practiced law. At the last election he was chosen Lieutenant-Governor. The contest between the two has culminated in a series of joint debates in which neither has done credit to himself by indulging in bitter personalities. John R. McLean, owner of the Cincinnati *Enquirer*, is the third possibility, and his chances of election are improving as the other two candidates are losing public respect by their undignified behavior.

New Jersey's contest is a battle-royal between ex-Senator James Smith, Jr., and Governor-elect Woodrow Wilson, who has espoused the cause of James E. Martine, the regularly nominated candidate. Here the issue is clearly drawn between old political methods and ideals and revived Democracy. Smith is said to have a majority of the representatives on his side, but his candidacy is a breach of trust with his party, and his strength depends upon his former prestige. On the other hand, Wilson appeals to popular sentiment. No sooner had Smith announced his intentions than Wilson took the people into his confidence. If public sentiment is healthy, this move will undoubtedly be effective. The country at large is awaiting with interest the outcome, since Woodrow Wilson's political future depends in large measure upon it.

Young China Becoming Aggressive

Sentiment in favor of a constitutional government is growing rapidly in China. Four years ago the empress-dowager, who then ruled the country, issued a decree providing for a gradual transformation of the government into a constitutional and parliamentary system. The program covered ten years. At that time this seemed like a short period for such a radical revolution, but events in Turkey and Persia have since demonstrated that some Asiatics, at least, are capable of passing from an absolute to a limited monarchy in a few days; and these examples may account in a measure for what is now happening in Peking. In order to prepare the Chinese for representative government, assemblies with limited power were established in the several provinces, and not long ago a National Assembly was convened at Peking, all in accordance with the original program. These assemblies were intended as training schools from which the Imperial Parliament was to be made up in 1916. The provincial assemblies were composed of men with democratic ideas, and it was not surprising that they developed in a short time ultra-progressive tendencies. The National Assembly, however, composed chiefly of men nominated by the throne, and of high provincial authority, was counted on to check the zeal

of the provincial bodies. It so happened that the few members who were elected rapidly and unexpectedly gained the leadership in the assembly. This caused no little alarm in the emperor's political household or Grand Council, as it is called. The situation became especially acute last week, when the assembly asked that the Grand Counsellors be dismissed and a constitutional cabinet organized. This the throne promptly refused, and we are asking, what next?

Temperance Sentiment in Europe

In a recent speech in the French Senate on a proposed law for the regulation of the liquor trade, Premier Briand declared that alcoholism in France was a growing calamity. He even went so far as to say that "the very life of the nation is at stake." He announced that the government was determined to combat the evil. These are words of encouragement, since they come from one who knows whereof he speaks, although the measure which he was supporting is far from a prohibitory law. It provides for the gradual reduction in the number of drinking places to one for each 200 inhabitants. Limited restriction on the use of liquor, however, is better than no restriction at all. The German emperor's determination to curtail "drinking" in the army and navy has resulted in reducing beer consumption almost one half. England, also, has caught the spirit of reform, and the Lloyd-George measure, which became a law last year, considerably increased the tax on liquor, and is having the effect of reducing its consumption.

Debauching The Right of Franchise

Recent revelations of the wholesale buying and selling of votes in Adams County, Ohio, has brought to light conditions which are almost beyond belief. Never before in the history of the United States has such shamelessness been shown in political affairs. Out of a voting population of 6,000, 1,000 have been indicted, and several hundred have been fined and disfranchised for five years. In one township every voter has been disfranchised, and it is now a problem how the township government is to be carried on during the next half of a decade. It is thought by some that the entire number of fraud cases may reach 2,000, or one-third of the voting population of the county. It appears that a regular contract system was developed for delivering votes. Men would buy up groups of voters and then sell them in lots to the political party making the most favorable bid. If a contractor having seven votes succeeded in getting a bid of \$70, he would divide \$60 among the group and keep \$10 for his commission. Most of the men who have confessed—and there are about 400 in this class—have received an average of \$5 each.

The Boyhood of John Henry Douglas

EDITED BY MABEL H. DOUGLAS.

I was born in the State of Maine, in the town of Fairfield, on the 27th day of Eleventh month, 1832. My parents were godly people and members of the Friends Church. Their interest and care for their children were very great. My beloved mother said to me several times that she began to pray for me before I was born. She took me to church before I was six weeks old, and from that time to this I have never failed to worship in meeting with God's people, unless prevented by some providential hindrance.

My father's house was a home for ministers of the Gospel and others, and many were entertained. My mother was never happier than when the house was full to overflowing with God's people, so that in my youth I was continually under the influence of good people, and parental care prevented me from going into wrong company, for which I have been deeply grateful all my life.

But through a depraved moral nature, inherited from fallen Adam, and through the temptations of the devil I was lead into many sinful things and felt a great drawing away from God and His righteous law. But God in mercy visited me by His good Spirit, so that I was deeply convicted for sin. I felt condemned and knew that I was lost and undone forever. I tried hard to do better. I made many bargains with the Lord that if He would forgive me, I would be a better boy in the future—but all to no avail!

I heard an abundance of preaching every week and oftener, and was deeply impressed thereby. I was taught the awful consequences of sin and its eternal penalties. I was told that if I would obey the Spirit and live a pure and holy life, that Jesus Christ would save me at last by virtue of His atoning blood. I never heard of a *present* salvation through faith in Jesus Christ. I tried hard to live a Christian life, but knew no victory.

At the age of fourteen I had very strong and continued visitations of the Spirit calling me to confess Christ, sometimes even shaking the benches I occupied in meeting. I met with no encouragement to be faithful to this impression. I was advised to keep still and try the "fleece both wet and dry." They said I was undoubtedly a tenderly visited youth. At last Satan came in like a flood and suggested that, if these convictions were not of the Holy Spirit, the whole thing was a mistake. So strong was the power of the evil one that I gave up everything and unbelief captured my soul. I was brought into utter darkness.

At the age of sixteen I served our preparative meeting as clerk. A First-day school was opened at this time and I was made a teacher. We were allowed to ask no questions, and Barclay's "Catechism" was given us to study. We memorized a great deal of Scripture, and I learned the entire catechism by heart. All this did not satisfy, and

I found myself going farther and farther from God. Oh, that I could take back those years of folly! I said to my precious mother that I loved her and knew she was a good woman, but that I did not believe in her religion; that it was the outgrowth of a prejudiced education; it would be a good thing if all the Christians were drowned in the ocean and we could begin life anew, freed from the superstitions of religion. Thousands of times I have wished I had never said it.

I waked up at last to the fact that my life was a failure. The uncertainty of life and the thought of the awful future brought me into distress of mind day and night. I had given up religion; I felt like one sinking in deep water with no helper. I kept within the bounds of respectability. Family pride kept me from things that were disgraceful. I had great respect for my father. I remember well, on one occasion he took me to a merchant whom I was to serve as clerk. Father went into the private office, and I heard him say: "I have brought thee an honest boy and I want thee to return him to me the same."

Hardly a day passed but that I had occasion to remember the confidence my father had in me. His remarks acted as a great stimulus to be true and honest. I was rapidly promoted, and soon trusted with everything.

I was given some opportunity for an education at two academies and a few years at Friends School, Providence, R. I.

[Among the schoolboys at Providence at this time we find Dr. Dougan Clark, Timothy Nicholson, Albert K. and Alfred H. Smiley, Timothy B. Hussey, Robert and John Henry Douglas and others. What encouragement it must give us to care for and educate the boys of today when we see what these one-time schoolboys have done for their Church and their country in civic as well as religious reforms.] The diary continues:

I was still unsaved and restless beyond words to tell. In my nineteenth year, having consent of my parents and on account of my health, I started for Ohio, whither an uncle and cousin had already moved. In the providence of God, while on the ocean, between Maine and New York, we were overtaken by a severe storm. The test had come; the climax was reached! I heard, as it were, a voice: "If this ship goes down, where will thy soul land." Great fear came over me; everything seemed so dreadful around me, and looking into eternity seemed infinitely more terrible. I saw at once that my own righteousness was as "filthy rags." I was not prepared to meet God. In my distress I called upon the Lord as best I could; I called upon Jesus of the Cross to have mercy and save me. I confessed my sins, and somehow, I could not understand, my trouble was at an end and peace, glorious peace, came rushing into my soul; everything around me changed to music, and looking into eternity, all was peace with God through our Lord Jesus Christ. I knew nothing of the theology of what had happened,

though I learned it all afterwards. On that awful night I prayed that if God would spare my life to reach the shore, the rest of my days should be devoted to His cause. I little knew then how much was involved in such a prayer.

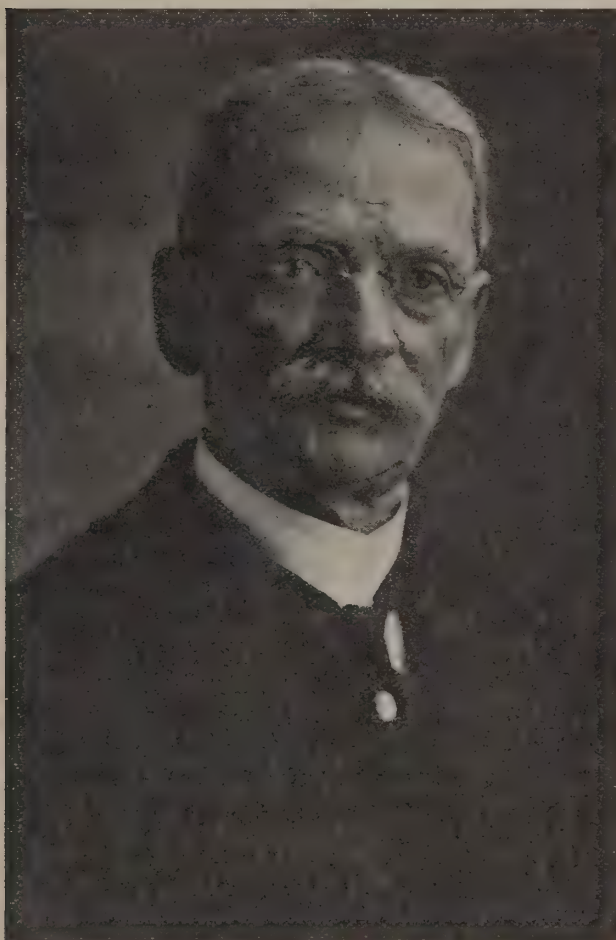
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The California Field

BY HERMON D. WILLIAMS.

I. Forthcoming Account of Local Meetings.

Having through a residence of twenty-three years in California observed with interest the establish-



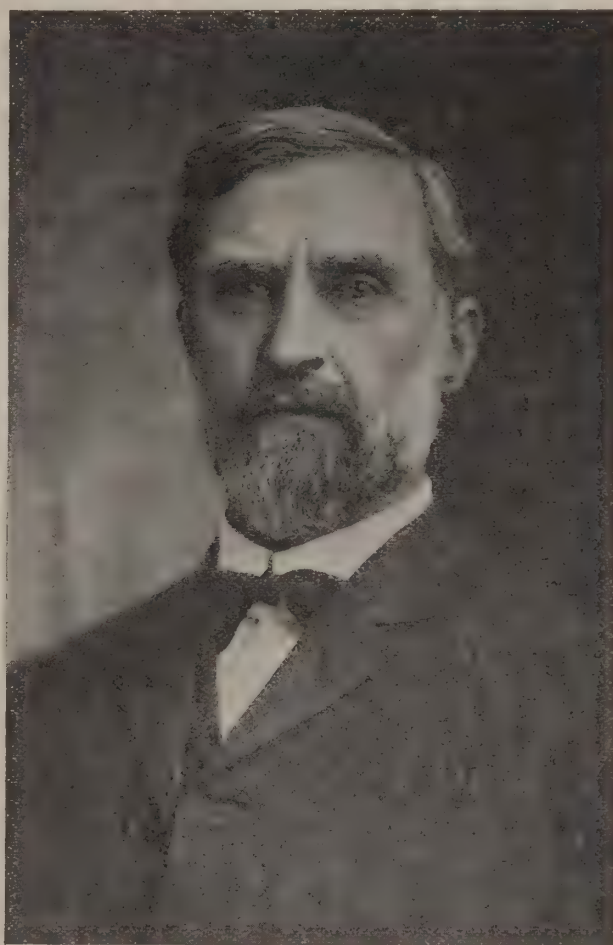
JOHN CHAWNER, PRESIDING CLERK, CALIFORNIA YEARLY MEETING.

ment of most of the 17 monthly meetings composing the yearly meeting, I have often thought that a wider knowledge of the origin, growth and surroundings of these congregations would not only be helpful to them severally, but would be of interest to Friends beyond our borders.

THE AMERICAN FRIEND, desirous of coming in closer touch with its California readers, and of enlarging their circle as well, has opened its columns to giving our Church interests this wider publicity, and has assigned me the work of contributing a series of sketches that shall cover this field. This task is accepted with pleasure as carrying many features of interest and as seeming to be an appointment of duty in the providence of God.

This article, as a preliminary, can only venture a brief survey of the field. California Yearly Meeting, with but 2,896 home members, is only a small flock, but counting the State as its possession, its field has an area equal to the territory covered by New England, New York, Philadelphia and Baltimore Yearly Meetings. Diverse, indeed, are the surroundings of the local meetings, found as they are in the large cities and in the great interior valleys, on the tableland of the mountains and in the reclaimed desert section below the level of the sea.

The interest Friends in other States feel in the situation and progress of these meetings in the occupancy of this large field is heightened by the fact that every older Quaker community is represented in their membership, so that the mention of familiar names in the contemplated writeup of these meet-



BENJAMIN S. COPPOCK, SUPERINTENDENT OF MISSIONS,
CALIFORNIA YEARLY MEETING.

ings may touch chords of kinship and sympathy that reach across mountain and desert to a thousand Eastern homes.

Again, the larger sphere of activity to come to our Church in this State, in the light of developments clearly in view, must command the interest of every Friends meeting on the continent. A land practically free from destructive storms, where winter in any features of rigor suggested by the word is unknown, where an empire of fertile soil still sown

to grain will bring to the hand that cultivates it on intensive lines returns that are impossible in sterner climes—a land with these features, we may safely say, will be sought by constantly increasing thousands. If, among these, Friends come in due ratio as heretofore, and if the better methods of Church extension now maturing shall be maintained, why may not ours become one of the larger yearly meetings? Why, indeed, may not other yearly meetings be established within this domain? These larger possibilities cannot have extended consideration in this outline, but they are closely related to writing up the local meetings of California, and they obtrusively present themselves in this connection.

It is my purpose to visit each meeting in the State and to give first-hand information in these columns concerning its history and work, thus stimulating, we may assuredly hope, a neighborly interest in its affairs in every sister church throughout the State and giving to Friends abroad glimpses of our work not otherwise obtainable. There will also be given information of interest to those seeking homes or opportunities for religious work in California. The co-operation of the pastor and members in each meeting in this undertaking will be greatly appreciated.

William Penn's "Failure"

BY FREDERIC W. PIM.

It has often been urged as an argument against the Quaker position in regard to peace and war, that Penn's "Holy Experiment" in founding the colony of Pennsylvania on a peace basis was not really so successful as Friends appear to think it—that, in fact, it entirely broke down through its radical unsoundness.

The fact that it did eventually break down must be admitted; but the external difficulties it encountered, apart altogether from any inherent weakness, appear fully sufficient to account for this. In my view it would be nearer the truth to say that the great experiment was never really tried at all.

Readers of Dr. Isaac Sharpless's "History of Quaker Government in Pennsylvania" (1901) will be aware that these external difficulties were very great. They may be shortly summarized as follows:

1. Hampering conditions imposed by the home government.
2. The appointment of non-Quaker Governors, who were often unsympathetic and sometimes even hostile.
3. Later on, great obstruction by the "renegade" Penn clique.
4. Seditious plotting by the Church party.
5. Open hostility on the part of the Presbyterians.
6. Prolonged absences of William Penn, who left the administration in the hands of inferior men having no broad grasp of his policy.

Penn's Indian policy was not so much a matter of peace and war as of truthfulness, justice and generosity, as opposed to selfishness and greed. In this policy Penn was two centuries ahead of his time;

but he only anticipated what is now recognized and largely practiced by our Imperial Government in dealing with "native" races. No doubt William Penn was more thorough and more single-minded in his way of carrying this out; but in one way his task was simpler, since he had at the outset a perfectly clear stage, with no legacy from past centuries to hamper him.

It has seemed to me most unfortunate for Pennsylvania that Penn felt so strong a call to the endeavor to secure toleration at home that he preferred this to looking after the interests of his colony. He was misled by his friendship for James II, and by his consequent trust in that king, and in his own influence with him. If he had remained most of his time in Pennsylvania, keeping in his own hands the reins of government, he might have carried the administration through its difficulties and counteracted the resistance of so many opposing factions. And toleration at home would in good time have arrived all the same.

As it was, Pennsylvania became subject to a "dry-rot" of which Penn seems hardly to have been aware, and the result of this was the break-up of 1756, when the Friends finally relinquished all share in the government.

The facts, impartially examined, seem to me to warrant the opinion that the "Experiment" was never really tried; and, if so, it cannot be condemned as a failure due to its being based on a vicious principle.

[This appeared in *The British Friend*, and the editor asks: Is not the strongest of all "peace" arguments this: The faith that if we would as a nation deal with all other races on principles of consistent justice, such as Penn showed towards the Indians, we should need no other defence?]

Some Notes on Present Day Topics

Creed, or Declaration of Faith—Is There a Difference?

BY LUKE WOODARD.

It is quite common in these days to hear a class of professing Christians speak of a creed as something that ought to be discarded by a church. This is true of members of influence in our own church. They even go so far as to say: "Friends never had any creed." To determine whether this is true or not, let us inquire as to the difference, if any, between a "creed" and a "declaration of faith." That the Society of Friends, from its beginning and all through its history, has made well defined statements of its belief of Christian doctrines and moral obligations, which is properly denominated "a confession, or declaration of faith," is too well known to need argument. Our history abounds with proof, for example, George Fox's letter to the Governor of Barbadoes; Barclay's "Apology"; a formal statement by the early Friends (see Sewel's "History," Vol. II, pp. 351-361), also the printed disciplines of all the yearly meetings, in past and present edi-

tions, including what is known as the "Uniform Discipline" of the American yearly meetings; in which, with fullness and detail, the belief of our Church is given. If such a statement is not a creed, I am unable to comprehend the meaning of words. It simply states the summarized belief of many—"We believe"—instead of that of one creed—"I believe." If 100 persons should each separately state their belief in certain specifications and the same number should subscribe to the same statements with the plural form—"We believe"—can anyone perceive any essential difference? This identity is not altered should there be a difference made in the use of such a formal statement of their faith by different churches, whether an applicant answer to a committee or subscribe to a paper.

The points of doctrine to which the early Friends subscribed, and which Friends still hold, comprise a summary of all the important doctrines of the Christian religion—the authenticity and inspiration of the Old and New Testaments; the being and attributes of God, His creative work; the deity of Christ, His miraculous birth and sinless human life, His miracles, atoning death, resurrection, ascension, glorification and intercession in Heaven, His second coming with the angels in the great day to judge the world in righteousness; in the final triumph of His Kingdom and His glorious and eternal reign; in the person and offices of the Holy Spirit, who convicts of sin, regenerates, sanctifies, comforts and guides the believer; in the oneness of Father, Son and Holy Spirit; in the personality of Satan, through whose subtlety our first parents were induced to sin, and consequently fell from the state of holiness in which they were created, entailing on all their posterity a depraved nature and the penalty of death, though guilt does not attach prior to a condition of accountability. A further item embraced in the belief of the Friends Church is that an effective offer of salvation is made to all whereby they may be saved through the merits of Jesus Christ, who shed His blood as a ransom for all. The Friends have ever believed in the resurrection both of the just and the unjust and in the eternity of future reward and punishment.

In addition to the foregoing articles of faith, which are held in common with evangelical believers generally, there are others which distinguish us as a religious body, touching the spirituality of the Christian dispensation, the non-observance of the so-called ordinances, the ministry of women, the unlawfulness of oaths and of war.

It is, I presume, not beyond the truth to say there is no religious body whose views of doctrine and Christian practices are more fully and explicitly stated than are those of the religious Society of Friends—in modern phrase, the Friends Church. Webster defines "creed": "A definite summary of what is believed; a brief exposition of important points; especially a summary of Christian belief." Accepting this definition, the fact that Friends have a creed is incontrovertible.

A Penn Story

Wm. Penn was not without a sense of humor, which is well illustrated by the following story, told by the *Minneapolis Journal*:

William Penn was once urging a man not to use intoxicants to excess, when the man suddenly asked:

"Can you tell me of an easy way to do it?"

"Yes," replied Penn, readily, "it is just as easy as to open thy hand, friend."

"Convince me of that," the man exclaimed, "and I will promise upon my honor to do as you tell me."

"Well, my friend," Penn answered, "whenever thee finds a glass of liquor in thy hand, open that hand before the glass touches thy lips, and thee will never drink to excess again."

The man was so struck by the simplicity of the great Quaker's advice that he followed it and reformed.

Missionary Department

Temperance Work at Mito, Japan

Our temperance campaign actually began Fifth Month 1st, when Kiyono Watanabe came to Mito and devoted her entire time to the work of planning and preparing for temperance contests among the girls and children in our various Bible school classes. Our home became the busiest workshop you ever saw—Watanabe San would be training one class in the entrance; Kojima San would be training another in their own room, Tanaka San a class in the dining-room; Uyeno San a class in the living-room; while there would be girls practicing aloud in the garden. This is a sample of what went on for almost eight weeks, and at the same time we were not neglecting any of the regular girls' prayer-meetings or English classes. As a result, six out of every ten girls who practiced finally entered the contests. The national rules require that not less than six, nor more than nine, are eligible to compete in these contests. The first preliminary contest was held Fifth month 21st; then followed, in rapid succession, 17 others, which, with last year's contest, qualified 22 girls for silver medal contests. Accordingly we arranged for three medals, and held the first silver medal contest Sixth month 30th. This was a grand final crisis. Photographs were taken of the contestants and enthusiasm ran high. The other two silver medal contests were equally successful.

Unfortunately, on Sixth month 29th, we received a telegram from the doctor at Karuizawa summoning us to the bedside of one of our little Japanese friends, Sachiko, who survived only six days, dying with meningitis. This sadness cast a shadow over the closing contests and compelled us to be absent from them. Fortunately, Alice Lewis, Tokyo, was able to be present. All our contests were largely attended, and the girls declaimed beautifully.

While these contests were in progress, temperance work in the schools was carried on. Sixth month 1st, Ruth Davis, the representative of the World's

W. C. T. U., her special interpreter, helper and myself, went to Ishioka and visited the government schools, where we had obtained permission to give scientific temperance talks to the children. It was the first time there had ever been a foreigner inside the schools at that place. That afternoon Ruth Davis talked to the boys of the agricultural school and to the seventh and eighth grades in the primary department. All the teachers attended and were much interested, especially in the charts. In the evening there was a meeting for adults, at which about 200 were present. Next morning Ruth Davis spoke to the children of the fifth and sixth grades. Over 800 of them stood closely packed in a shed on account of rain, but they listened perfectly. The rain ceased

for about fifteen minutes and all the children of the first four years were summoned into the playgrounds, where Moriya San, Ruth Davis' helper, talked to them. In all 1,800 pupils saw the charts and listened to the talks. Before we left, the principal of the schools told us that he had set a bad example before his pupils for thirty-five years in the use of drink, but declared that henceforth he was going to abstain. Similar work was done in Mito, where hundreds of children and many of the teachers were reached. Everywhere we were welcomed, and on a number of occasions took tea and cake with the principals and teachers.

ELIZABETH J. S. BINFORD.

[The above letter is much abbreviated, giving only the substance of the original.—Ed.]

Things of Interest Among Ourselves

John McMillan and wife, of Highland, Ohio, are conducting an evangelistic effort at Fairview, Ohio.

* * *

Riley Hubbard is engaged in a series of meetings at Mosier meeting, near Indianola, Ill., which began Christmas night.

* * *

Morton C. Pearson, of Indianapolis, Ind., recently addressed a men's meeting at Amo, Ind., on "Serving our Generation."

* * *

In Chas. F. Coffin's article in the account of David Hunt, we stated that his ministry was "magical"—it should be "logical."

* * *

Nathan and Esther Frame were expected to begin evangelistic meetings at Vermilion Grove, Ill., the first of the new year.

* * *

Frank Kinsey recently held evangelistic meetings at Greencastle and Logan both country meetings belonging to Wichita Quarterly Meeting, Kansas.

* * *

Eliza P. Gidley closed a three weeks meeting at Gate, Okla., the 19th ult. Many were blessed. The students at Laurence Academy especially were helped.

* * *

In the past month there have been added, by request and certificate, seventeen members to the Friends Church at Damascus, Ohio. John Pennington is pastor.

* * *

Gertrude Reinier, of Paoli, Ind., is assisting Frank Ashba in evangelistic work at Georgetown, Ill., and he in turn will assist her in a like series of meetings at Paoli.

* * *

Samuel Talbert was expected to assist Olive Guire in evangelistic work in Elwood meeting, east of Georgetown, Ill. The services were to begin during the holidays.

* * *

Forty-one Christmas dinners were furnished to a like number of needy families by the First Friends Bible School, in Indianapolis, at the recent Christmas time.

* * *

A series of meetings of two weeks duration, closing Twelfth month 18th, has been held at Fishertown, Pa. They were conducted by L. Oscar Moon, the Field Secretary of Baltimore Meeting.

Mary Moon Meredith, of Vermilion Grove, Ill., just closed a series of meetings at Friends Chapel, near Scotland, Ill., and is in like service in Hopewell meeting, near Dana, Ind.

* * *

Isaiah Miars who lives about 2½ miles from Wilmington, Ohio, is very sick. He is the father of Mary (Miars) Harold, who was pastor at Lynn, Mass., for a number of years.

* * *

At a recent session of the county institutes in Simpson Auditorium, in Los Angeles, President Thomas Newlin, of Whittier College, addressed 1,200 teachers on the topic, "A Study in Student Life."

* * *

Newton and Hattie Franklin are in their sixth year of service in the meeting at Upperville, N. Y. As the result of their labors they are seeing whole families converted and brought into the Church.

* * *

Alexander C. Purdy, who is attending Hartford, Conn., Seminary, is preaching regularly on First-days at Moses Brown School, Providence, R. I. Clarence Pickett, who is attending the same institution, goes regularly to Fall River Meeting.

* * *

Nixon and Minnie Rich, B. J. Albertson, and James Hadley were the yearly meeting committee who attended the setting up of Gate Quarterly Meeting last month. T. Harlan Parker, Esther, Okla., and Christiana Kirkhart, Gate, Okla., were appointed clerks.

* * *

Wichita Quarterly Meeting convened at Argonia, Kans., the 3d ult. The principal discussion was on the care of North End Meeting, Wichita. Dr. William L. Pearson of the University, preached acceptably on Seventh-day, and addressed an educational convention the same evening.

* * *

The Friends meeting in New York sent the following Christmas greeting to each of its members:

"As we stand on the threshold of another year our thoughts turn with loving interest to our fellow-members, and in His name, through whom all we are brethren, we ask thee to accept our heartfelt good wishes for nineteen hundred and eleven."

* * *

The students in the biblical department of the academy, Fairmount, Ind., are given a vacation of two weeks in which

to engage in special revival work. This counts as part of their year's work. They are all engaged in revivals in the meetings close to their own homes or near Fairmount, Ind.

* * *

Absolom and Dora Knight, of Kansas Yearly Meeting; Carrie G. Taylor, of Russiaville, Ind., and Harry Hayes, all Friends ministers, have recently located at Olivet, near Vermilion Grove, Ill., and are interested in or connected with the Illinois Holiness University, which is making a very rapid growth.

* * *

Wm. J. Davis and wife, their son and two daughters, of Lawrence, Kansas, after having sojourned in Arizona, and at several other places, have established their home at Long Beach, Cal. Another daughter is attending the Normal School at Phoenix, and the son is a student in Whittier College.

* * *

Melissa S. Fellow, Gate, Okla., has sent a circular letter to Friends in the Quarterly Meeting, addressing them as co-laborers in the missionary cause, and calling their attention to the parts of the Kansas Yearly Meeting minutes dealing with the subject. She also suggests literature and tells where it can be secured. Why is this not a good work for quarterly meeting superintendents throughout the country?

* * *

Fairmount Quarterly Meeting was held at Fairmount, Ind., Twelfth month 16th, 17th and 18th. It was a time of great blessing though there were no visiting ministers present. Richard Haworth, pastor in the Fairmount meeting, did most of the preaching. Jane Nickerson gave a helpful message on Seventh-day. On Sixth-day the meeting on ministry and oversight favorably considered the names of two young men for the ministry.

* * *

The citizens of Whittier, Cal., are taking subscriptions to erect on the college campus a monument to the poet for whom their town was named. It will be a modest but tasteful structure of a very fine quality of brick, surmounted by a large globe of frosted glass, containing an electric light. A bronze tablet will be set in the wall, bearing a likeness of the poet, the date of his birth and of his death, and a quotation from the lines he dedicated to the town that bears his name.

* * *

For more than a year the Fairmount Friends have conducted a mission in North Summitville, Ind. Recently the pastor, Eli Scott, was assisted by Virgil Brock, Samuel Pack and Leora Bogue in a series of revival meetings in which 57 persons professed conversion. Several of these will unite with Friends. During the revival the Friends purchased the building in which the meetings had been held, repaired the house and put all in first class condition. The building was purchased from the United Brethren. Steps are being taken toward giving the Friends there a meeting of their own.

* * *

A new peace society, which promises to be of more than ordinary interest, was recently organized at the home of William C. Allen, Redlands, Cal. Those present were invited guests who had assembled to meet Arthur and Eliza Dann. Among the prominent Friends present were Robert C. Root and Albert K. Smiley. Several not Friends were in attendance. The officers of the association are: President, William C. Allen; secretary, Frank B. Matthews, a local minister; and treasurer, Kirke H. Field. At least twelve of the local pastors and ministers are among the members.

According to the Friends University Bulletin: "Prof. David F. Shirk, Topeka, Kan., an alumnus of the college, has made a contribution of stock in a first-class company amounting to \$500 toward the endowment fund."

The same "Bulletin," in speaking of the meetings held at the university by Arthur and Eliza F. Dann, in Eleventh month, says: "Few evangelists have impressed us as these Friends have by their clear, positive and forceful teaching, free from extravagances and sensationalism. They did a good work for the students and community and we feel sure the results will be enduring."

* * *

At the request of the congregation at Union Springs, N. Y., Scipio Monthly Meeting has established for it a local business meeting. Ten have been received into membership in the past two months.

There has also been organized a Women's Foreign Missionary Society, consisting of fourteen members.

The meeting on First-day composed of the Oakwood Seminary students and teachers, with the members of the local congregation, is an interesting gathering.

Prof. Walter H. Wood, the principal of the Seminary, is the acting pastor.

* * *

The children of Samuel C. and Emma Stanley, on Twelfth month 18th, gathered from various quarters at the parental home in Long Beach, Cal., to enjoy a family reunion, and to celebrate their mother's birthday. They included Ezekiel Stanley, of Talamook, Oregon; Delphina Carter, Galena, Kansas; Elmina Pickett and Luella Haworth, Long Beach; Horace Stanley, Nathan Stanley, Newberg, Oregon; Mahlon Stanley, North Yakima, Wash. There were also present 11 of the numerous grandchildren of the venerable couple, and seven great-grandchildren. Two comfortable arm-chairs were added to their household furnishing as souvenirs of the happy event.

* * *

Under date of Eleventh month 3d, Edgar T. Hole sent from Mombasa, East Africa, to Lemuel Heston, of Long Beach, Cal., a dozen samples of what he terms the safety razor used by the Africans. This consists of a loop three inches long, made from the hairs of the cow's tail, terminating in braided handle about the dimensions of a darning needle. In using this, the sable barber, his subject prone upon the ground, twists the loop around a small patch of the beard, and extracts by the roots, continuing the process until the face is smooth. This Edgar T. Hole states, has probably been used for ages by the negroes. May this account in part for the fact that they have a thinner growth of beard than the Anglo-Saxon?

* * *

At Friends Meeting, Long Beach, Cal., recently on two succeeding First-days, a public reception was given to incoming members, the total accessions numbering twelve, one by request, two by letter from another denomination, and nine by certificate; among the later being Ira Carter and wife from Indiana.

A delightful occasion took place at the meeting house on the 30th ult. It was the meeting of the Christian Endeavor Union of the city, with a program including addresses, refreshments, and an industrial feature in providing numerous "comfort bags" for the sailors in San Pedro harbor. Each of these contained a Testament and a personal letter. The presence of some of the sailors added interest to the occasion.

* * *

The First Friends Meeting of Indianapolis is planning for

a Quaker Round Table to begin its program soon. The series will consist of ten addresses on the following themes:

The Social, Political and Religious conditions out of which Quakerism sprang.

The Place Quakerism held among other great religious movements.

The leaders of the Quaker movement; their peculiar characteristics and service.

Great elements of strength and elements of weakness in the Society of Friends.

Permanent contribution of Friends to Religion.

Permanent contribution of Friends to Education.

Permanent contribution of Friends to Ethics.

Permanent contribution of Friends to Reform.

Permanent contribution of Friends to Literature.

The message of Friends for the world today.

* * *

The Friends at Fairmount, Ind., began a revival meeting New Year's day. The pastor is being ably assisted by a strong corps of personal workers. Virgil P. Brock, a student in the Academy, is leading the singing.

The Bible School observed Christmas in a threefold manner. The week preceding was spent in searching for the needy, aged, shut-ins, afflicted, etc., and bestowing gifts of groceries, clothing, and other useful articles where opportunity was found for doing good. On Christmas morning a special program was rendered by the "Old Folks," in which they told of Christmas in "ye olden time." Twenty-six of the older Friends were seated on the platform during the rendering of the program. In the evening the children and young people gave a program showing the missionary spirit of the Christ life. This consisted of exercises and the wearing of costumes showing the native life of several different nations and their need of, and desire for the Gospel.

* * *

One of the most flourishing country meetings in this country is located at Fairview, Ohio, about 11 miles from Wilmington. A new meeting house was dedicated there the 18th ult.

The forenoon service opened with singing by the intermediate scholars of the Bible School. President A. J. Brown, of Wilmington College, spoke at length of the educational advancement in the community within the past forty years. He was followed by Levi Mills, of Wilmington, who outlined some of the teachings the Church must perpetuate. The meeting closed with a solo by Mary Curtis.

At noon a basket dinner was served in the old meeting house, to which everybody in attendance was invited.

The afternoon session was opened with singing by the Bible School, Mary H. Terrell in charge. Howard Terrell then sang a solo, which was followed by a song by the Terrell Quartet. Ellison R. Purdy, pastor in the Wilmington meeting, then spoke earnestly of the supremacy of Christ.

The establishment of this meeting was accomplished more than forty years ago under the ministry of John Henry Douglas. The reading of a letter from him formed a most appropriate and interesting feature of the program.

The new meeting house, cost upwards of \$8,000. Many Josephus Hoskins.

The new meeting house cost upwards of \$8,000. Many of the furnishings were secured by the individual and the collective efforts of the young people. These were: Acetylene lighting apparatus, by Aleda Bernard; Rostrum furniture, by Wahnet Fisher; Pews, by Rebecca Fisher; Church bell, by Young People's Bible School class, and window, by W. C. T. U.

A thing that gave great satisfaction to the membership was the fact that the house was dedicated free of debt.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I am writing this letter to you to second what President Robert L. Kelly said in his letter published in your issue of Twelfth month 22d.

President Kelly arrived at the conclusion that the greatest hindrance to Friends Colleges was not "from without, but from within." I desire to say that this is a plain and concise statement of the fact with reference to Penn College. We are not seriously handicapped by competition with our State institutions, and although their attitude towards denominational schools is not as liberal as it is in some other places, yet there is little to fear from this source.

In the State of Iowa, other denominational colleges have recently, or are at the present time, raising large endowments while Penn College has not been able to accomplish much in this line. We can but commend other denominations for their loyalty in support of their colleges, believing this loyalty to be prompted by true appreciation of the absolute necessity for a denomination to have a thriving, prosperous educational institution. If Friends do not measure up with the other denominations in this particular it will be to their great detriment and will gradually react upon the prosperity of every line of work carried on by the denomination. Friends need not expect much assistance from philanthropic sources until they have manifested a larger amount of interest themselves.

Believing that President Kelly's letter sets forth the situation as it really is and points out the exact thing which is hindering the progress of our educational institutions, I am writing this letter to say that his statements are at least accurate as they apply to Iowa Yearly Meeting.

I trust that Friends everywhere will see the seriousness of these conditions and will rally as one man to remedy them speedily.

DAVID M. EDWARDS.

Oskaloosa, Iowa, Twelfth month 26, 1910.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

The Committee on Reference and Counsel, representing the Boards and Societies of Foreign Missions in the United States and Canada, has received the following cable from an Inter-denominational Committee of Foreign Missionaries in Shanghai, China:

"Famine to a great extent over northern part of Kiang-su and An-hui provinces. Three million people affected. Chinese Government and people generously contributing relief. According to report of missionaries in the district affected, relief is insufficient. International Committee organized in Shanghai proposes that missionaries co-operate with generous Chinese to raise funds and in distribution. A million dollars is needed. Help must be carried on until May. Please communicate this to Missionary Societies and Church papers, urgently requesting contributions. Ferguson, Chairman."

Contributions may be sent to Jacob H. Schiff, treasurer of New York State Board of Red Cross Society, Metropolitan Building, New York City. Gifts sent in this way will be promptly transmitted to experienced missionaries in the famine region who will personally attend to their wise distribution.

In behalf of the Committee, ARTHUR J. BROWN, *Chairman*.
156 Fifth Ave., New York City.

On behalf of American Friends Board of Foreign Missions,
CHARLES E. TEBBETTS, *Gen. Sec.*

I suggest that a special offering be taken in all our meetings and forwarded at once, with a prayer that the Lord may turn the hearts of the people to Himself.—C. E. T.

Richmond, Ind., Twelfth month 26, 1910.

Married

HOLLINGSWORTH-FRAZIER.—At Fairmount, Ind., First-day, Twelfth month 25, 1910, Joshua Hollingsworth and Sarah Frazier. Both are members of Fairmount meeting. They will continue to reside at Fairmount.

Died

BECKWITH.—(Corrected name in previous notice given as Fuller). At Pulaski, N. Y., Eleventh month 9, 1910, Sarah Hill Beckwith, aged ninety-four years. She was a birthright Friend and a member of Westmoreland Monthly Meeting. She was the daughter of Zacheus and Mary Hawkins Hill, her mother being for many years a minister of Westernville meeting.

* * *

CLEAVER.—At his home in Spiceland, Ind., Twelfth month 24, 1910, Allen D. Cleaver, aged seventy-five years. A lifelong Friend. He leaves a widow and three children and several grandchildren. His life was a benediction to all of his acquaintances and friends. Most of his life was spent at Damascus, Ohio, where his remains were interred.

* * *

HADLEY.—At the home of his adopted daughter, Cleburne, Tex., Twelfth month 16, 1910, Madison L. Hadley, age about sixty years. He was a devoted member of Friendswood meeting, Texas.

* * *

HENLEY.—At his home, near Snow Camp, N. C. Seventh month 26, 1910, William Henley, for many years a member of Cane Creek Monthly Meeting.

* * *

MALMSBERRY.—At his home in Mahoning County, Ohio, Twelfth month 10, 1910, George B. Malmsberry, aged sixty-nine years. He was a minister in East Goshen Monthly Meeting. He was untiring in his labors for his Master and fruitful in His service.

* * *

MCVEY.—At his home, Snow Camp, N. C., Eleventh month 9, 1910, Thos. F. McVey, aged fifty-one years. A member of Cane Creek Monthly Meeting.

Missionary Directory

AMERICAN FRIENDS MISSIONARIES AND THE ORGANIZATIONS UNDER WHICH THEY ARE WORKING.

FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA
Chairman, Asa S. Wing. 4028 Walnut Street, Philadelphia, Pa.
General Secretary, Julia Cope Collins. Haverford, Pa.
Corresponding Secretary, Margaret W. Haines,

Cheltenham P. O., Montgomery County, Pa.
Treasurer, Ellen W. Longstreth. Bryn Mawr, Pa.
Gilbert Bowles. 30 Koun cho, Mita-Shiba, Tokio, Japan
Minnie P. Bowles. 30 Koun cho, Mita-Shiba, Tokio, Japan
Edith Sharpless. 30 Koun cho, Mita-Shiba, Tokio, Japan
Sarah Ellis. 30 Koun cho, Mita-Shiba, Tokio, Japan
Alice Y. Lewis. 30 Koun cho, Mita-Shiba, Tokio, Japan
Inez E. Taber. 30 Koun cho, Mita-Shiba, Tokio, Japan
Horace E. Coleman. 30 Koun cho, Mita-Shiba, Tokio, Japan
Elizabeth R. Coleman. 30 Koun cho, Mita-Shiba, Tokio, Japan
Gurney Binford (Supported by Canada Yearly Meeting),
26 Bizen, Machi, Mito, Japan

Elizabeth J. Binford (Supported by Canada Yearly Meeting),
26 Bizen, Machi, Mito, Japan

NEW ENGLAND YEARLY MEETING, PORTLAND, MAINE.

President, Timothy B. Hussey. North Berwick, Me.
Corresponding Secretary, Charles M. Woodman,

546 Cumberland Avenue, Portland, Me.
Treasurer, Sarah J. Swift. 22 Oak Ave., Worcester, Mass.
Absalom Rosenberger, Supt. Ramallah, Jerusalem, Palestine

Alice W. Jones, Principal Girls' Training Home,
Ramallah, Jerusalem, Palestine
Rose Lee. Ramallah, Jerusalem, Palestine
NEWPORT, R. I., FRIENDS MEETING.

Chairman, John Shober Kimber. Newport, R. I.
Special Treasurer, (Mrs.) Parker Thurston. Newport, R. I.
Angelina L. Krall,

Port Elizabeth, Cape Colony, South Africa
Wilbur A. Estes. China
WOMEN'S FOREIGN MISSIONARY SOCIETY OF NEWPORT, R. I.,
MEETING.

(Helps Support the Work at Ramallah, Palestine and Jamaica, B. W. I.)

President, Mary Kimber. Newport, R. I.
Secretary, (Mrs.) Parker Thurston. Newport, R. I.
Treasurer, Fredrica Bolte. Newport, R. I.

NEW YORK YEARLY MEETING.

Chairman, Carolena M. Wood. Mt. Kisco P. O., N. Y.
Corresponding Secretary, S. Marshall Busselle,

Room 1000, 26 Broadway, New York, N. Y.
Treasurer, Wm. T. Ferris. 149 Broadway, New York, N. Y.

Nancy L. Lee,
Instituto Penn., Cape Victoria, Tamaulipas, Mexico

Mary L. Pickett,
Instituto Penn., Cape Victoria, Tamaulipas, Mexico

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The International Bible School Lesson

FIRST QUARTER, LESSON III.

FIRST MONTH 15, 1911.

ASA'S GOOD REIGN IN JUDAH.

II CHRON. 15: 1-15.

GOLDEN TEXT.—Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. II Chron. 15: 7.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 9th. Asa's reign. I Kings 15: 9-24.
Third-day. Asa's zeal. II Chron. 14: 1-8; I Kings 15: 9-15.
Fourth-day. Foreign aid. II Chron. 16: 1-6.
Fifth-day. Asa's victory. II Chron. 14: 9-15.
Sixth-day. Prophecy of Azariah. II Chron. 15: 1-19.
Seventh-day. Asa reproved. II Chron. 16: 7-14.
First-day. Serving Jehovah. Psalms 16: 1-11.

Time.—919 (Curtis), 963 (Beecher) was the beginning of Asa's reign.

Place.—Kingdom of Judah. Asa's victory over the Ethiopians was at Mares-hah, about 25 miles south of Jerusalem.

Parallel passage.—I Kings 15: 12, 14.

The lesson is not found in Kings and the compiler of Chronicles has used some other sources. Asa's reign was a good one. The account of Asa as given in I Kings should be read (I Kings 15: 9-24). A comparison with the account in Chronicles is a good illustration of the difference between the point of view of the two compilers. In Kings, Asa is represented as wholly commendable; while in Chronicles which highly praised (indeed more than in Kings), because of his hiring the help of the King of Syria, he is troubled with wars, and apparently is seized with a disease of the feet, and dies in the forty-first year of his reign. (II Chron. 16: 1-14.)

Asa was the son of Abijah and grandson of Rehoboam. He was young, possibly about twenty-one when he came to the throne. He was troubled at the idolatry which had prevailed in his father's reign and in II Chron. 14: 1-5 we have a summary of the reforms he carried out. He set a good example to his people and there were ten years of peace. Then came a great conflict with the Ethiopians in which Asa won, through the help of the Lord, great victories and secured much spoil. After this the lesson begins.

1. "Azariah the son of Oded." He is not mentioned elsewhere.

2. "The Lord is with you," etc. Some read this in the past tense. They had gained a great victory because the Lord had been with them and they had trusted Him. So it is always. "If ye seek Him," etc. Words David used. See I Chron. 28: 9.

3-6. These verses are not very clear. Does "Israel" mean the northern kingdom, or is it an expression to cover Judah and Benjamin? Are the words those of the prophet or of the chronicles? From chapter 14: 2-5, it would seem that they could hardly refer to Asa's kingdom. Are they intended as a picture of Israel to influence Judah against such a condition of affairs? The four verses seem like a parenthesis.

7. "But be strong." This follows very aptly after verse two. The great victory was a clear testimony to what Jehovah would do for them if they followed Him and obeyed Him.

8. "Oded the prophet." It would seem as if somehow the words "Azariah the son of" had dropped out. (See verse one.) "Abominable things." Detestable

things. The objects connected with idolatry. Compare II Kings 23: 24. "From the hill country of Ephraim." R. V. II Chron. 13: 19. "Renewed the altar." This may be a reference to some unrecorded desecration.

9. "Strangers." "Them that sojourned." R. V. There were doubtless many in the territory of the northern kingdom who were drawn to Judah on account of the purer worship, and the feeling that Jehovah was with Judah. Compare II Chron. 10: 17.

10. "Third month." The Feast of Weeks, known in the New Testament as Pentecost. This commemorated the giving of the Law, and so the entrance of the Israelites into a covenant with Jehovah. Why the fifteenth year of Asa should be the one mentioned is not recorded. Possibly the war had lasted four years. The war with Zerah began after ten years of peace (chap. 14: 1).

12. "Entered into a covenant." That is they bound themselves by an oath or solemn obligation. How this was sometimes done is recorded in Jeremiah (34: 18, 19). "With all their heart." Compare Deut. 4: 29: It was a public profession that they expected to obey Jehovah, serve Him, and do His will in all things. There is often great strength in placing oneself publicly on the side of the Lord. It often makes it easier to live rightly. It saves misunderstanding, it renders explanations unnecessary, and it increases one's influence. Besides this, it often saves from temptations, for when a man is known to be a Christian, he is not expected to do many things and is not solicited to do them. It enables one to have more openly and fully the support of fellow Christians.

13. This verse shows the difference between the old and the new dispensations. Can we imagine the Lord Jesus Christ doing such a thing? It was and is out of the Old Testament that religious persecutors got their warrant for persecution, and putting heretics to death. "Should be put to death." See Deut. 13: 6-10; 17: 2-7. "Small or great." Young or old.

14. "Shout." Compare I Chron. 15: 28. "Trumpets." A long straight metal horn with a flaring mouth. This was especially a sacred instrument. It is mentioned frequently in II Chron., also in Ezra (3: 10), Neh. (12: 35), and Numb. (10: 3-9). The trumpet used specially in war was curved. (Judg. 3: 27, etc.; I Sam. 13: 3, etc.). It was also used by priests (Josh. 6: 4; Lev. 25: 9). Here the word "cornet" probably

means this kind of a horn. It was probably a ram's horn.

15. The result. Peace, rest and prosperity.

PRACTICAL THOUGHTS.

1. Whole hearted service is always rewarded; if in no other way by the personal joy of doing our best,

2. When man seeks God with the whole heart, He is always found of Him.

(Continued from page 2.)

Movement of the United States," "Comenius and the Beginnings of Educational Reform," "In Viking Land," "Bohemia," "Turkey and the Turks," "Hellas and the Isles of Greece."

Prof. Monroe has recently addressed the Mothers in Council in Germantown where his lecture was thought to be of unusual interest and value—especially to parents.

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FIRST MONTH 12, 1911

No. 2

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Things That Cannot Fail

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that Faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.
I know that Right is Right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.
I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;
That the rulers must obey;
That the givers must increase;
That Duty lights the way
For the beautiful feet of Peace.
In the darkest hour of the year,
When the stars have all gone out,
That courage is better than fear,
That Faith is better than Doubt,
And fierce though the fiends may fight,
And long though the angels hide—
I know that Truth and Right
Have the Universe on their side;
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars
I shall see Him—and I will wait!

—Washington Gladden.

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The Christian Endeavor Department

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TOPIC FOR FIRST MONTH 22, 1911.

THE LAW OF PREVAILING PRAYER.

MARK II: 20-25.

(Led by the Prayer Meeting Committee).

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 16th. The element of faith. Jas.

5:15.

Third-day. Of love. Mark II: 25.

Fourth-day. Of persistence. Luke 18: 1.

Fifth-day. Of obedience. I John 5: 14, 15.

Sixth-day. Of purity. John 9: 31.

Seventh-day. Of unselfishness. I Kings 3: 5-14.

Give one reason why some prayers are not answered.

Give one Bible instance of prevailing prayer.

What things do you need most to pray about?

The meeting where this topic is considered can be made strong and inspiring if the second suggestion noted above viz.: "Give one Bible instance of prevailing prayer," is taken as the keynote of the service. Let the leader ask a number of people to give a Bible illustration of "Prevailing Prayer." We suggest a study of the following passages as a few illustrations. Find others. Matt. 15: 21-28. Matt. 8: 5-13. II Cor. 12: 7-12. I Chron. 29: 18, 19; and II Chron. 1: 7-13. Neh. 1: 4-11 and 2: 1-6. Let these be given in the early part of the meeting in connection with the reading of the lesson or in place of it. It will open the way for testimonies about the answer of prayer in personal experience.

* * *

There is a generous portion of the saying of prayers in the lives of all and in a great many prayer-meetings. The amount of genuine praying on the part of genuine Christians is inconspicuously small. Prayer fundamentally is the conscious communion of the soul with the Father in Heaven. How seldom these occasions are only each soul can tell. How necessary today is the prayer first spoken by the disciples, "Lord, teach us to pray," is pertinent to all who find their minds wandering though their heads may be bowed, who think of the routine affairs of daily life, though with the congregation they reverently maintain prayer's attitude. Prayer's attitude and prayer's speech are relatively easy; prayer's reality and consequent power are among the attainments reached only by him who applies himself as persistently, as earnestly and as patiently as the artist practices with canvas and brush until the vision of his soul takes shape as the picture.

* * *

Prayers from faithless hearts are mere words. Prayers from unforgiving hearts are mockeries. Verses 24 and 25 of the lesson points with unmistakable clearness to faith and the forgiving spirit as the double doors which stand at the entrance of the hall of prayer.

* * *

The Master in Prayer. Prayer was a dynamic in the hands of Jesus, a weapon with which He dealt great blows for God. Note the following references regarding Jesus' prayer life, and trace its personal application to yourself.

1. Manifestations of the Father's presence and approval accompanied the act of prayer for Jesus. At the Baptism

(Luke 3: 21, 22), at the Transfiguration (Luke 9: 28, 29), in the Temple (John 12: 27-30).

2. He prayed at the crisis moments of His life. At the Baptism (Luke 3: 21, 22). Before the choice of His apostles (Luke 6: 12, 13). Before the Crucifixion, in the upper room (John 17), in Gethsemane (Matt. 26: 36-46). On the cross (Luke 23: 34, Matt. 27: 46, Luke 23: 46).

3. He prayed at all times and about all things. The "line" was always "busy" which connected Him with His Father. Spiritual communion was the key-note of His life. (Mark 1: 35, Luke 5: 16, Luke 22: 31, 32; Mark 9: 28, 29; Luke 18: 1.) Jesus' life was a life of prevailing prayer.

* * *

Nolan Rice Best published (Revell Co.) in 1908 a book titled "Beyond the Natural Order." His first chapter on "Dynamics of Prayer" is so forceful and pertinent in its portrayal of the place of prayer in God's economy and human life that we submit herewith several quotations.

"Perchance prayer is not after all a petition to move the will of God; perchance it is a power put at the disposal of God wherewith to move the will of men. Perhaps praying is achievement."

"I am persuaded that the human soul in the act of passionate willing and wishing is a living dynamo. It is conscious with itself of the forthputting of energy; it suffers afterwards the weary reactions of toil."

"There is a conservation of spiritual energy, and the law of it is the law of prayer."

"An overmastering wish does not march sedately down the smooth-laid pavement of marble words; it runs and cries aloud. There are no hearts of real prayer beating in our bosoms when we stand and pray thus with ourselves: 'It would gratify us greatly, O Lord, if Thou wert pleased to bless everybody in general very agreeably.' Still as of ancient times the ground of Peniel is beaten hard with the feet of the wrestlers."

"Where sin is involved—either our own sin or others'—and stands in the way to be conquered, prayer passes from a breath of calm communion to an implement of pitched warfare, and we must use it for blows struck heavy and hard."

"When from our days of feverish, anxious effort we come home at night too tired to pray, we have doubtless

defrauded God of a part of His resources on which He depended more than upon our active deeds."

"Abundance of prayer is a charter of health to any community."

"The person on whom the success of the church most radically depends is that member who has learned to pray—not as a dress-parade evolution in open meeting but with the inevitable outflowing of a soul that for great love of God and people cannot contain itself."

* * *

A WORD TO THE PRAYER MEETING COMMITTEE.

The prayer meeting committee has as its duty the choice of leaders for the weekly meetings. Their duty is by no means complete when these are chosen. They should be guided in the preparation for and direction of the meeting. They can encourage inexperienced young Christians to lead the service by sitting with them at the head of the meeting. The task of leading is a hard one for a novice. He needs help and encouragement and guidance. It is the privilege and opportunity of the prayer meeting committee to train the inexperienced in the art of leading, thus adding new power to the society, and strength to the developing faith of the immature Christian.

News in Brief

President Fonseca, Brazil, has signed a convention establishing a Parcel Post Service between that country and the United States.

The Democratic members of the Ohio Legislature have decided on Atlee Pomereene, Canton, Ohio, as their candidate for United States Senator, and he will be elected this week.

Moses E. Clapp, Minnesota, was unanimously endorsed for U. S. Senator by the Republican members of the State Legislature last week which action assures his re-election.

John B. Moisant, the American aviator who recently won the world's record for altitude, lost control of his aeroplane while descending from a flight at New Orleans the 31st ult., and received injuries from which he died.

Last week marked the one hundredth anniversary of the birth of Charles Sumner, one of Massachusetts' most distinguished sons and one of the ablest and most valiant champions of freedom that ever sat in the United States Senate.

The women of Sunnyside, Wash., have asked the Governor to exempt them from jury duty, since this is one of the conditions accompanying Woman Suffrage in that State, but he has denied the petition insisting that they make excellent jurors.

Visions of the days when men will fly as they now ride in street cars are called up by a provision in the new charter adopted by the citizens of Modesto, Cal. Power is given to the city to construct and operate aviation landings as a municipal enterprise; and it is said that the clause is wide enough to enable the city

(Continued on page 29.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIRST MONTH 12, 1911

No. 2

Onward and Upward.

Spirit, who makest all things new,
Thou ledest onward: we pursue
The heavenly march sublime.
'Neath thy renewing fire we glow,
And still from strength to strength we go,
From height to height we climb.

To thee we rise, in thee we rest;
We stay at home, we go in quest,
Still thou art our abode;
The rapture swells, the wonder grows,
As full on us new life still flows
From our unchanging God.—*Selected.*

Forward or Backward.

Some of our correspondents regret that we spend so much time and space on the history of things that are dead and past, over and done with. "Why not look forward instead of backward?" they say. "The deeds of today and tomorrow are certainly more important than the events of yesterday. Tell us whither we are going, rather than so much about whence we came!"

I agree fully with the main contention of that sentiment. We are not traveling backward, but forward, and what we need is light on the path ahead. Few things are more annoying than to hear people talk forever about their ancestors while they themselves do nothing worth talking about.

"They talk about their Pilgrim blood,
Their birthright high and holy!
A mountain stream that ends in mud
Methinks is melancholy!"

My whole concern is to *go ahead*, but to go ahead on the right track. I am always thinking of the way in front and am endeavoring to see the way we should take to reach a worthy goal. The true slogan is "forward," and not backward.

But how is one to shape the future except in the light of the past? How is one to discover the right track if he takes no bearings from the trail already traveled over? How can we make a worthy goal if we do not steer our course by great *principles* which have been already tested by men and women who have lived and died by them? To live only in the present is to lose the present. To look only forward means to go astray.

So far as I know, we have no leaders who are

gifted with miraculous and infallible insight to tell us the way through the misty future. If we would go on wisely we must inform our minds with the lessons of history. There are few follies worse than the folly of breaking connection with history and cutting away the roots of life which are deep in the past. When this happens, then erratic and capricious movements occur in the place of steady normal *progress*. Whatever Friends think of "evolution" in biology, there is no question that the safe type of progress in *history* is the unfolding of the present out of the past, the evolution of the new out of the old, progressive advance from the gains of the past to the triumphs of the future.

No religious body can ever be powerful and influential unless its membership is kindled and fused with *loyalty*. But how is loyalty formed? It is formed through the inspiration of the heroes who have lived and died for the truth we are now called to follow. It is formed by the splendid exhibition of truth in the group behind us. Nobody dies for anything until he discovers that it is *worth* dying for, and nobody rises to any very great height of consecrated living until he is filled by the example of other consecrated lives. Orators, who want to produce loyalty and patriotism, by a kind of natural instinct talk about the heroes of '76 and the patriots who have *practiced* their loyalty. They turn back to find inspiration for forward movements.

Now just here we are weak today. Our membership has too little grasp of the *great idea* which created our Quaker movement and gave it its onward momentum. They are weak in their appreciation of what our heroes and martyrs died for. They lack deep-rooted loyalty to a definite spiritual *mission* in the world. They are loyal to their present meeting, loyal, it may be, to some temporary leader, but they do not feel a deep ground-swell loyalty to an unfolding *cause*, born in the past, but owing its future to our insight and faithfulness today.

This deeper thing is always before my eyes as I write. It is the creation of this far-reaching loyalty which concerns me, and when I go back to history I always do it to gain a clearer vision of the forward line of march.

R. M. J.

Current Events and Comments

A Wholesome Type of Revival.

Reports from revivals are so often couched in set phrases which reflect professional evangelism that it is refreshing to hear of an awakening with a genuinely Quaker flavor. In many respects the following is of this type. It comes from Peshastin, Wash., a little settlement at the head of the Wenatchee Valley in the foothills of the Cascade Mountains, one of the richest fruit-growing regions in the world, and is the major part of a letter from Claude and Katharine Baker:

"When we came here a year ago we found four Friends, and began to hold meetings First-day mornings. We also started a Bible school. A Christian Endeavor Society was organized in Eighth month, 1910, which was the beginning of our evening services. Charles Replogle, Everett, arrived in Peshastin Twelfth month 6th, intending to hold meetings only two or three evenings, but soon found the harvest was ready and the meetings could not be closed. His wife, Mary Replogle, soon followed to help in the work. The Gospel was presented, so clear and practical that the smallest child could understand. No altar calls were made, no coercive methods used. People were brought face to face with their responsibility, went to their homes, talked the matter over, made their decision and began at once to live an active Christian life. These gave every evidence of a changed heart—laying aside their old habits, tobacco included. Some were men of fifty or more. One man past sixty was converted the first meeting he attended. These were not cold and lukewarm Church members, commonly called "backsliders." Many were heads of families, men of the world, men among men, and one was the county commissioner from this district. Several children and young people evidenced a clear conversion. Entire families were reached. At the close of the meetings, Twelfth month 18th, the entire audience was melted together in love, and many that day decided for Christ—in all about 50. Thirty-five requested membership with Friends. Those who are babes in Christ need instruction, therefore we have opened a Bible study class on Fourth-day evenings. We hope this may be the means of strengthening many, of perpetuating the spirit that pervaded the meetings, and of reaching many more who are not fully convinced.

"We are grateful for the courtesy shown us by the Commercial Club, the Grange, and the Literary Society by suspending their meetings until our services were closed. The M. E. church, some distance in the country, also dismissed their services, giving us their support

and co-operation. No collections were taken, but quietly the sum of \$35 was raised for Charles Replogle at the close of the meetings by one of our merchants."

We wish more of our meetings could report the presence of a spirit that would move people "in their homes" to talk over the claims of Christ and begin "to live an active Christian life," and do it without calls "or the use of coercive methods." And we believe this condition will spread if we continue to pray and do our work in quietness and confidence. We were also impressed with the organizing of a Bible study class as a means of instructing the new converts and perpetuating the spirit of the meetings. If this course be pursued on a broad and intelligent basis, it can hardly fail to bring the deserved results.

The Supreme Bench Filled.

For the first time in nineteen months the bench of the Supreme Court of the United States was filled last week by the commissioning of Willis VanDevanter, Wyoming, and Joseph R. Lamar, Georgia. It was a quiet occasion, yet exceedingly interesting in many of its associations. It was the first time Chief Justice White had administered the oath of allegiance to an associate, and it marked the fifth commission to the Supreme bench issued by President Taft in one year. Not since the organization of the court, more than a century ago, has one President commissioned so many judges in so short a time. Only Washington has equalled the record. When the court was first constituted, five judges went on the bench with his commission. Jackson, Lincoln and Grant each named five members of the court, but their appointments were distributed through their entire terms.

The court is now entering upon a new epoch in its history. President Taft foresaw this some years ago and entertained high hopes of having a part in the work. He was reluctantly turned aside from his ambition to become a candidate for the Presidency. More than once in speaking of the matter he declared that the Supreme Court was approaching an opportunity not equalled in its entire history since the days of John Marshall. He felt keenly the importance of decisions on questions involving the attitude of the Government toward great corporations and corporate interests which will have a marked effect upon our national life and our institutions for a century at least. With this thought in mind he has made his appointments to the bench.

An Interesting Docket.

The court began its work immediately and has already rendered decisions in a number of important cases. The one of widest interest sustains the State

laws in Oklahoma, Nebraska and Kansas, guaranteeing bank deposits. In these States provision is made for an association of banks, each guaranteeing the deposits in all the others. Membership in this association is voluntary in Oklahoma and Kansas, but in Nebraska all the State banks are compelled to belong. In this decision one of the chief planks in the national Democratic platform received the unanimous approval of the Supreme Court.

Of scarcely less interest is the decision declaring unconstitutional the "labor contract" law of Alabama, which made it impossible for a laborer to free himself from his employer as long as he was in debt to him. The Government contended that this law reduced hundreds of negroes to a state akin to peonage, and the court has sustained the contention.

Interesting as these cases are, they are overshadowed by others yet on hand. Before this writing reaches our readers the Tobacco Trust case will doubtless have been re-argued; and the action of the Government to dissolve the Standard Oil Company will be up for rehearing. Both are cases of the first magnitude and importance, since the issue which they involve affects the whole industrial system. The court showed its recognition of this fact by refusing to render a decision until the vacancies in its membership were filled. As soon as the arguments in the Standard Oil case have been heard the court will pass to an almost equally important suit relating to the scope of the Pure Food and Drug Act as applied to patent medicines; and, following this, the constitutionality of the Corporation Tax provision of the new tariff law will be thrashed out. These four cases are of the widest general interest, and the decisions in all of them are awaited with concern by a large number of people.

What Our New Governors Recommend.

If the initial pronouncements of our new Governors reflect the trend of public opinion, we may well conclude with Theodore Roosevelt, that "the fight for progressive popular government has merely begun." Direct primaries, the referendum and recall are the most popular reforms. Some wish Senators nominated, and others would have them elected by direct vote of the people. Dix, of New York; Plaisted, of Maine, and Osborne, of Michigan, favor the income tax amendment, and Bass, of New Hampshire, urges State regulation of public service corporations. The spirit of the general movement is admirably expressed in three short paragraphs by Governor Foss, of Massachusetts:

"We have reached a crisis in the affairs of this commonwealth. It is a crisis which our form of government is facing today not only in Massachusetts, but in every State of the Union. The people of all sections of the country have lost confidence in many of their public servants. The dictatorship by political bosses and by representatives of special interests is hotly resented,

for these men desire to control public servants and to direct legislation to their own ends.

"This usurpation of power can only be ended by the people taking into their own hands the direction and control of their government. The first step is to abolish the boss and all his agencies; the caucus, the nominating convention and all political machinery which intervenes between the people and their government. All candidates for public office, without exception, must be chosen by the people through the direct primary. To the direct primary must be joined the power of recall, so that any public servant who proves recreant to his trust may be immediately dismissed.

"Important as these steps are, it is of far greater importance that the people keep their power over legislation through the initiative and the referendum. Under the conditions which exist today, as I see them, these are the only true safeguards of representative government."

A New System of Banking.

After several months of preparation, postal savings banks were opened the 3d inst. The number was limited to one in each State, since the appropriation for the work was small, and the Government thought it safer to experiment before extending the venture. Practically all of the banks reported some business on the first day; and in several cases a number of persons deposited \$100 each, the maximum amount for a single depositor in one month. Briefly the plan is as follows:

Any person, ten years of age or over, may deposit in the postal savings bank of their home town any sum from \$1 to \$100, which is the limit of deposit for any one person in any one month. In the event that they do not desire or are not able to deposit \$1 or more, they may purchase postal savings bank stamps for 10 cents, ten of which, or stamps supplemented by sufficient cash, will enable them to open an account with the required initial deposit of \$1. Depositors will receive interest at the rate of 2 per cent. per annum. All deposits are withdrawable upon demand, together with accrued interest. When the deposits reach the sums of \$20, \$40, \$60, \$80, \$100 and multiples thereof up to \$500, they may be exchanged upon request, for United States bonds of like denomination which shall bear interest at the rate of 2½ per cent. per annum, payable semi-annually and be redeemable at the Treasury of the United States one year from the date of their issue and payable twenty years from such date, both principal and interest being payable in United States gold coin. These bonds are exempt from taxes or duties of any kind whatsoever.

The trustees of the postal savings bank system of the United States are required by law to have the deposits beyond a reasonable working balance, deposited in solvent banks, where it shall bear interest at the rate of not less than 2¼ per cent.

Isaac and Rebekah.

BY ELBERT RUSSELL.

The characters and stories of the Old Testament are especially valuable for purposes of instruction because of their simplicity. They enable us to see virtues and vices, one at a time, working themselves out to their natural consequences. A map which shows all the political and physical features of a country may defeat its own end, because the eye fails to single out and hold to any one thing among the many details. Likewise in the study of moral and spiritual truths the very perfection of the character of Jesus makes it difficult to get a vital grasp of any one of His manifold excellencies. The purpose of instruction is often better served by a simple outline map exhibiting but one feature of a country; and we may learn the elements of a moral and spiritual life more clearly by beginning with some characters from the Old Testament, such as Isaac and Rebekah.

These two characters make no positive addition to the religion of the Old Testament. As they stand in the stories of Genesis, their significance lies in their passing on to other generations the ideals and achievements of Abraham. It is characteristic that Isaac never left the land of his father's sojournings, that he kept his father's flocks, pitched his tent where Abraham had built his altars, unstopped the wells which his father digged, and took his bride to his mother's tent. The pair are essentially irreligious. This is, at first, surprising, since one was Abraham's son according to divine promise, and the other was sent for to preserve the religious purity of Isaac's home from the danger of a heathen alliance. Yet religion is essentially a matter of free choice. Virtue cannot be inherited. Parents may throw religious influences around a child, but he becomes religious only when he freely assumes a right relation to God. This the child is not likely to do if he has been made the victim of his parents' religion. Isaac's first years were spent in his mother's tent, where he came under the influence of her jealousy, harshness and skeptical laughter. Twice his father violated his freedom in the name of religion. When we read the story of Abraham's offering of Isaac, we are apt to think only of the devotion to God which led Abraham not to withhold from Him even his only son. But what impression did Isaac get of his father's God, as he lay bound upon the altar under the uplifted knife? Is it any wonder that the God of Abraham appears in the narrative as the "Fear" of Isaac. Irreligious or passively religious children are apt to be bred in households where individuality is violated in religion's name, or where, as in the case of Robert Ingersoll, the harsh terror of the Lord is more manifest than His love. Again, Isaac was not allowed to choose his wife. If marriage be more than a social convenience or a physical union, if it have spiritual worth or meaning, it must be the result of personal choice prompted by love. But Abraham treated Isaac as a man of destiny, not

allowed to leave his country in search of a wife, nor to choose one from the women of the land whom he knew or might know.

In Rebekah's life we find a strange combination of fate and freedom. As a girl she had been given the almost unrestricted freedom of the field as she ranged desert and hills with her flocks as a shepherdess. She had had little of the discipline which comes from family life or from association with her fellows or from domestic duty and training. But when a stranger came one evening to her father's house with a strange story of Abraham's will and of providential guidance to Rebekah, her people, with half-superstitious fatalism, say, "The thing proceedeth from Jehovah," and let her go with him. There is no testing of the man's story to see if it be true; no night of prayer to learn if it be the will of God. The girl herself is not asked if she be willing to go. She is suddenly snatched from her girlhood freedom by superstitious destiny. The next day, when Abraham's servant insists on going at once, her freedom is restored and she is asked to decide at once whether she will go now or a few days later. There is no insistence that she remain until she has been trained for her new duties, no waiting until experience will enable her to make an intelligent decision. Freedom without training is almost as fatal to successful living and true religion as involuntary servitude or destiny without choice. It is no wonder that Isaac and Rebekah are essentially irreligious.

The story of the wooing of Rebekah as it stands in the twenty-fourth chapter of Genesis is one of the most remarkable romances in literature. Who that has read can forget how the loyal and devout servant of Abraham made his camels to kneel by the well outside the Eastern village; how he prayed that the maiden who should first refresh him and his camels from her pitcher might be the appointed wife for his master's son; how Rebekah came and filled his heart with thanksgiving as she fulfilled the sign he had given; how he put the rings upon her hands and nose, and was welcomed to her father's house; how he dazzled them with gold and fine raiment, and would not eat until he had told them the story of Abraham's prosperity in the distant land, and made known his errand, and silenced their protests with his account of the Lord's leading? There was feasting that night, and in the morning the impatient servant claimed Rebekah, that he might return at once. She was asked if she would go at once, and under the spell of the romantic story, with the impulsive love of adventure upon her, she answered, "I will go." Meantime Isaac's life was lonely since his mother's death, and he was wont to walk the fields and meditate at eventide. One evening, as he walked thus, he lifted up his eyes, and behold there are camels coming!—the camels that bore the beautiful Rebekah to be his bride. She drew her veil as she alighted. It was an auspicious hour that she came into his life, for his days were empty and his heart was hungry. "And the servant

told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah and she became his wife; and he loved her; and Isaac was comforted after his mother's death."

It is a beautiful idyl, but we cannot help misgivings as we follow the story to its end and note that they entered Sarah's tent without pausing to sacrifice at Abraham's altar. Love without sacrifice is apt to be sordid or selfish, or at best a fleeting romance. Rebekah had cost Isaac nothing. He had not wooed her by manly prowess nor won her by patient love. He had given up nought in order to have her. He had not labored for her as Jacob did for Rachel. She was not his choice from among a host of fair women, nor was their love the fruit of his travail of soul. She had come to him in the hour of grief's loneliness, when hearts are not critical. She was not the answer to his prayers and was not received as God's gift. He had not sought her in order to carry out God's will through the family of Abraham, in order to be a blessing to the world.

Rebekah had chosen Isaac without knowledge of his personal character, acting on a sudden impulse. Dazzled by a display of gay clothing and jewels, excited by the servant's story of Abraham's wealth, flattered by being sought so far as the wife of the great sheik's son, her mind filled with romantic pictures of luxurious life in the far country, her adventurous heart had made its choice. Her mind was occupied with the advantages rather than the duties of Isaac's wife. She had felt no awe at being thus chosen; she had not seen the hand of God in her destiny.

Naturally, then, there was no surrender of their united hearts to God in the hour when they gave themselves to each other; no consecration to duty as they gave themselves to each other's love. Perhaps they would have felt it incongruous to think of worship at Abraham's altar on the way to Sarah's tent; but, if so, it would have been evidence that their love lacked a true spiritual basis, and was sensual and sordid. There is no truer sign of a deep and lasting union than religious feeling in lovers. It is safe to prophesy peace and abiding happiness for the couple who, in the hour when they plight their troth, turn, while the kiss of betrothal is still warm upon their lips, to thank God for love's blessings and to ask of Him strength for love's duties.

It is, therefore, inevitable that we have misgivings about the end of the beautiful romance of Isaac and Rebekah when we see them hasten past Abraham's altar on their way to the nuptial tent. Religion and love lie so near each other in the heart that the wonder of the gift of a woman's heart inevitably moves a true man to self-examination to see if he be worthy of so great a boon; to prayer, for strength sufficient for love's duties, for strength equal to his wife's trust. Did Rebekah never wonder whether she were worthy to be the mother of the "chosen people?" Whether she could train the heirs of Abraham to Abraham's faith? Had she the strength,

after the glamor of romantic adventure had faded from her life, to take up its prosaic round of duty and bear a wife's burdens uncomplainingly? Did the two never pause to ask if they were worthy of each other? To ask God whether they were such as could rear a family likely to prove a blessing to all the families of the earth? And did self-distrust never throw them on their knees to seek from God wisdom and help for their task? What can come of married life when people enter it thinking only of wealth or ease? When, forgetful of duty, responsibility and the high calling of God under the spell of sensual pleasure, they hasten, like Isaac and Rebekah, past the altar of God on the way to Sarah's tent!

The result was, as might be anticipated, the spoiling of a beautiful idyl. The romance ended in vulgarity. Their fleeting sentiment vanished as life began to unfold itself in the prosaic round of commonplace duty and the novelty of wedded life wore off. Youthful passions cooled and the charms of youth faded. Generous impulse was succeeded by sordid calculation, and the story ends in a picture of querulous old age and a divided family. Isaac's feeble sensuality preferred Esau, who fed him his favorite venison. Rebekah sided with the quiet Jacob, who loved to sit in his mother's tent and kept the table supplied from his garden. As so often happens, the small vices of the parents were exaggerated in the children. Isaac's fondness for food—he could not give his blessing to Esau until he tasted his venison—shows in Esau's sale of his spiritual birthright in order to get a mess of scup. The father's passive living upon Abraham's achievements reappears in Jacob's early lack of vigorous manhood. Rebekah's impulsiveness, that led her to go to marry a stranger on twelve hours' notice, is seen exaggerated in Esau's impatient cry that he will die if he does not get his dinner at once. And her lesson to Jacob in deceiving his blind father and cheating his brother bore fruit in Jacob's bargaining, lying and cheating all he met, until at the Jabbok he has to have both his name and character changed before he was fit to be the father and trainer of the people of God. Such is the home that resulted from an irreligious union—a home where age and fatherhood have no reverence, where appetite and impulse have no restraint, blindness no pity and priority of birth no rights; where love brings no tenderness and religion no self-sacrifice. No wonder it breaks up with Esau's vain repentance and profane threat of vengeance, and with Jacob a fugitive from his brother's wrath.

The story is not an exception, but illustrates unfailing spiritual law. Where love does not mean duty and sacrifice, unless it asks and delights to serve rather than to be ministered to, it may be beautiful in its first appearance, but will be sordid, quarrelsome, profane in the end. Often marriage fails of its true goal because it is entered into only for house, position, wealth or passion, but without thought of its demands and duties, so that when

these appear, they are unwelcome and they are avoided or lead to complaining, to misunderstanding or to separation. Men and women must go to the marriage altar as to a consecration to the priesthood of God, as to a sacrament of divine communion, if youthful romance is to grow into abiding blessedness, love and peace.

Earlham, Ind.

The California Field.

BY HERMON D. WILLIAMS.

II. Features of Long Beach.

The ocean laves no finer strand than the four miles of wave-washed boulevard that lies at the foot of the city of Long Beach, California, 20 miles south of Los Angeles. Tourists visit it constantly, and thither two railways and a four-track electric line bring multitudes from the interior when the summer sun grows fervent. But the salt air and ocean dip



BEACH VIEW AND PLEASURE PIER AT LONG BEACH, CAL.

are not the only features of interest here. Looking northward, the mountains, 35 miles distant, rise in the vista of the broad, clean avenues that traverse the 12 square miles of the city. Bold Point Firmin reaches out into the sea 10 miles westward, while 20 miles southward you descry the outline of Santa Catalina, one of the famous island resorts of the world.

It goes without saying that the climate is attractive, for while the cooler air of evening commands the use of wraps and the gas grate, I pen these lines on the shortest day of the year, with blooming flowers and rapidly growing vegetables in view and with the sun dispensing the warmth of an Eastern May day.

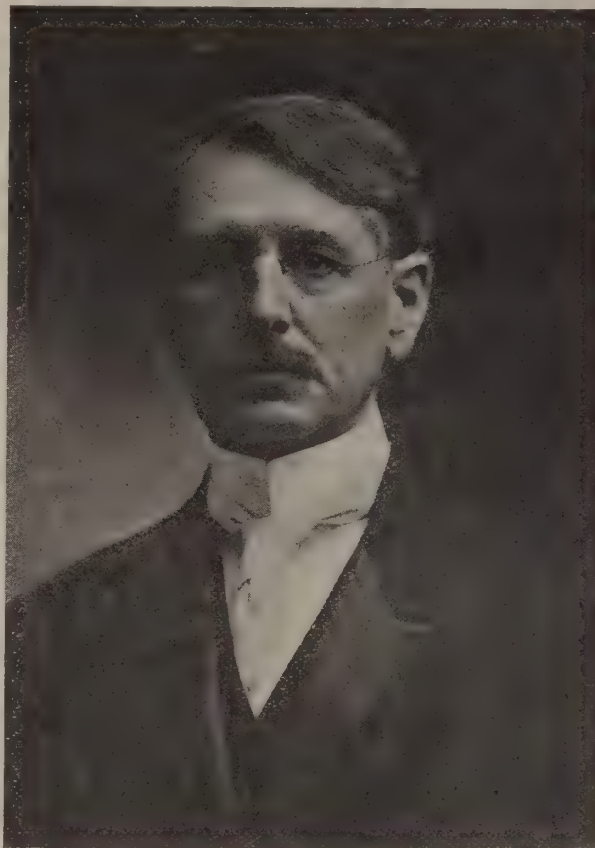
Add to these features the moral sentiment that has banished the saloon and made this city the Mecca of the Chautauquas and Church conferences of the great Southwest, and you have light on its phenomenal growth in 10 years from a city of 2,250 to 17,809 souls, a gain of 603.3 per cent., in this ratio of increase outstripping every city on the continent.

Notable features of the city are: A \$1,000,000

tourist hotel, a ship-building plant that is launching coasting steamers, a pleasure pier of magnificent proportions, and the largest electric generating plant in the United States, costing \$1,000,000.

III. Sketch of a Meeting in a Seaside City.

At this strategic point Friends have a meeting of about 275 members, which had its beginning in Second month, 1888. At this date, Amos Walton, Joseph Allen and others, having felt a concern for the establishing of a meeting, talked of it briefly when gathered at the Ocean House in honor of Albert Cox and wife on their return to Kansas. The next day a Bible school was organized in rooms occupied by Amos Walton and wife, in the Ocean



CHARLES HIATT.

PASTOR AT LONG BEACH, CAL., LATE OF MUNCIE, IND

house. Soon following, the Friends gathered on Sabbath morning in the Congregational church, their first meeting for worship in Long Branch. Mary M. Brown, then of El Modena, preached, Joseph Allen and wife and Amos Walton and wife occupying seats on the platform. The remainder of the little audience that took in this first sermon were James and Ruth Wilson, Wm. Brown, John S. and Clemma Wilson, Eli and Mary Wilson, Zoe and Linnie Osborn, Wm. Penn Wilson, and Chas. Lewis and wife.

The following Sabbath, Elwood Siler gave the Gospel message. Mary M. Brown, recognized as pastor, continued the work. For nearly a year the infant meeting was an itinerant, being held in the schoolhouse betimes, once at Anna Stratton's, three

times at James Wilson's, for quite a period in the upstairs of a vacant residence belonging to Joseph Allen, and finally settling in a cheaply built hall on East First Street, some time in 1889.

About this time Jeremiah A. Grinnell entered the work as pastor, and strongly urged the building of a meeting-house. Jane M. Grinnell favorably offered two lots at First Street and American Avenue, having a frontage of 25 feet each. These were leased, and bought later, one for \$250 and the other for an annuity of \$25 to be paid to Jane M. Grinnell during her lifetime, considerations that provoke a smile in the light of today, as these small lots are now worth \$10,000 each. Here a small building, which was later enlarged, was erected in the



RHODA M. HARE.

NOW IN HER NINTH YEAR OF SERVICE AS PRESIDENT OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY OF
CALIFORNIA YEARLY MEETING.

spring of 1890. In the period following, the meeting received substantial additions in the coming of Ira G. Carter, Enos Morgan, John Wilson and others. In Sixth month, 1892, the congregation was organized into a monthly meeting, with 118 charter members.

Those serving the meeting later as pastors were: Nathan Baldwin, Charles Jessup, W. E. Mills, Mary M. Brown a second term, Levi Gregory, John Henry Douglas, David J. Lewis and Thomas Armstrong. At this stage the church property was sold, and a larger building, the one now used, was erected about three blocks northward. The electric car barns, with their noise, were soon located beside

it, necessitating the moving of the building to its present location. Pastors following those named were Lindley A. Wells, R. Esther Smith, Andrew F. Mitchell, and Charles E. Hiatt now in charge.

Charles E. Hiatt graduated from the biblical department of Earlham College in 1893, and is well known by his successful work as pastor at Centerville, Winchester, Muncie and Marion, Indiana. He was not originally a Friend, and in boyhood was schooled in the quite diverse views of Alexander Campbell. Converted in a Quaker revival at Amboy, Ind., he joined the Friends, and through a prayerful study of Scripture and the sacrifice of many predilections, he accepted, under profound conviction, their interpretation of Gospel truth as to typical rites and true spiritual worship, a fact reflected in the simplicity and informality of his work under the leading of the Holy Spirit. It was this attitude that recently gave me opportunity to hear 36 testimonies in a Long Beach meeting at a stage when the announcement of the text would ordinarily be expected.

This meeting has as representatives in the missionary field, Wilson and Lucy Cox, and James and Eva Geary in Alaska, and Cora Wildman in Guatemala. In the faculty of the city schools, Profs. Wm. Huff and Gurney Hadley. In city affairs, Geo. Blount, overseer of highways; Alfred Woodard, inspector of paving; F. C. McCown, desk sergeant in police department. In the business calendar, J. Gurney Coy, W. Clifford Smith and James B. Riddick.

The Christian Endeavor here was organized twenty years ago, with Wm. Frazier and wife, Julius Pearson and wife and Hugo Shildie as the total membership. Hugo Shildie's devotion to his Master's cause, and his death soon after arriving on African soil as a missionary, are tender memories with the older members of this meeting.

Missionary Department

What Charles Spann Found in Our African Mission.

We are here at last, and are well pleased with our new location. In fact, we were surprised to see the amount of work that had been accomplished in so short a time with such a limited amount of help. It is hard to understand the difficulties under which the work has been done unless one can personally visit the field.

I have felt that I should visit each of the stations and carefully look into their work as far as possible in order to write the board intelligently. I have not only done this, but have spent several days in the forest in order to find out something about the timber, its quality, quantity, size, etc. In looking it over I find a large number of valuable trees too large for this mill. We cannot afford to waste so much of the lumber in trying to work it up with our present equipment. Timber will soon be a scarce thing in this section of Africa. In compar-

ing it with that in America, and considering the effects of the weather upon it, I find this has indication of being better in quality. In clearing for garden plots the natives burn the forests, thus destroying valuable timber.

In looking over the machinery I find that there is nothing here that is not needed and that cannot be used to good advantage on the field. We are very glad indeed that the board has allowed us a new sawmill, shingle machine, planer, etc. They are very much needed, and the sooner they are installed, the more they will save in valuable material and expenditure of cash on the part of the board. The shingle machine promises to be especially profitable. It will save one-half of the lumber formerly used, and will make much better shingles, so that they will last longer. Then, too, logs which cannot be used elsewhere can be made into shingles with a machine.

The planer which the board allowed will also be a great thing for the mission. The one which is used here is not intended for heavy planing, and would soon be spoiled in using it for that purpose. It is, however, a valuable machine with which to get out flooring, moulding, ceiling, casing, etc., which are much needed in our buildings. The new planer should not be less than a 24-inch machine, as an 18-inch would have to be used to its capacity most of the time, which would make it short-lived; and we often need wider boards.

I have traveled many miles over the native paths and through the jungles, and am in a position to appreciate a good cart road such as the one from Kaimosi to Kisumu. While it required a great deal of work to make this road, it is, without doubt, labor well invested. When we consider the amount of traffic on it and the distance it covers, we cannot but consider it a great advantage to the F. A. I. M. from a financial point of view. It is also a great saving of time and energy on the part of our missionaries. There has been very little labor put in on the road to Kisumu this year, yet it is in very good condition, and it is possible to transport to and from Kisumu with carts very easily. With a little work and the changing of a few grades, one could easily run an automobile over it. The roads here do not require the same attention that they do in America.

The prospect for cotton here at present is very encouraging. We have compared the cotton grown at Kaimosi with cotton shipped here from Uganda, and find that our cotton has a fiber equal in length, strength and color to the Uganda cotton. Our cotton is a hardy plant, and we expect to develop it as fast as possible, as we can get a good market at Kisumu for all our product if we want to sell. There is a company there that gins and bales cotton for shipment. Arthur Chilson took a sample of our cotton to Kisumu to be examined by the cotton exporters there, and they say it is a very fine quality of Egyptian cotton and is worth almost one-third more on the market than the American. They advised us to put the whole place in cotton.

In looking over the agricultural work here I find there is a good chance to develop our work along that line in a way that will be of great advantage to the natives and bring in good returns to the mission financially. Bananas and pineapples, vegetables and grain do well here if given the proper attention. It will, however, require some one who is able to devote his entire time to this department. With such a helper the natives can be trained to properly till their soil and better their conditions of living, and we find them at present very anxious to learn.

The industrial department of the F. A. I. M. has proven a great blessing to the work and, instead of hampering it, has been the means of giving us prestige with the government and far more influence with the natives. It has increased our school and Sabbath service attendance, beside bringing a large number of families into immediate reach of the station. The fact that at Kaimosi married men have been employed and their families encouraged to come and live here has been a blessing to the work. It is indeed surprising to see how much these men can now be trusted. They seem to take a great interest in the work, school and services here. There are now about 30 families on the station, and others are applying for work, desiring to leave off their heathen customs and come and obey the rules of the station.

One of the remarkable things in connection with the work of the F. A. I. M. is its great sphere of influence both with the government and with the chiefs and natives. While the government has been somewhat disappointed in our work on account of our apparent backwardness, yet when spheres of influence were assigned recently to the various missions, we received a very large scope of territory which included a large number of natives, and which we will be unable to reach for some time unless others are sent to the field. The natives are learning to know that they have friends in the missionaries and that all matters of dispute which the chiefs are unable to settle can be justly settled at the mission. Many also come to the mission for advice before entering into business deals.

The school here, in answer to prayer, has increased to such an extent that it is now necessary to prohibit others from coming. We thought that if the natives were compelled to buy cloth to wear to school that this would discourage them, but they brought beans for cloth till all our supply was gone, and still they come. It is hard to refuse these people schooling. We hope that God may make it possible for us to accommodate more as time goes on.

We were very much impressed as we saw the great crowds of natives come dancing in to Sabbath service, some from a distance of ten miles or more. God is surely working upon these darkened souls. They seem so attentive while listening to the message. O, how we need to pray that the eyes of their understanding may be opened, that they may be able to accept the Gospel and know what it is to be redeemed from sin!

Things of Interest Among Ourselves

The monthly meeting at Earlham, Ind., has officially decided to call its proposed new building the "Allen Jay Memorial."

* * *

John M. Watson sends us a word of encouragement from Dartmouth, Mass., and adds, "I am expecting to spend a few months in New England Yearly Meeting."

* * *

Our friend John B. Garrett, Rosemont, Pa., informs us that there are 37 ministers in Philadelphia Yearly Meeting, instead of 33 as reported in our census figures, made up from the list at Friends Institute.

* * *

Lewis I. Hadley, late of East Whittier, who for quite a period has been serving as pastor of the Bethel meeting, in the vicinity of Long Beach, has lately changed his residence to that place, as a means of facilitating his work.

* * *

In a recent letter from Gibara, Cuba, Sylvester Jones, says: "The work here is progressing. We have a number of young people in training classes preparing for Bible school work. The out stations in charge of a native assistant are doing good work. We have a large field here and a great opportunity."

* * *

Evangelistic services began at El Modena, Cal., the 4th ult. and closed the 19th ult. W. Mahlon Perry, of Whittier, assisted the pastor, H. M. Moore. The Gospel was preached in a plain, practical and convincing manner. About 18 professed conversion, others were established in the faith and the church was greatly helped and strengthened.

* * *

Arthur Jones, pastor in the meeting at Winthrop Center, Maine, has presented to the members of his congregation a unique calendar of his own designing. On the calendar is a fine picture of the meeting-house, an excellent motto, and all the regular meetings of the church for the year. Hidden behind this is a picture of the pastor.

* * *

Richard R. Newby, superintendent of the evangelistic work in New York Yearly Meeting visited Smyrna Monthly Meeting, Upperville, N. Y., the 18th ult., and found the "way opened" to continue there a few days with gratifying results. Nine requests for active and seven for associate membership were received, and some of the Friends were aroused to a more active interest in church work. The preaching was logical, convincing and persuasive and manifestly accompanied by the presence and power of the Spirit.

* * *

A young organization of the Friends Church at Long Beach, Cal., that is full of promise is the Ladies' Aid Society, enrolling about 20 members. Its purpose is to promote social freedom and to assist the church financially. It has in view the construction of a basement under the church building that shall serve as a dining and social room, estimated to cost \$800, toward which they have \$80, as a nucleus. The officers of the organization are: Anna J. Bruce, president; Gertrude Wilson, secretary; Maud Keippe, treasurer.

* * *

The Weekly Bulletin of the Friends Meeting, Wilmington, Ohio, for First month 1st, contains a beautiful New Year Greeting from the pastor, Ellison R. Purdy, the opening

paragraph of which reads as follows: "A Happy New Year—with these words we salute our fellow pilgrims who are entering a strange, new country, passing today through the sunrise gate. Pioneers will find great values in the new country. There is the virgin soil of unbroken days, and we may stake our claims to the untouched mines of time in the ore. Ours will be the explorer's right, the discoverer's title."

* * *

A beautiful feature of Christmas at Whittier, Cal., is the Sunrise Prayer Meeting, which for eighteen years, without omission, has assembled at the Friends meeting-house at the call of the bell. At the Christmas just passed the clear tones of a cornet, played by E. J. Frazier in the belfry, rang out "Joy to the World" on the still morning air, and as the sound died away the worshippers within caught up the strain as the first exercise of the occasion. The meeting was started at the suggestion of Jonathan Bailey, an aged pioneer of Whittier, and he unfailingly attended it until called home some years ago. Lienna Williams is secretary of the meeting, and Dr. A. H. Jessup led the exercises at the last session.

* * *

A most useful organization connected with the Friends Church at Pasadena, Cal., is the Ladies' Aid Society, the purpose of which is to promote the interest of the church in a social and material way. They have a cozily furnished room in connection with the church building, where needlework keeps time to social converse through many happy hours. A recent contribution of the society was eight comforters for the Japanese home, under care of the church, which home the ladies also furnished throughout some time ago. They also furnished a room in the girls new cottage at Whittier College. The officers of the society are: Edna J. Roberts, president; Mary E. Reynolds; vice-president; Rhoda M. Taber, secretary; Rose McMillan, treasurer.

* * *

David Harold, Indianapolis, Ind., recently conducted a series of evangelistic meetings at the Third Friends Meeting in that city. His preaching was very effective, and many were moved to make a definite stand for Christ. Some have applied for membership with Friends.

This meeting is situated among saloons, and in a part of the city mostly inhabited by foreigners. None of the members own their own homes. Many who became members soon moved to other parts of the city or go elsewhere and are lost to the meeting, hence the work is of a missionary nature. Many who have strayed from the paths of virtue and uprightness are converted in this meeting and go out to live a "new life." Josiah Pennington is the pastor.

* * *

Following the opening of the public school in Ninth month, a need for a revival was felt at Cranes Creek, N. C. John E. Henly, Frank and Myra Long were led there in Eleventh month and the Lord's work was seen in the conversion of 12 and the reclaiming of 13 persons.

A prayer meeting was held on Fifth-day evening each week in addition to the regular Bible school and meeting on First-day morning. Herbert W. Reynolds is superintendent of the school and sits at the head of the meeting. Fanny O. Reynolds has charge of the intermediate department of the Bible school.

Friends at High Falls and Prosperity, N. C., are making arrangements to secure Herbert W. Reynolds as their pastor for the coming year.

There has been a renewal of work at Newmark, midway between Whittier and Los Angeles, Cal., where so few Friends were left on account of removal, that the meeting and Bible School became very irregular and a proposition was sent up to the quarterly meeting to discontinue the monthly meeting. At this juncture Elmer J. Allen, of John Horney's large Bible school class at Whittier, offered assistance and the quarterly meeting deferred action. In co-operation with the members of the class and others, a series of meetings was held at Newmark, by H. Edwin McGrew, resulting in six conversions and three renewals. Friends there, were so much encouraged, that they held a session of the monthly meeting, Twelfth month 14th, at which four new members were received. The Bible school was also re-organized, with 25 members enrolled. Chas. H. Hamburg was chosen superintendent; Ezekiel Gist, assistant superintendent, and [Mrs.] Gist, secretary.

* * *

The following poetic and loving greeting, tastefully mounted, was given out on Christmas morning by H. Edwin McGrew to each household of the large Friends meeting, which he serves as pastor at Whittier, Cal. It seems so full of the true holiday spirit that we reprint it:

"With laughter and with song, this be my day.

"A Prayer that brings God to my side and me to His.

"Then like my Lord, may I find Toil among the world's needy, cheered by words of sages, songs of birds and shouts of little children.

"Then may I have Refreshment under a vine of my own planting, and by fragrant flowers of my own sowing.

"Then Psalm and Praise with those I love in the cool, soft twilight.

"Then God's sweet gift of Sleep for a waking in a brighter morning.

"This be my day, my life; May it be thine."

* * *

The Friends Monthly Meeting of Los Angeles, Cal., which is held on the second Fourth-day evening of each month, has introduced a social feature in the way of a dinner, which is served in the meeting-house preceding the session. The Christian Endeavor gave the initial repast, and other departments of the church will take their turn in the service.

In the Bible school of this meeting, of which Arthur Brown is superintendent, the making of birthday contributions to the missionary cause, counted in pennies corresponding to the years of the giver, has grown to be quite a feature, and this lately took an interesting turn at the suggestion of Wilfred Rowntree, that the Christmas offering should be in honor of the birth of the Babe of Bethlehem, and that the pennies should reach the number of the years of the Christian era, 1910. The idea was heartily endorsed, and on Christmas morning there was a shower of pennies that exceeded all expectation, the total amounting to \$24.06. One woman, not a member with Friends, whose children attend the school, brought as her family's contribution an envelope full of pennies which they had been saving for some good cause, amounting to several dollars. Wilfred Rowntree served as the money changer of the day, having brought an abundant supply of bright pennies in bank packages to reduce the contributions to the proper denominations.

* * *

A most enjoyable event in the way of a public welcome to Charles E. Hiatt, the new pastor at Long Beach, Cal., and a farewell tribute to Andrew F. Mitchell, retiring pastor, was recently witnessed at the meeting-house in that city. Besides the local membership and attenders of the meeting, there were

present, President Thomas Newlin, H. Edwin McGrew, Dr. J. J. Mills and Thomas Armstrong of Whittier; Sylvester Newlin and William H. Coffin, Pasadena; Wallace E. Gill, Los Angeles, and Dr. Geo. M. Laehigh, pastor of the First Baptist Church of Indianapolis. H. Edwin McGrew led in prayer, and others made felicitous addresses bearing on the work of Pastors Hiatt and Mitchell in the Seaside City, to which those receiving the tribute happily responded. Prof. Wm. Huff, principal of the Carroll Park School, presided over the exercises. The meeting-house was beautifully decorated for the occasion and the serving of refreshments rounded out an evening of rare enjoyment.

Dr. Fred A. Gray and wife, well-known Friends, Winchester, Ind., who have been sojourning at different points on the Pacific Coast, from Central America to Alaska, were Christmas guests of Charles E. Hiatt and family, Long Beach, Cal. The event revived pleasant memories, as the two households had for several years joined in celebrating Christmas at their former homes in the Hoosier State. Dr. C. F. Gray, Winchester, father of Fred A. Gray, expects to join his son soon at Long Beach.

* * *

Several protests have been received at this office against the use of the word Quaker. C. F. Morris, Bloomington, Ind., however, does not share this concern. In speaking of *THE AMERICAN FRIEND* and *The British Friend*, he says: "The general reader, as a rule, will pick them up supposing them true to name. One a friend to the American people, the other a friend to the British people. Quite likely he has never heard of a religious organization called *Friends*, since there never has been anything accomplished under *that name* to distinguish it, and give it general and universal renown. It is the name *Quaker*, around which gathers all the enthusiasm for victories won, and those in process of accomplishment. It is quite immaterial *now* as to how that name came into use, or who originated it, or for what purpose; it is today our only well-known name and is not used with any thought of derision at all. That name carries with it readily all that the Church has ever stood for. The adoption of that name would greatly relieve our writers of the burden of carrying three or four names, as we now see this confusion. The Friends, The Society of Friends, The Friends Church, and the Quakers, all in one production, in fact we have to use the terms *Quaker* and *Quakerism* occasionally for there is no such word as *Friendism* that I can find. I hope therefore there will be no effort at all to get away from our well-known and significant name and that in process of time it will be adopted by the Church at large."

Married

LOPEZ-TABER.—At Friends Meeting House, Brooklyn, N. Y., Eleventh month 25, 1910, Virgil Joseph Lopez and Edna Russell Taber, a daughter of Dr. J. Russell and Eliza Heaton Taber and a member of New York Monthly Meeting.

Died

FOSTER.—At Salem, Ind., Twelfth month 28, 1910, William Foster Trueblood, in his eighty-ninth year. An esteemed member of Blue River Meeting.

* * *

PHILBROOK.—At his home, 103 Highland Street, Roxbury, Mass., Twelfth month 10th, 1910, Isaiah Philbrook, in his ninety-second year.

The International Bible School Lesson

FIRST QUARTER, LESSON IV.

FIRST MONTH 22, 1911.

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.

I KINGS 16: 15-33.

For Special Study, Verses 23-33.

GOLDEN TEXT.—Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14: 34.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 16th. Zimri defeated. I Kings 16: 8-20.

Third-day. House of Omri. I Kings 16: 21-28.

Fourth-day. Ahab's corrupting example. I Kings 16: 29-33.

Fifth-day. Statutes of Omri. Mic. 6: 1-16.

Sixth-day. The infection of Judah. II Chron. 21: 5-20.

Seventh-day. Grandson of Omri. II Chron. 22: 1-12.

First-day. Destruction of Ahab. II Kings 9: 1-10.

Time.—Omri reigned 893 (Curtis), or 936 (Beecher), to 882 or 925. Ahab from 882 (925) to 861 (904) B. C.

Place.—The Kingdom of Israel, the new capital being the city of Samaria. Parallel Passage.—None.

The reign of Omri, of which so little is recorded, is an interesting one for two reasons: (1) There is reference to it on an ancient monument still in existence (in part). This is known as the Moabite Stone and was discovered by a German missionary in 1868 in the old district of Moab. The inscription is in old Phenician letters and was set up about 850 B. C. to commemorate the deliverance of Moab from Israel. It tells that during the reign of Omri, Israel had subdued Moab and that during the reign of Ahab, Moab had thrown off the yoke. (2) Because Omri founded a dynasty.

The history of the kingdom of Israel after the reign of Jeroboam is related in I Kings, chapter 15: 25; 16: 14, and should be read. It is a sad picture.

Omri was the general of the army of the King of Israel. We know nothing of his previous history. He with the army at his back put down the usurper Zimri, and seized the throne himself. He was not popular with the people and not until he had crushed a certain Tibni after four years conflict did he reign absolute monarch.

23. "In the thirty and first year of Asa King of Judah. The compiler belongs to Judah and naturally dates periods from Kings of Judah. Indeed the accounts of Israel are rather accounts of prophets than kings. Only thirteen verses are given to Omri's reign of: twelve years, though historically an important one while more than five chapters are given to the reign of Ahab, who only reigned twenty-two years, and whose reign historically was no more important than that of Omri. But it was in the reign of Ahab that Elijah lived and prophesied and wrought miracles, and that Micaiah (chap. 22: 7-28), and the unnamed prophet (chap. 20: 13, 14, 22) lived. The religious and moral interest of Ahab's reign was far greater. "Tirzah." The site is unknown. Possibly a summer residence. Compare Cant. 6: 4.

24. "The hill Samaria." Samaria was built upon a hill which commands a splendid view. The sea is clearly visible, the plain of Esdraelon and the hills. It is in the midst of a beautiful country. From its position, until the days of

gun-powder, it was almost impregnable, it stood many sieges and never was captured without great difficulty. "Two talents of silver." A very large sum. The heavy talent was equivalent to about \$2,000 and the light to about \$1,000.

25, 26. Omri seems simply to have followed in the path of Jeroboam, though he is characterized so severely. Some think the last words have been added from verse 30, as nothing is said to show that he was worse than Jeroboam.

27. "The book of the Chronicles of the Kings of Israel." One of the sources of the compiler of Kings.

29. "Thirty and eighth year of Asa." 882 B. C. or (925).

30. "Did evil," etc. The general characteristic of the Kings of Israel.

31. "Jezebel, the daughter of Ethbaal, King of the Zidonians." Like his father Omri, Ahab's history touches ancient heathen history that has come down to us. Ethbaal has been identified with very considerable probability with Ithobalus, a priest of Astarte (Ashtoreth) who assassinated his predecessor seizing open the throne of Zidon and Tyre. "Ethbaal" means "with him is Baal." The marriage was undoubtedly one of policy, as the advantage of friendship with the Phenicians was obvious. The introduction of the Queen's religion was natural and indeed followed the example of Solomon. I Kings 11: 7, 8. If the identification of Ethbaal with Ithobalus is correct then Jezebel was the aunt of Belus in Virgil's *Æneid*, great aunt of Pymalion, and of Dido who founded Carthage. Ahab also is mentioned on the Assyrian monuments in an inscription of Shalmaneser II, 854 B. C. Jezebel has come down in history as one of the worst of women. "She was one of those masterful, indomitable, implacable women, who when fate places them in exalted power, leave a terrible mark on the annals of nations." It was evidently her purpose to force the worship of Baal on the kingdom of Israel. She was just as earnest as Elijah. It was she who stirred Ahab up. I Kings 21: 25, 26. Possibly Ahab is not so much to blame for the marriage as at first sight appears. A careful comparison of dates makes it likely that the marriage took place in the reign of Omri, when Ahab was very young. He was evidently a weak character compared with Jezebel. It was analogous to Macbeth and Lady Macbeth.

32. "An altar for Baal." As Solomon

had done in Jerusalem. According to the views of the day this was a matter of international courtesy.

33. "A grove." Rather, as in R. V. "The Asherah." Exactly what an Asherah was is not known. The word is apparently used at least in two senses in the Old Testament—as a symbol, and as a goddess. Here undoubtedly the symbol is meant. This was a wooden pole (Judg. 6: 25, 28, R. V.) and symbolized a goddess, the wife of Baal. Some think it represents the reproductive power of nature. It was intensely repugnant to the true religion of Israel.

The character of Ahab and of Jezebel will be brought out more fully in subsequent lesson.

(Continued from page 18.)

fathers to conduct aerial contests and to build aviation parks.

Information destined to be of prime bearing on the German-American potash struggle has been made public. The German potash trust lately sent a corps of geologists to Canada to investigate the alleged discovery of rich potash deposits close to the American border, in the region of Lakes St. Clair and Huron. The report made by the experts was sufficiently encouraging to justify the formation of a syndicate which is now in process of organization.

Andrew Carnegie has established his fourth "Foundation for Life Savers," or "Hero Funds," as they are popularly called. This time Germany is the recipient of his philanthropy, the United States, England and France having shared in former gifts. The original endowment was made in Fourth month, 1904, when \$5,000,000 was placed in the hands of a commission composed of 21 residents of Pittsburg, Pa., who were instructed to use the annual proceeds of the fund for the benefit of dependents of those losing their lives in heroic effort to save their fellow men, or for the heroes themselves, if injured only. The beneficiaries were confined to those associated with acts performed within the United States, Canada, and Newfoundland, and the waters thereof. In 1908 Andrew

OLD COMMON SENSE.

CHANGE FOOD WHEN YOU FEEL OUT OF SORTS.

"A great deal depends upon yourself and the kind of food you eat," the wise old doctor said to a man who came to him sick with stomach trouble and sick headache once or twice a week, and who had been taking pills and different medicines for three or four years.

He was induced to stop eating any sort of fried food or meat for breakfast, and was put on Grape-Nuts and cream, leaving off all medicines.

In a few days he began to get better, and now he has entirely recovered and writes that he is in better health than he has been before in twenty years. This man is 58 years old and says he feels "like a new man all the time."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Carnegie gave \$1,250,000 for the creation of a hero fund in Great Britain. In the following year he established a similar fund in France by the gift of \$1,000,000. The total set apart for this purpose is now \$8,500,000.

A new hint of the flexible wisdom of Papal policy appears in the reports from Germany that the new "oath against modernism" is not to be strictly exacted of German Catholic priests, particularly not of professors in Catholic universities. A good deal of importance is attached to a reference to the matter in a pastoral letter issued by Cardinal Fischer of Cologne, on the eve of his departure for Rome. Touching upon the recent Vatican decrees, he urged the faithful not to be in any way disturbed by rumors on that subject, declaring that "the Holy Father has given to the German bishops certain plenary powers corresponding to our actual situation." This is interpreted to mean that no rigorous measures will be urged in Germany, though they may be in Austria and Italy, to compel priests and professors to take the special oath against "modernism." A well-informed writer in the *Frankfurter Zeitung* declares that the Catholic faculties generally maintain that a professor may be, indeed, absolutely bound in matters of dogma, but that, scientifically, he must be free to investigate.

Notices

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia will be held at the Friends Meeting House, Twelfth Street below Market Street, Philadelphia, on Sixth-day, First month 20, 1911, at 7:45 P. M. Address by Dr. G. A. Johnson Ross, of Bryn Mawr, on "The Challenge of the Hour." All who are interested are cordially invited to attend.

Farmington Quarterly Meeting will be held at Collins, Erie Co., N. Y., First month 20th to 22d, 1911.

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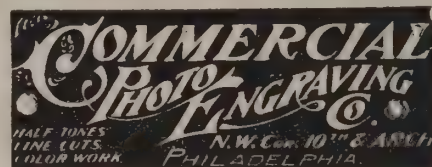
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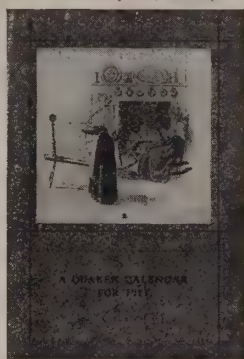
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Elizabeth Fry (frontispiece)

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SCOTT CITY, KANSAS

Our many friends, in every American Yearly Meeting, will be glad to know, that since our last report, Friends have secured nine hundred and sixty additional acres of our **sub-irrigated** alfalfa land, in Alfalfa Valley. This brings our total holdings up to 9,600 acres, which is now worth fully \$450,000. When the land we now own is all seeded to alfalfa, we will be shipping one hundred tons of alfalfa meal each day. If the reader will ascertain the price of alfalfa meal in his locality, he can know about what our daily income will be. This income for a year will be surprisingly large. About one half of the retail price will be net profit to the producer. We purpose to not only produce but to manufacture and market our alfalfa product in New York and Europe. This is the financial foundation back of this Home Missionary Movement.

During the year 1910, we built in Scott City, four large, substantial and modern buildings, at a cost of about \$26,000, all of which is paid for. They are our steam-cure, cement brick plant, the meeting house, the manse and the office building, in which will be located our administrative and printing departments. The year that has just closed, was crowned with many tokens of Divine favor and blessings.

Forty acres of our **sub-irrigated** land with a good stand of well rooted alfalfa, can be depended on to pay \$1,000 a year **net**, and where the owner does the work himself, \$2,000 a year. We often do much better, but this is **dependable**.

Our building fund now owns and has just offered for sale **sixteen forty-acre tracts**.

These are close to town, so that if desired the owner can have a home in town with all of its advantages, and at the same time care for his alfalfa.

These are our very best land with richest, black soil **ten feet** deep. The sub-irrigation is perfect, as it is but twelve feet to never failing water.

The land will be deeded July 1st, all seeded to alfalfa, with perfect title. Contracts are given now, as soon as the purchaser has made his selection.

Considering the **quality** and **location** it is the best bargain in seeded land, in Alfalfa Valley. Nothing else as good can be had for less than \$100 an acre.

The prices on these **forties** average \$3,000 each.

Only \$1,500 cash required. Balance of purchase price can run ten years with optional payments, thus providing abundant time for the product from the land to pay expenses, interest and principal.

In our judgment this is the best proposition ever offered to one with small capital, in Alfalfa Valley. This opportunity was arranged to secure the interest and co-operation of many who could not handle the larger tracts. The \$1,500 cash required may be paid one-third with contract, one-third April 1st, and one-third July 1st. So great has been the demand for seeded tracts close to town and especially in forty-acre tracts that we expect these to be sold within a short time. To secure an early choice it will be advisable to act at once. Many who will read these lines have been writing us. Many others are thinking. We have done our very best to meet your needs and it is not expected that ever again will so favorable an opportunity be available. It would be best to come on the first train.



Alfalfa Valley notes are being issued each month. We shall be glad to send one to all who are interested. These little leaflets give items of interest concerning alfalfa, persons, opportunities, developments, the meeting here, the institute, Friends Rocky Mountain Chautauqua, and our home mission work. Our building program for 1911 is the erection of the institute building. It is to cost about twenty thousand dollars. Some three thousand dollars of material are now on the ground. We plan to open the institute about October 1st next. Should the acreage seeded to alfalfa, this coming year justify it, we will put in the alfalfa meal mill in 1912. Our interest in alfalfa and other material things are only as they minister unto the great end for which we live—The Coming Kingdom. For health, home, income, independence and social, educational and religious advantages, we account ourselves rich indeed. We shall be glad to welcome you.

Address HERBERT J. MOTT, Scott City, Kansas

The American Friend

Vol. XVIII

FIRST MONTH 19, 1911

No. 3



MEETING-HOUSE, AT OAK GROVE SEMINARY, VASSALBORO, MAINE.
(See Article page 38.)

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIRST MONTH 29, 1911.

MISSIONS IN THE UNITED STATES (North and East).

Jonah 3: 1-10.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 23d. An ancient missionary.
Amos 7: 10-17.

Third-day. A city missionary. Jer. 32: 1-5.

Fourth-day. Missions to strangers. Luke 4: 25-27.

Fifth-day. Missions to our guests. Lev. 25: 35-38.

Sixth-day. Missions to the slums. Matt. 22: 1-10.

Seventh-day. Missions to prisons. Acts 16: 16-34.

What mission can we undertake in our city?

What is being done in our large cities?

How can churches help the immigrants?

The book of Jonah is a missionary tract. Its great purpose was to teach the Hebrew people that God is interested in more than one nation, and His mercy is great enough to forgive all those of any nation who will forsake their sin and practice righteousness. Today the book of Jonah is a rebuke to the individual or the Church that is not sympathetically and practically interested in Christian missions. It affords a good lesson for the first missionary topic of a Christian Endeavor year, one in which we are to survey the work of Christian missions around the world.

* * *

The general subject for the missionary meetings for the year is "A Missionary Journey Around the World." For the sake of missionary committees that are thoughtful and are prayerfully making careful preparation for these important meetings, we name over the themes to be taken up. There are four lessons on missions in United States territory. 1st, in the North and East; 2d, in the South; 3d, in the West, and 4th, in Hawaii and the Philippine Islands. The journey then carries us to Japan and Korea, to China, to Burma and India, to Persia and Turkey, to Europe, to South America and to the West Indies.

* * *

This birds-eye view of some countries where Christian missions have a foothold tells a story about the greatness of the work. It is world-wide in extent, touches all countries, preaches the Gospel in all languages, lifts all races and is engaged in a death struggle with the great religions of the world.

* * *

The subject for this meeting, "Missions in the United States—North and East," concerns Christian work of a missionary character in the most thickly populated portions of the United States if we include that section east of the Mississippi River and north of the District of Columbia. The following is a partial list of the agencies at work in the field: City missions, including all kinds of rescue work for both men and women, Children's Aid Societies, Fresh Air Organizations, Social Settlements, Prison Associations, Bible Societies, Young Men's Christian Associations, Young Women's Christian Associations.

The needs of this field may be partially summarized under three problems: The problem of the immigrant, the problem of the poor, and the problem of the religiously destitute country district. Paganism well nigh as dead as that in ancient Rome is found in the

slums of our cities, and in the unfrequented country districts, not to mention that form of paganism which is sometimes dressed in silk hats, kid gloves and dress coats and goes by the name "Society."

* * *

Twenty-six of our largest cities, including New York, Chicago, Boston, and San Francisco, have each 70 per cent. of their population either foreign-born, or born of foreign parents. It is true, and it must not be forgotten, that in many ways our institutions show most marvelous capability in absorbing these alien elements. Socially, intellectually, commercially, industrially, politically, these immigrant races become Americanized in the first or second generation to an almost unbelievable extent. But morally and religiously there is much less assimilation. In matters of so far-reaching importance as temperance, Sunday observance, amusements, these races are very profoundly modifying our national customs and institutions.

* * *

The journeys of the Bible society missionary in Maine, where a religious canvass of the entire State is made every seven years, tell a story that is pitiful. Many families are found into which no religious influence has been brought since the Bible missionary called on his previous trip, seven years before. The reports of the Maine Bible Society show that on an average about one family in every four throughout the State have no church affiliation.

* * *

Suggestions for the program of this meeting.

1. Secure from the United Society of Christian Endeavor the pamphlet on City Missions. (Price 10 cents.) It describes various kinds of missionary work conducted in New York City.

2. Read if possible, "The Challenge of the City," by Rev. Josiah Strong, D.D.

3. If your society is in or near a city, send one endeavoror to each of the missions or charitable institutions in the city and have them report at the missionary meeting what they have seen.

4. The data gathered in this column may be used at a suitable time in the meeting to help in giving a general idea of the extent of the field, its needs and some of the things that are being done.

CONDUCTING THE MISSIONARY MEETING.

Speaking from the standpoint of observation and what has been gleaned from various sources, the monthly missionary meeting is usually the least interesting, the driest, and the most un-

profitable meeting of the month. Generally the cause for this is to be found in these facts, viz.: First, the meeting has been conducted in the same way as a prayer meeting, and second, there has been no adequate preparation of the topic, which as a missionary topic, almost invariably calls for the setting forth of information about the missionary field which is being considered. How can we pray in a missionary meeting for a field about which we know nothing, and how can we speak upon a missionary topic which concerns itself with, for instance, Guatemala, when we may not even know whether this place is a country, a city, a province or an island. No meeting calls for preparation on the part of the leader and the committee like the missionary meeting. In the prayer meeting we dwell upon our personal experience and look within for the inspiration of our testimonies. In the missionary meeting the look is outward, not inward, away from self, not toward self, and if the missionary facts related to the topic are not adequately set forth, the meeting is sure to be uninteresting, unprofitable and a failure. How the testimonies drag in a missionary meeting. Certainly, because we ask for personal testimonies upon a subject about which we generally know little or nothing. These missionary topics are given for educational purposes. With them we as endeavorers are supposed to learn the things that are being done in the field. Hence the successful missionary meeting must be "programmed." Papers must be prepared and read on subjects related to the topic. The missionary committee should begin arrangements for these meetings weeks in advance. Not only must the leader be well prepared himself, but all those who contribute anything of interest to the meeting will have given the subject careful attention.

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The unusual January prices that prevail in the Bedfurnishings Store are forcibly illustrated by these examples:

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIRST MONTH 19, 1911

No. 3

Prometheus

Oh, better far to filch the spark of fire
From heaven and suffer the Promethean doom
Than scathless to exist as one in whom
A spirit dwells content with dust and mire!
Oh, better struggle for a high desire,
Too star-like for the winning, than assume
Low ease-won ends; yea, better far the tomb
Than barren life unlearning to aspire!
God purge me of inertness as of sin,
And let existence into life be thrilled;
Pour tempest on the stagnant soul within,
And let the sails of thought with storm be filled;
Grant mountain peaks of earthquake origin,
Whereon ideals their eagle nests may build.

Gottfried Hult.

The Word Became Flesh

We know much more about the universe than the ancient world knew, but the more we know about it, the harder it becomes for our spirits to accept the visible universe as the ultimate and final reality. The cold and pitiless forces of nature are not less cold and pitiless when we succeed in discovering their laws and habits. One comes back from his study of the march of suns and planets and the spiral movements of world-making nebulae with very little to comfort the longings of his heart. He sees that these curves are all irrevocable and inevitable, and that each event unfolds out of the one which preceded. It is a wonderful and amazing system, but it offers no tenderness, no love, no balm for the wounds of his spirit. It rolls mercilessly on, and he may be thankful if its wheels do not ride over him—the midget of an hour, riding on one of the flying globes of this mechanical system.

It is useless to expect tenderness and love and balm in a system of mechanical forces. That kind of a world can reveal gravitation and electricity, attraction and repulsion; it can show us matter moving under law; it can exhibit the transformation of one form of energy into some other form; but from the nature of the case it cannot manifest a heart of tenderness or a spirit of love. Those traits belong only to a person, and a mechanical system can never reveal a person. Physics and chemistry, geology and astronomy do discover a revelation of God, but it is necessarily a revelation limited to the

possibilities of their field. The test tube and the air pump help demonstrate the fact that the universe is a realm of purpose, of order and of inexhaustible energy, but they must not be expected to show us a divine face or a heart of love. God puts no more of Himself into chemistry or physics or astronomy than chemistry or physics or astronomy will hold!

If the universe is *deeper* than physics and astronomy can reveal, if there is some greater reality than can be expressed in terms of energy and law, how could this deeper reality reveal itself? Where could the veil be lifted?

Such a revelation could be made to humanity only through a person. Mountain peaks and stars cannot embody love and sympathy—they can embody only energy. Love and sympathy, tenderness and patience, forgiveness and grace are traits of character, attitudes of a personal spirit. If they are ever to be revealed, they must be revealed in the life of a person.

Now, once there was a Person who felt that His life was a personal exhibition of the divine in the human, the eternal in the midst of time. He lived and died in the consciousness that through His life He was showing God to men, that His love was an exhibition of the real nature and character of God, that His sympathy for the weary, heavy-laden, sin-distressed, heart-hungry people of the earth was a true unveiling of the heart of the universe; that His suffering over sin, His grace and patience, made the Father's character visible and vocal in the world. He *felt* this, and consecrated His life to this deeper revelation of God. Some have doubted, and some have been perplexed, but there have always been some, and it is a growing number, who profoundly believe that here in Him is the personal character of God revealed to us. However leaden and pitiless the march of the universe may be at other points, at this one point, at least, love and tenderness break through and enwrap us. The Jesus whom Peter confessed and Mary loved has become the Christ of the world, and through Him has come to us the God whom our chemistry and astronomy were too limited to reveal—we have seen Him in the face of Jesus Christ.

R. M. J.

Current Events and Comments

Recognizing a Diversity of Gifts

Baltimore Yearly Meeting at its last annual gathering appointed a committee to encourage the development of gifts. The chairman of the committee, John R. Cary, in defining the scope of its work, says:

"The fact that the gift in the ministry is the only one which we officially recognize does not mean that it is the only one the Church needs, but it would seem to indicate that it is the most important. And indeed it lies at the foundation of Church growth and extension—"How can they hear without a preacher?" We should covet this gift of ministering of the things of the spirit and be faithful to the call if it comes to us, because just at this time in this yearly meeting we need more ministers, and especially young and strong persons coming on to take the places of those whose physical powers are lessening. It is a high calling—one which may well cause the best to shrink in humility—but should challenge anyone who receives the call to devote his utmost powers in response.

"And there are many other gifts which are needed to round out the Church work. The gift of organization, which in a way co-ordinates the various other gifts; the gift of teaching; the gift of eldership, which may be also called the gift of encouragement; the pastoral gift, which a minister may or may not have, which may be classed also as the gift of sympathy; the gift for peace-making, which an overseer ought to possess; the gift vaguely called "helps," which may be shown by the person who is always ready to do the things that no one else seems to want to do; and others will occur to us as we consider our useful friends."

The recognition of a diversity of gifts such as this should have a wholesome influence in that it brings to the humble performance of duty the dignity which it justly deserves.

A New Spirit in The Senate

It has been a common practice in politics for opposing parties to accuse each other of corruption. This has provided a shield behind which many irregularities have found shelter. All a successful candidate needed to do when confronted with his misdeeds was to show that the charges came from his opponents, and he was given a liberal coat of whitewash and pronounced a martyr—a victim of unjust persecution. Such procedure seems to be passing, in the Senate at least. Since the opening of the present session, charges of corruption against William Lorimer, Illinois, have been investigated by a special committee, a majority of which set aside considerable direct testimony on bribery and asked

the Senate to give Lorimer a clear bill of exoneration. Last week, however, Senator Beveridge filed a minority report, which declared "that this election was invalid under any possible view of the law." In reply to the majority's contention that the men who confessed to having received bribes were not to be believed, the report says "that the confessed bribe-takers were shown to have had in their possession, in bills of large denominations, unusually large sums of money soon after the dates when they testified to having received the alleged bribes." The report also pointed out that the three members who were charged with bribing their four colleagues, but who denied having any part in the affair whatever, had a double motive in doing so, since a confession to the giving of bribes would be equivalent to acknowledging that they also received money for their votes.

Such is one view of an affair which the majority of a Senate committee tried to cover up. But a better day is dawning. President Taft has asked that the Senate go behind the recommendation of the committee and study the facts presented in the testimony before passing judgment. And, indeed, a new spirit has come over the Senate. Some of the members of the committee, even, who were inclined to pass the matter lightly at first, now seem desirous to have the case decided on its merits. The Senate is taking its usual time to deliberate, and meanwhile the Lorimer lobby is making bold and audacious attempts to save him.

A second Senator of the Lorimer type is Isaac Stephenson, Wisconsin. A committee of the State Legislature which investigated this primary campaign and election, finds that he probably used \$50,000 in securing his seat in the Senate by the small majority of three votes. This committee has asked the Governor to submit its report to the Senate and to begin prosecution where election laws of the State were violated.

It is interesting to note in this country that the lumber interests seem especially active in upholding the election of both Lorimer and Stephenson.

Are Business Ethics Improving?

The nomination of James A. Farrell as president of the United States Steel Corporation to succeed W. Ellis Corey, who recently resigned, augurs a change in the business policy of the concern. Both the former presidents, Schwab and Corey, were schooled in the "Carnegie methods," which have been defined as "getting out and making business where there is no business showing, and shaving a trifle, if necessary, to suit the buyer who is undecided because of finances."

Jas. A. Farrell is of quite a different school. In a recent interview he is quoted as saying:

"The old delusion that there is advantage in

preventing one's rival from doing business, no matter what the cost may be, is losing itself in the conception that success lies in the adoption of co-operative methods.

"The policy of these times in the steel business is one of harmony and good will. Such a policy, in order to endure, must insure practically equal advantages to everybody interested.

"We have managed to get our mills and factories into conditions of remarkable efficiency, but we seemed to have lost sight of the enormous benefits accruing from peaceful production. Many at first doubted the practicability of peace in the steel business, but there are not many nowadays who question the advantage of interchanging ideas or of competing generously.

"It appears that with peace in the steel trades, normal conditions may be maintained at all times, to the benefit of manufacturer, consumer and laborer."

Farrell is in favor of pensioning workmen and of bettering their general condition. He also believes in publicity regarding the affairs of the corporation.

The influences which are backing Farrell have secured the inauguration of a profit-sharing plan by which an annual bonus of stock and cash is to be distributed to the employees who have been with the corporation for upwards of five years. This year the bonus will be \$2,700,000, 60 per cent. in common stock at 70, and 40 per cent. in cash.

Five Million Dollars for Forts

It seems strange that as judicious and far-sighted a man as President Taft should insist on the fortification of the Panama Canal zone, yet this was not only a recommendation in his annual message, but was the occasion of a special message to Congress last week. He urges that an appropriation of \$5,000,000 be made by the present Congress in order that the work may be started at an early date. Since the plans call for \$12,000,000, other appropriations will be needed.

Fortunately all of our Congressmen are not carried away with this craze for extensive fortifications. Despite the earnestness with which the President has worked to bring Congress to his way of thinking, there has developed a strong opposition. Many members in both Houses have contended for the neutralization of the waterway, both to avoid the heavy cost of building and maintaining defenses and as tending to avoid complications with other nations. Then, too, nothing can be more secure from a military standpoint than neutral ground. The nations of the world are in honor bound to respect neutrality, and should any dare to transgress, the combined forces of the other countries could be summoned to its defense.

It is certain that there will be exhaustive debate when the question comes before Congress. This will give an opportunity for the public to voice its protest.

Meanwhile Friends should not be idle in bringing what pressure they can to bear against the measure.

Following is a form of petition submitted for circulation among Friends:

As members of the Society of Friends, we protest against the proposed expenditure of the public funds for warlike preparations, and in particular we protest against the use of such funds for the fortification of the Panama Canal, and we urge the Government of the United States to procure by international agreement the neutralization of the whole canal zone.

Dated, First month, 1911.

The Year of Jubilee for the W. F. M. S.

A jubilee celebrating the beginning of women's organized work for foreign missions is being held in each of 30 large and several small cities of this wide country. Fifty years ago the first corporate body of women organized, under the leadership of Mrs. T. C. Doremus, in New York, calling themselves The Women's Union Missionary Society. All through the great struggle which rent our country during the early years of the society's existence, the work went steadily on, and formed a pattern on which the denominational boards based their organizations soon after the close of the war.

This broadening of women's work was not without opposition. One noted divine voiced his anxiety thus: "Some of the most thoughtful minds are beginning to ask: What is to become of this women's movement?" And then, to comfort himself and others, he added: "Let them alone—all through our history like movements have been started. Do not oppose them, and it will soon die out." His augury was vain. Mrs. Doremus' one band has grown until over 57,000 societies in the United States and Canada are working for the good of women in non-Christian lands.

Last year, whole looking over their field, the Central Committee on the United Study of Missions saw that the time has come for a widespread demonstration. After much prayerful planning, the chairman of the Western Extension Committee visited cities on the Pacific slope, and received eager endorsements of the plan. The series of jubilees began in Oakland, Cal., Tenth month 12th, where 1,000 women met the members of the Eastern and Western committees. Portland and Seattle followed, and Denver not only had thousands of women at her meetings, but reported the interest so great that five cities in Colorado and six in Kansas held jubilees as a result. Lincoln, Neb., finding a vacancy in the series, grasped her opportunity, and in three days achieved this remarkable record: "Four meetings on Sunday; mass meeting of 1,500; students' meeting of 1,000; enthusiastic workers' conference; three impromptu meetings in club, drawing-room and church." The Eastern circuit embraces some 17 cities, Philadelphia having been given the dates of Second month 13th and 14th.

Oak Grove Seminary

BY W. A. YOUNG.

The history of Oak Grove Seminary covers a period of more than half a century, dating back to the year 1849. One day of that year, five sturdy Quakers sat in earnest conversation in a house about a mile from the spot now occupied by the school. The "concern" of the hour was education; the home was that of John D. Lang; and the five men, Ebenezer Frye; Samuel Taylor, Alden Sampson, John D. Lang and Alton Pope. These men felt the need of educational advantages for their children—schools where they might receive careful training at the hands of



ADMINISTRATION BUILDING.

Christian teachers, and surrounded by a wholesome religious atmosphere. After much discussion it was decided that only Friends should be admitted. To secure the establishment of such a school, they gave individually \$1,000; John Lang donated an acre of land as a site for the building, and to Ebenezer Frye was entrusted the oversight of the construction.

The school opened in the autumn of 1850, with Wm. Hobbie as first principal, in which position he served two terms. Josiah Nicholson was chosen to fill the vacancy, and the doors were opened again, this time to pupils of all denominations. But the fact that boarding facilities in the community were poor worked against the school; it ceased to be self-supporting, and after four years of faithful effort, Oak Grove was closed.

The reopening of the school in 1857 was due to the optimism and indomitable energy of Eli Jones and Ebenezer Frye, who worked untiringly to secure funds for its maintenance. The Friends of the entire State were solicited, and the sum of \$15,000 secured, with which a boarding-house was built and other improvements made. Assured thus of a financial basis, and with Eli Jones as principal, the school reopened its doors in the latter part of the year 1857. During the same year the name of the school became Oak Grove Seminary.

An incident relating to the school at this period of its history may not be out of place in this connection: "It is reported on good authority that on the opening day of school there was only one mirror on the whole premises, and this on the girls' side of the house. They used it, and then it was transported to the boys' side. This was too much for even the simple and unostentatious Quaker, so sufficient force was brought to bear on those in authority, and a supply of mirrors was purchased."

From a circular, dated Ninth month 29, 1858, we read: "Board, exclusive of tea and coffee, can be had at the following rates: \$1.00 per week for girls, and \$1.25 for boys, members of the Society of Friends, and 25 cents additional for others. An extra charge of 25 cents per week will be made to those who use tea and coffee."

Under the able administration of such men as Albert K. Smiley and Augustine Jones the school flourished till the spring of 1883, when the seminary building was destroyed by fire. The school was discontinued for a year, after which the directors transferred the property to the New England Yearly Meeting. Through the generosity of Charles M. Bailey and others a new seminary building was soon erected, Charles H. Jones secured as principal, and the work resumed in the year 1885. Under the new management the school began in a way that augured well for its future history; but after two years of rapid growth the entire set of buildings was burned—the work of an incendiary, who gave as his reasons that he was not allowed to study what he wanted to, and that he didn't like the food. To those who had the welfare of Oak Grove at heart this was a time of deepest gloom. But Charles M. Bailey, ever generous and loyal to a cause he loved, advanced the necessary funds for the erection of a new administration building, which, with slight modifications, still stands.

Among other principals of the school who have



NEW GYMNASIUM.

worked earnestly and prayerfully for its success, the names of Richard M. Jones, Edward H. Cook and Rufus M. Jones deserve especial mention.

In 1903, George L. Jones was called to the head of the school, to which he gave six of the best years of his life—impaired health made it necessary for him to resign. This was a period of unprecedented material growth. It was due largely to his efforts that the new heating and electric lighting plant was erected in 1906. Then came, in 1908, the excellent gymnasium—second to none in the State.

Two years ago the committee selected as principal Everett J. Beers, New York, a graduate of Colgate University. Prof. Beers is a man of unusual energy and of high moral character. He is following well the example of his predecessors in maintaining the school on its high moral level, and is gradually raising its scholastic standard. In scholarship Oak Grove ranks high, being admitted three years ago to the approved list of the New England College Entrance Certificate Board. It now offers three courses of study—English, college preparatory, and agriculture.

Every school or college has a purpose to serve, an ideal to attain, a reason for existence, and these to a large extent mark out for it the nature of its administration and create what we call the "spirit" of the place. Then you ask: What does Oak Grove stand for? What are her reasons for existence?

Nothing shows more clearly the principle on which the school was founded than this extract from a "minute" of the Board of Managers, dated Third month 14, 1857: "The Committee on a Board of Instructors reported that they were united in the judgment that the services of a Friend of religious and moral worth be obtained who shall be considered as principal of Oak Grove School; that he shall have charge of the Scripture lessons of the different classes and of such moral and religious instruction as he may deem calculated with the divine blessings to promote the welfare of those under his charge." We deem this principle one of the great legacies left us by the founders of the school, which today prides itself on the reputation it has as a place of wholesome religious atmosphere. It is not only an educational institution, but it is a school-house where this family of nearly 100, coming from six States and two foreign lands, mingle together, broadening their acquaintance and interest, developing characters of independence and unselfishness, and withal surrounded by many of the influences of home life.

Another reason I would give to justify the existence of Oak Grove is her past record. Among her former pupils and graduates number college professors, principals of boarding-schools, lawyers, bankers, ministers, members of the State Legislature and others in positions of influence. Many of these men got their thirst for learning and the higher things in life at this school, while many others formed habits of living or had inculcated in their lives principles

of righteousness that have made them wholesome leaven wherever they have gone.

It has ever been the policy of this school to offer the maximum advantages at the minimum cost. The yearly charge of \$180 for board and tuition is by no means indicative of a low standard of scholarship or meager advantages, but it makes possible a high school training for boys and girls of limited means, yet who are rich in purpose and ambition. This is by no means a school of charity, yet the young man or woman who is ambitious to acquire an education, and is of upright character, will find it possible to take advantage of an Oak Grove training. To pupils who by their industry and loyalty show themselves worthy of financial aid, are granted partial scholarships and opportunity for work in this school. For these reasons the school is not self-supporting. The directors have long since realized this handicap and have felt the need of a substantial endowment to put the school on a firm financial basis. They have thought an endowment of \$100,000 to be sufficient and within the range of possibility. Solicitors are in the field, and the generous pledges already received make the realization of their hope almost certain. No one who has seen the school or has felt its influence will hesitate to pronounce money put into young lives the noblest and most fruitful of investments.

Vassalboro, Maine.

Friendswood Quarterly Meeting, Texas.

BY FRANCIS A. WRIGHT.

A new quarterly meeting, the first in the State, has just been established by Kansas Yearly Meeting at Friendswood, Galveston County, Texas. It is to be held regularly on the fourth Seventh-day in the Second, Fifth, Eighth and Eleventh months, alternately at Friendswood and League City (not on the second Seventh-day, as erroneously stated in the minutes of Kansas Yearly Meeting). To enable the yearly meeting's committee to take advantage of the semi-monthly homeseekers' rates, however, it was arranged to have the opening session of the quarterly meeting held on Third-day, the 13th of Twelfth month.

The committee was made up as follows: Francis A. Wright, chairman, and his wife, Mary C. Wright, Kansas City, Mo.; Calvin C. Kesinger, Tonganoxie, Kan.; Achsa C. Kenyon, Baxter Springs, Kan.; Isaac A. Woodard, Haviland, Kan.; William P. Haworth, Shawnee, Okla., and Stanton Pearson, who previously visited the locality but was unable to remain until the other members arrived. These Friends visited Friendswood and League City Monthly Meetings with authority to set up the quarterly meeting if in their judgment it seemed right to do so.

League City is situated almost exactly midway between Galveston and Houston on the most direct railroad, being within a fraction of 25 miles from either city. Clear Lake, shaped like a horseshoe, some three miles long by a mile wide, lies to the



THE FIRST QUARTERLY MEETING IN THE STATE OF TEXAS WITH THE YEARLY MEETING'S

northeast. Through this runs a stream known as Clear River, which is navigable for launches and barges as far up as Friendswood.

Outside of the business of selling real estate, the principal industries at present seem to be rice culture and the growing of oranges and figs. Much of the country is still open prairie, but we saw large numbers of orange and fig groves, recently planted, and a few older orange orchards, which were yielding a crop worth from \$600 to \$800 per acre. The principal orange grown is the "Satsuma," a Japanese variety, which when budded on the "Trifoliata" stock, will stand considerable cold, owing to the habit of the latter of becoming dormant in the winter. The Satsuma is a small orange, very sweet, and as it ripens about two months ahead of the earliest California varieties, it commands a ready sale at good prices. The trees come to full bearing in about four years. We saw six oranges on one tree only a year old. The figs are known as seedless, and while there is little sale for them raw, there is a constantly growing demand for the preserved product, so that many canneries are starting up to care for these and the cucumbers and other vegetables which can be easily grown between the rows of young trees.

A sharp frost had killed the cockscombs and tender annuals and the blooms on the roses and other bushes, and touched some of the shoots on the orange trees, so that the appearance of the country was not as attractive as it would have been if our visit had been made a week or so earlier, but the weather when we arrived was balmy and pleasant, so that fires and overcoats were unnecessary except late in the evening.

The time of holding the monthly meetings had also been arranged to suit the convenience of the committee. The first attended by them convened 2 P. M. Sixth-day, the 9th, at League City, in the Baptist church, which the Friends have rented for a time. On entering the building we found some 40 or 50 persons present. The principal address was made by W. P. Haworth. After a few words from some others, the business meeting was opened by the clerk,

Eliza J. Lawrence. One item of special interest was a letter from a Friend at Austin, Texas, stating there were seven persons there, members of or interested in Friends, who desired information as to the various meetings and scattered members throughout the State. A committee was appointed to prepare and send a suitable answer to this letter.

Opportunity was then given for the yearly meeting's committee to ask questions. We found that a large proportion of those present belonged to Friendswood meeting. As the two meetings are only eight miles apart, many of the Friends embraced the opportunity while our committee was there to attend at both places. Two persons were received as members on this occasion, and a few others promised to send for their certificates without delay. A meeting was arranged for that evening at League City and another for 2.30 P. M. First-day.

The committee was pleased to learn that a number of Friends had recently purchased land suitable for orange and fig culture between League City and the Bay of Galveston, and that there is a good prospect of another meeting in the near future, about four miles east of League City. We also learned that meetings were frequently held at Webster, three miles north, the nearest railroad station to Friendswood, and an out-meeting was maintained regularly at Chigger schoolhouse, about three miles southwest of Friendswood. There are nine recorded ministers in the two meetings, and two others expect to have their membership transferred soon. The two latter and one of the nine belong to League City; the others belong to Friendswood.

The monthly meeting at Friendswood was held at 2 P. M. the next day. It was a very delightful drive from League City, mostly over open prairie, past orange and fig orchards and large rice fields. We found the meeting-room well filled on our arrival, 80 or 100 being present.

The meeting-room is "L" shaped, and is the downstairs of a two-story building the upper rooms of which are used for the academy. Prof. Frank L. Clark, formerly of Haviland, Kan., is principal.

Wm. P. Haworth preached in the meeting for



COMMITTEE SEATED ON THE FRONT BENCHES IN THE CENTER OF THE PICTURE.

worship, and, as at League City, opportunity was given the committee to ask questions. After free interchange of ideas, the committee retired for consultation, and it was found that every member was in favor of setting up the quarterly meeting at the time proposed. Arrangements were made for a meeting at Friendswood that evening, for two on First-day and one on Second-day evening.

On Second-day forenoon my wife and self were driven over to Friendswood in time for dinner at 1 o'clock. We passed through one or two slight showers, and about 3 in the afternoon a heavy local rain fell. The sun came out brightly after a time and we were taken to N. E. Stout's orange orchard, where his wife and some others were finishing the day's packing of oranges for market. He showed us one tree from which no oranges had been picked, real estate dealers having paid for the fruit and fenced the tree about so they could have it to show to prospective land buyers. It was a beautiful sight, with its green leaves and 800 or 1,000 bright, yellow oranges. While we were there a sudden change in temperature made wraps desirable.

The next day continued chilly and unpleasant, but the quarterly meeting was well attended. At the conclusion of the meeting for worship it was my privilege to open the business meeting by reading the minute adopted by the committee and the minutes of our late yearly meeting conferring the necessary authority upon us. This was followed by calling the names of the representatives, who were then constituted a nominating committee to produce to the meeting, after a recess, the names of clerks and a superintendent of evangelistic and pastoral work, and two members of a committee to counsel with him.

The officers reported were Elmer Lawrence for clerk, Fay Harvey for reading clerk, and Nathan D. Perry for superintendent. After disposing of the necessary business, an opportunity was given Calvin C. Kesinger to speak on Bible schools, and Francis A. Wright on the duty of supporting foreign missions and the advantage of making regular weekly contributions for them.

The meeting closed promptly at 4 P. M., so that

three of us could catch our train at Webster. The drive was quite a cold one, and we were very glad to find a warm fire when we reached the station, in ample time for our train.

Kansas City, Mo.

Some Views on Present Day Topics

Declarations of Faith Not Creeds

I have been much interested in reading the clear statement of Luke Woodard, in *THE AMERICAN FRIEND* of First month 5, 1911, regarding "creeds" and "declarations." He is correct as far as he goes, but he does not distinguish between two very different meanings of the word "creed." 1. That general meaning when the word is used nearly in the sense of "statement" or "declaration," as, "This is my 'creed.'" 2. "More generally, a formula of religious belief: a confession of faith, especially one held as authoritative and binding upon the members of a communion." (Oxford English Dictionary.)

The "Declarations" put forth by the early Friends were, it is safe to say, meant for outsiders, and to clear Friends from the charges of heretical and false views. George Fox begins his letter to the Governor of Barbadoes by saying: "Whereas many scandalous lies and slanders have been cast upon us to render us odious; as that 'We deny God,' etc. This is to inform you," etc.

There is no trace of Fox's letter or any other "declaration" being used as a test for *members*, or as a confession of faith "held as authoritative and binding upon the members," or as a formula to which they were required individually to subscribe. There have been many cases of dealing with offenders in doctrinal teaching, and of disownment for erroneous doctrine preached or practiced, but each question has been decided on general statements without reference to any document being authoritative and binding, except the Bible.

Those who object to the word "creed" object because of the second meaning of the word, which is the most common. It is unfortunate that there

should be this difference, but it is a fact, and must be taken into consideration. If the word "creed" be used, there will be misunderstandings and, if the evidence of history means anything, it will not be long before individual subscription will be required. What this means, countless examples tell us.

A serious objection to any written formula is the impossibility of stating spiritual truth in words which will convey the same meaning to everyone. Besides this, words change in meaning. Even when the oldest of Church formulas, the so-called Apostles' Creed, was put into the English prayer book, the word "hell" had to be explained (see Episcopal

prayer book), and doubtless the framers of that ancient formula would be astounded at the present interpretation of some of its clauses, even by orthodox churches.

The history of the Christian Church shows that from very early times few things have caused so much discord and division as the efforts made to force submission to written formulas or creeds. The great Baptist communion has, for more than two hundred years, kept company with the Friends Church in having no written formula which must be subscribed to. It is to be hoped that this companionship will not be broken by Friends.

CONSTANT READER.

Things of Interest Among Ourselves

On New Year's Day, 14 new members were publicly received into membership at Damascus, Ohio. John Pennington is pastor in this meeting.

* * *

Sarah A. Kelsey, Newberg, Oregon, has again been very low with a complicated illness. At last report her physical suffering was somewhat relieved although her strength seemed to continue failing.

* * *

Henry Mills, Newberg, Oregon, renews his subscription and remarks, "I am now eighty-one years old, lacking three months. I have been taking THE AMERICAN FRIEND and its predecessors for fifty-eight years."

* * *

John Howard, Laconia, N. H., where he has been doing pastoral work for the past three years is now visiting with friends in Kansas and Oklahoma, where he formerly lived. He recently called at Friends University, his Alma Mater, having graduated in her first class in 1901.

* * *

Prof. E. E. Hadley, principal of the academy at Fowler, Kans., took a trip through Kansas and Oklahoma during Christmas vacation week. The academy opened the 2d inst., with a small attendance owing to very cold weather, but as the week progressed the attendance improved.

* * *

The meetings at which "Echoes from the yearly meeting" were heard were occasions of no little moment at Corinth and at Lincoln, Va. At the latter place, James Carey, Jr., and Margaret T. Carey from Baltimore were present. Forenoon and afternoon sessions were held between which a basket dinner was served.

* * *

We are informed by some of our English Friends, that a Russian, who goes under various names, is coming to America. He professes much admiration for George Fox and deep interest in "spiritual religion." He is, however, our informants say, a swindler and Friends should be on their guard, if he approaches them. He is a man of small stature and has "a little ruddy beard."

* * *

A few families of Friends in Santa Ana, Cal., where there is no organized meeting, are taking a leading part in a union

Bible school of about 50 members, which was lately organized in a part of the city where there is a clear field. Friends active in the work thus far are Rachel Wilson, Jennie Groff, Ella Weaver, Penionah Binford and daughters, and Ruth Ann Chantry.

* * *

Margaret Hunt, Temple, Okla., finds herself quite cut off from Friendly association. She writes: "THE AMERICAN FRIEND comes to me each week like the face of an old friend, bearing good tidings from a far country. My home is so remote from Friends, and I find so much in its pages which I enjoy reading, not only the different phases of the work for the Church, but the deep spiritual tone of the entire paper. I prize THE AMERICAN FRIEND very much indeed."

* * *

Dover Quarterly Meeting was held at Gonic, N. H., the 7th and 8th inst. The interest was quite marked and the attendance large, with a good percentage of children and young people.

The ministers in attendance were Charles H. Jones and wife, Amesbury, Mass., and S. Adelbert Wood, Tamworth, N. H.

Alice Jones, from the Friends Mission, Ramallah, Palestine, gave an interesting address First-day afternoon, going into the details of her life among the children of that land.

The village of Gonic is an interesting place. It is a locality within the limits of the city of Rochester, N. H. It is interesting to note that in voting on liquor license, while the city proper went for license, this corner where Friends hold sway was solid for "no license" and in the total vote made a considerable balance against license this year.

* * *

The first session of Everett Monthly Meeting, Washington, in 1911 was a time of much blessing. Thirty-six were received into membership and the meeting united in a request for a monthly meeting to be set up at Peshastin, Wash. A request came in from a small meeting four miles south of the city for a committee to represent the monthly meeting in securing a lot for the building of a meeting-house at Pinehurst, where one family of Friends now reside. Good reports came in from most of the meetings, so it seemed like an old-time quarterly meeting, there being seven meetings in this monthly meeting.

Benjamin J. Mills, gave an able discourse on the varieties of life after which the business followed and a good spirit of hopefulness prevailed.

During the Christmas vacation, a number of improvements were made in the main building at Friends University, Wichita, Kans. The first two floors of the building were wired for electricity and most of the fixtures installed. The two large corridors, the office, the Christian Association room, the girl's rest room, the north room of the library, the cloak rooms, the laboratory, Professor Trueblood's room, the chapel and both the boys' and girls' gymnasiums are now conveniently lighted. The chapel is especially resplendent with forty-five Tungsten lights of forty candle power. The old gas lights will also remain there for use in case the electricity should fail. Another room, which will be a very convenient meeting place for small gatherings is the north room of the library, with its grate fire and new lights.

The third floor will be lighted with the large gas lights which were formerly used in the corridors, on the first floor.

* * *

The ministry of Arthur and Eliza F. Dann at Kansas Yearly Meeting was so acceptable to Friends that before the yearly meeting adjourned, President Edmund Stanley, of Friends University, and others warmly invited them to conduct a series of meetings at the university for the college and the local meeting. This they did from Eleventh month 27th to Twelfth month 10th in 20 meetings, including a few special Bible readings and addresses to the Young Women's Christian Association of the college by Eliza F. Dann. Arthur Dann also addressed the students and professors several mornings at the college chapel exercises. On all occasions Christ crucified was preached with liberty and power. There were no sensational features in the meetings. The church and the college received a distinct uplift; many bore witness to their personal blessing; not a few were renewed in life and service; some were baptized with the Spirit. Much enduring work is believed to be the true record of the meetings.

* * *

The youngest child of Baltimore Yearly Meeting seems to be thriving. We refer to the meeting at Elkhorn in western Virginia. An item in THE INTERCHANGE says: "The new meeting-house at Elkhorn was opened for use on the 18th of December, Samuel R. Neave and Howard and Sara Hoge attending the meetings, representing the Evangelistic and Church Extension Committee and Baltimore Quarterly Meeting. The house is substantial and attractive, costing \$2,263.55, including everything, seats and other furniture, carpets, coal house, pavements and electric lights. Of this amount a little over \$2,000 has been received, and some of the balance promised, so that Friends hope to have the account balanced soon. Benjamin Lewis has given his personal attention to every detail, and to those who know him this is equivalent to a certificate of excellence.

"Meetings were held morning and evening of the 18th, about 125 being present at the latter. On Second-day evening, Samuel Neave held a Bible Class in a private house at Vivian, which was of service in clearing up some points which some persons had difficulty about.

"A meeting having been announced for Third-day evening at Thacker, the new mine operation 73 miles from Elkhorn, Samuel Neave went on to attend it. In spite of snow and cold, there was an attentive audience of about 40."

This field seems quite open for Friends. A Bible school was started there the first of the new year.

* * *

A gospel team from the Earlham College Y. M. C. A., composed of Thomas E. Jones, Homer Morris, Lester C. Haworth, and E. A. Lehman held meetings for ten days, beginning Twelfth month 23d, at Little Ridge, a small meeting not far from Fairmount, Ind. The young men were assisted in

the work by Leora Bogue, a singing Evangelist. As a result of their efforts several were led to accept Christ, and the church was much encouraged and strengthened.

On the 2d inst., the young men were present at the chapel exercises at Fairmount Academy. Thomas E. Jones appeared first on the program, giving a short talk, which was followed on the part of the students by singing the Academy song and giving a few yells. The Earlham quartette, composed of Haworth, Morris, Doherty and Lehman, sang two numbers which were much appreciated. Homer Morris, in a short speech, introduced Lester Haworth, who told of the advantages of a college education and of the advantages at Earlham. He was followed by a third song by the quartette.

It is interesting to note that one of these young men is president of the Earlham College Y. M. C. A.; another is business manager of the Earlhamite; T. E. Jones is Earlham's representative in the inter-state oratorical contest while L. C. Haworth is the field representative of the college.

* * *

The winter term of Earlham College formally began the 4th inst., when Demarcus Brown, State Librarian, gave an address before the student body and faculty in the chapel. The enrollment is about the same as last term. One new course is being offered this term and several changes in administration have been made.

President Kelly is offering a course entitled "High-school problems." There being a large number of students in college who expect to teach, this course is expected to be very helpful. Several have enrolled for it.

At a recent meeting of the board of trustees, Catherine Snapp, who has been serving the college as lady principal in Earlham, was appointed dean of women. In her new position she will not only have charge of all the girls who reside in Earlham Hall, but will have charge of the day-student girls as well.

In order that the new men of the College may have a personal friend in one of the upper classes who can advise him from time to time in regard to customs and traditions and other points with which he is unfamiliar during his first year in college, each Freshman has been assigned to some member of the Senior class who will serve as his adviser and counselor during the remainder of the year. It is expected to make this a precedent which is to be followed in the years to come by all the other classes.

* * *

The annual meeting of the Philadelphia Branch of the Friends Foreign Missionary Association was held at Friends Institute, the 30 ult., with an attendance of 26.

Of special interest was a talk by Mary Morris on "The Beginnings of Missionary Work in Philadelphia." She said that she had spent the winter of 1871-72 in Egypt and Syria, and in seeing the missionary work there, the thought would come to her, "Where are the Friends?" The year before, Eli and Sybil Jones had traveled through these regions, and they had the same guide. For eleven years she prayed that Philadelphia Yearly Meeting might be in the field, and asked Dr. James E. Rhoads if he thought it possible to start a society. It seemed to him then, however, that it could not be done, although fully in sympathy with the work. During a visit to Baltimore Yearly Meeting, the subject was discussed with Sarah W. Nicholson and Hannah Whitall Smith, and the former proposed a meeting at her home, which was held soon after, and the work started.

It was begun by supporting an orphan in a school carried on by English Friends in India. Joseph Cosand and his wife went out as the society's first missionaries to Japan in 1885. The names of Mary Whitall, Abby Longstreth, Mary Anna

Longstreth, Sarah Taylor Thomas, Margaret W. Haines, Elizabeth B. Stokes and Rebecca N. Taylor were recalled as some of the first interested members. The "Earnest Workers," a band of children, started by Hannah M. Jenks and Ellen W. Longstreth, grew out of the society. Now Friends may be called a missionary body; in Japan they are leaders in the cause of peace, and in the temperance work.

* * *

The current number of the *Penn College Bulletin* makes an earnest appeal to the members of Iowa Yearly Meeting for subscriptions to the endowment of Penn College. It is a call that should be heeded. "It would be an easy matter," so the *Bulletin* says, "to raise this endowment if each of the 10,000 members of Iowa Yearly Meeting would pay his share. If there are 2,000 families of Iowa Friends, to raise \$100,000, would require only an average of \$50 per family. There are not 100 families in Iowa Yearly Meeting who could not, on the liberal terms of the pledge (printed elsewhere in the *Bulletin*) contribute twice this amount."

While this appeal is made to Iowa Friends, especially, it should be remembered by all who are interested in the future of the institution that the present affords an unusual opportunity for helping the college at a critical turn.

The following statistics give some idea of the financial position of the college:

Value of Penn College plant.....	\$103,000
Productive Endowment	100,000
Unproductive Endowment (estimated).....	40,000
Conditional Endowment	60,000
Cost of tuition per student.....	50
Total annual receipts from tuition.....	10,000
Total income from endowment.....	5,000
Total annual income from sustaining fund (expires in 1911)	4,000
Total expenditures (1909-1910).....	23,000

* * *

At last yearly meeting of Iowa Friends, an organization of the pastors in active service was perfected. The need for it had been felt for some time. The object of the association as set forth in the constitution is as follows:

"The purpose of this body shall be to promote a spirit of co-operation among pastors and to strengthen the hands each of the other in the work of the yearly meeting to which God has called us."

The following officers were elected: Zeno H. Doan, New Providence, president; Laura P. Townsend, vice-president; Ora W. Carrell, Muscatine, secretary-treasurer; Harry R. Keats, Des Moines and George Deshler, Le Grand, were appointed to serve as other members of the executive committee.

The first meeting of this association was held at Marshalltown, Iowa, the 2d-4th inst. The program was as follows:

SECOND-DAY, FIRST MONTH, 2D.

7.30 P. M. Sermon. Zeno H. Doan.

THIRD-DAY, FIRST MONTH, 3D.

9.15 A. M. Quiet hour.

9.30 A. M. Paper, "The Distinctive Message of our Church for Today." Leslie Bond.

10.00 A. M. Paper, "Financial Provision for Old Age and at Death of our Ministers." A. J. Hanson, Lynnville, Iowa.

Discussion.

1.30 P. M. Paper, "Shall the Pastor reserve time for study and prayer? How to keep in closest touch with God?" Viola Smith.

Discussion.

2.30 P. M. Paper, "Our Pastorless Churches—The Cause and Remedy." Alvin Hoskins.

Discussion and Adjournment.

7.45 P. M. Sermon. Walter J. Miles, West Branch, Iowa.

FOURTH-DAY, FIRST MONTH 4TH.

9.30 A. M. Meditation. Prayer.

10.00 A. M. Paper, "The Sunday Evening Meetings." Eli H. Perisho, Indianola, Iowa.

Discussion and Final Adjournment.

The conference was not largely attended on account of the severe cold weather and other conflicting causes, but it was the general feeling of those present that it was one of the most helpful features in the church work at present. God's presence and power were definitely manifest. All the papers showed excellent preparation and the conference will undoubtedly result in real good to our church and yearly meeting.

Born

BENSON.—To Neal and Josephine Benson, North Loup, Neb., Twelfth month 12, 1910, a daughter, Sarah Louise.

MYRICK.—At Greensboro, N. C., Twelfth month 19, 1910, to Stephen S. and Miriam H. Myrick, a son, David Bartine.

SEALE.—At Fairmount, Ind., Eleventh month 27, 1910, to Dr. J. P. and Carrie Seale, a daughter, Ruth A.

WELLS.—To Ellis A. and Clara E. Wells, North Loup, Neb., Twelfth month 28, 1910, twin daughters, Mary Halcy and Beulah Frances.

Married

HOLLINGSWORTH-FRAZIER.—At the home of the bride, Fairmount, Ind., Twelfth month 25, 1910, Joshua Hollingsworth and Sallie Frazier.

SANDERS-BALL.—At Milton-on-Hudson, N. Y., Tenth month 26, 1910, at the home of the bride's mother, Margaret Ball, Harold Armstrong Sanders, M.D., son of the late Amos Sanders and Edith Margaret Ball. Their home is Brooklyn, N. Y.

Died

ANDREWS.—At the home of her son William Andrews, near Jonesboro, Ind., Twelfth month 9, 1910, Elizabeth Andrews, aged eighty-two years. She was a birthright Friend and a member of Oak Ridge Monthly Meeting.

CHACE.—At Providence, R. I., Eleventh month 19, 1910, Lucretia Gifford Chace, wife of James H. Chace, aged seventy-nine years.

ELLIS.—At her home near Xenia, Ohio, Tenth month 21, 1910, Elijah H. Ellis in his thirty-ninth year. He was a birthright Friend, was converted at the age of twelve and became an earnest Christian, taking an active part in all church work.

FRAZIER.—At the home of her daughter, Huldah Thomas, near Fairmount, Ind., Eleventh month 18, 1910, Rachel, wife of Elihu Frazier, aged seventy years. For many years she had been a member of Friends and was a devoted Christian.

LONG.—At her home in Fairmount, Ind., Twelfth month 5, 1910, Margaret, wife of Josephus Long, aged fifty-five years. Through a painful lingering illness she was patient and resigned to her Heavenly Father's will.

VOTAW.—At Tacoma, Wash., Twelfth month 9, 1910, Henry L. Votaw, aged sixty-one years. The deceased was a Friend and prominent citizen. At the time of his death he was postmaster at Tacoma.

The International Bible School Lesson

FIRST QUARTER, LESSON V.

FIRST MONTH 29, 1911

JEHOSHAPHAT'S GOOD REIGN IN JUDAH.

II Chronicles 17:1-13.

For Special Study, 17:1-6, 9-13.

GOLDEN TEXT.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 23d. Jehoshaphat's reign. II Chron. 17:1-19.

Third-day. Prophecy of Zedekiah. I Kings 22:1-12.

Fourth-day. Prophecy of Micaiah. I Kings 22:13-28.

Fifth-day. The prophecy fulfilled. I Kings 22:29-40.

Sixth-day. Rebuke by Jehu. II Chron. 19:1-11.

Seventh-day. Victory. II Chron. 20:1-30.

First-day. A godly king. I Kings 22:41-50.

Time.—B. C. 878-853 (Curtis), 922-897 (Beecher).

Parallel Reigns in Kingdom of Israel. —Ahab, 18 years; Joram, 7 years.

Prophets.—In Israel, Elijah, Micaiah; in Judah, Jehu, son of Hanani, Jahaziel.

Places.—Judah and neighborhood, and Ramoth-Gilead, east of the Jordan.

Parallel Passages.—None.

With the exception of part of verse 1 the narrative of the lesson is peculiar to Chronicles. Jehoshaphat was the son of Asa (see Lesson III). As he was 35 at the time of his accession, he had grown up before Asa fell under the Divine displeasure. His desires and efforts were for good. He was in later times ranked with Hezekiah. He was, so far as known, the only son of Asa; his mother was Azubah. His character and reign appealed to the compiler of Chronicles, for only nine verses in Kings are given particularly to his reign. The central fact in the account in Kings is, that "he made peace with the King of Israel," which was certainly a wise thing to do from a political and ethical point of view. If Jehoshaphat had stopped here nothing but praise could be given him, but he went further, moved no doubt by policy, and cemented the peace by an alliance between his son Jehoram and Athaliah, the daughter of Ahab and Jezebel—a union which brought great trouble upon Judah.

1-2. "Strengthened himself against Israel." (2 Chron. 16:1, 9). "Fenced." Fortified. "Cities of Ephraim," etc. Compare 2 Chron. 15:8.

3. "The first ways." That is before David fell into sin. "Sought not unto the Baalim." R. V. The false gods in contrast with Jehovah.

4. "The doings of Israel." I Kings 12:28; 2 Chron. 11:15.

5. "Therefore." Because of his faithfulness. This lesson is emphasized again and again in Chronicles. Indeed in the Old Testament that outward prosperity was a token of God's favor is a lesson constantly taught.

6. "His heart was lifted up." Here used in a good sense. "He took away the high places and the Asherim out of Judah." R. V. But compare I Kings 22:43; 2 Chron. 20:32, 33. It is not practicable with our present knowledge to explain this discrepancy. The Asherim were wooden poles set up like the stone pillars at sanctuaries. They are analogous to the "totem" poles in Alaska.

7-8. An account of how Jehoshaphat sent prominent men to teach the people the law of Jehovah. Compare 2 Chron. 19:4-11, where there is a fuller account.

9. "They." The princes, the Levites, and the priests. See verses 7, 8.

10. "And the fear of the Lord," etc. The peace and prosperity of Judah inspired the neighboring nations with a wholesome dread of the Divinity who had thus blessed Jehoshaphat. The "fear" here referred to is not that usually spoken of, as "the fear of the Lord is the beginning of wisdom," but rather a terror or supernatural dread. The margin of the R. V. has "a terror from Jehovah." That is as a reward for Jehoshaphat's faithfulness. Jehovah sent such a terror into the hearts of the bordering nations that they were afraid to attack Judah.

11. "Arabian" means, primarily, a dweller in a desert. The word here, probably, means the kingdom of the Nabateans, a strong nation south and south-east of Judah. They are also mentioned in chapters 22:1; 26:7. The large presents and the tribute give an idea of the success and power of Judah. The Philistines, living along the coast, south of Tyre and Sidon, were always a thorn in the side of the Israelites. The origin of the Philistines is not known. They were a Semitic or partly Semitic people, and there seems no doubt that they entered Palestine by way of Egypt, though not in any sense Egyptians. It is not unlikely that they reached Palestine from the south, as the Israelites reached it from the east, about the same time. Some think they came originally from Crete, others from Cyprus, but there is no certain knowledge as yet. They disappear from history about 625 B. C. It is strange that though this people have long since vanished, their name is still preserved in common usage, for Palestine is Philistia in the Greek form, Palestiné, taken into Latin as Palestina, and from this comes the English, Palestine. The name, first applied to the narrow strip, was afterward extended to the whole country, known in recent times as the "Holy Land." For Old Testament usage see Ex. 15:14; Is. 14:29, 31; Joel 3:4. Comparing A. V. and R. V. Ps. 60:8; 87:4; 108:9.

12. "Waxed great exceedingly." Was extremely rich. The context implies that this was in military stores, etc.

13. "And he had many works in the cities of Judah." Great property, especially military supplies. "And men of

war, mighty men of valor in Jerusalem." R. V.

The whole picture is one of great military power, and prosperity as the direct reward of faithfulness. The rest of the history of Jehoshaphat is found in chapters 18-20 and it should be read. It is one of the most interesting and graphic episodes recorded in Chronicles. The only shortcomings of Jehoshaphat, as recorded, are his political alliances, as a result of which he narrowly escaped death at Ramoth-Gilead (chapter 18), and lost his ships (chapter 20:37).

PRACTICAL THOUGHTS.

1. Jehoshaphat sought for protection against outside enemies.

2. He sought to drive out internal enemies by religious education and training.

3. As a result, he gained success, prosperity, and strength, and the blessing of the Lord.

New Publications

The Home Comers, by W. Kirkland. Publishers, Houghton, Mifflin & Co., New York. Price \$1.20, net.

A story which centers about a sweet brave-hearted, grandmother whose dearest wish is to see her four orphaned grand-children brought together under the old home roof. A small legacy finally makes this possible and the task, so long looked forward to, is eagerly assumed. But conditions on the old farm are very different from those to which the children have been accustomed and while Dumpling and Jennie hail with delight the freedom of the new life the older children must be won by patient love and an unwavering faith in the final victory of their better selves. The characters are well drawn and we have a very readable story with many touches of appealing pathos.

Scottie & His Lady, by Margaret

FAMILY OF FIVE.

ALL DRANK COFFEE FROM INFANCY.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—*caffeine*—which causes the trouble.

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(*Caffeine* causes heart trouble when continually used as in coffee drinking.)

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Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Morse. Publishers, Houghton, Mifflin & Co., Boston. Price \$1.10 net.

This story narrates the career of a collie beginning with his kennel days. The description of his moods and mental attitude as a growing pup, is lively and suggestive. Later the dog finds a mistress, but no sooner has he become deeply attached to her than he is stolen by thieves. Then follows a series of wanderings in which "Scottie" tries to find his mistress. By introducing the reader intimately into the dog's thought, the story excites sympathy for canines.

* * *

Lights and Shadows of Life on the Pacific Coast, by S. D. Woods. Publishers, Funk & Wagnalls Co., New York. Price \$1.20, net.

The author of the book is an old resident of California. He rounded Cape Horn in 1849, and has been a keen observer of events in the "empire west of the Rocky Mountains" from the days of the "gold rush" to the present time. The author narrates many of his experiences, and comments on the social, political, and industrial changes that have taken place on our western coast in the last sixty years.

* * *

The Journal of the Friends Historical Society (London) for Twelfth month, 1910, has just been issued. It was somewhat delayed on account of the comprehensive index which the editor, Norman Penney, has prepared of the volume for 1910.

The frontispiece is an excellent photograph of the Castle of Chambord, France, and much of the magazine is given to a reproduction of the documents which were found in the public archives at Blois and give evidence of proposals made by certain Friends to establish schools of industry at this castle in the closing years of the eighteenth century.

Of special interest to American Friends are the "Notes on the American descendants of John Reckless of Nottingham."

The opening of the New Year is an excellent time to become a member of the society. The annual dues are \$1.25, and the *Journal* is sent free to all members. Address Herman Newman, 1010 Arch Street, Philadelphia, Pa.

* * *

The Outlook, New York, edited by Lyman Abbott and Hamilton Mabie, and for which Theodore Roosevelt is a regular editorial contributor, is well known to many of our readers. It undoubtedly has the widest circulation among Friends of any weekly east of the Mississippi. This is due to its ably written and comprehensive review of current events. Its articles are of a wholesome character, well calculated to enhance good citizenship. The subscription price of the paper is \$3.00 a year.

Notices

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia will be held at the Friends Meeting-house, Twelfth Street below Market Street, Philadelphia, on Sixth-day, First month 20, 1911, at 7.45 P. M.

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Address by Dr. G. A. Johnston Ross, Bryn Mawr, on "The Challenge of the Hour."

All who are interested are cordially invited to attend.

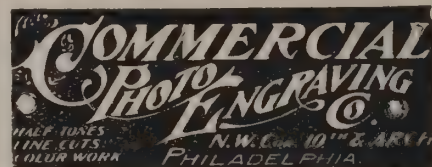
A meeting of the Friends Educational Association will be held at the Friends' Select School, 140 North Sixteenth Street, Philadelphia, on Seventh-day, 2.30 P. M., First month 21, 1911.

Program: Address, "Problems of Mental Work," by Prof. Will S. Monroe, of Montclair State Normal School, Montclair, N. J.

Prof. Monroe is an able and inspiring educator, and is well known as a lecturer on educational problems.

* * *

Friends Christian Endeavor Rally programs may be secured free by addressing Lillian E. Hayes, Dunreith, Ind. It has been suggested by the committee in charge of the Winona Friends Summer Assembly that Second month 12, 1911, be observed as C. E. Rally Day, and that this day be set aside for special prayer for the Summer Assembly, to be held at Winona Lake, Seventh month 26th to Eighth month 2, 1911.



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WANTED—A position—Friends Minister, under 40 wishes position among California Friends, where he may recuperate his health. No lung trouble. Address: F. M., care THE AMERICAN FRIEND, 1010 Arch Street, Philadelphia, Pa.

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If you have anything to advertise, use the Subscribers' Want Column of The American Friend. The cost for space is small and the results are usually satisfactory. The American Friend, 1010 Arch Street, Philadelphia.

PREMIUMS

A Quaker Calendar for 1911

Is the most attractive that has yet appeared in the "Quaker Calendar" series. It is artistic in every detail. The cover is a smoke-tint, oak paper which will harmonize admirably with many backgrounds. The leaves are a dull cream, printed in Flemish brown, and are backed by a heavy mount, with a silk cord for hanging. On each of the twelve pages is a quaint illustration of Quaker life.

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176 Pages, Cloth

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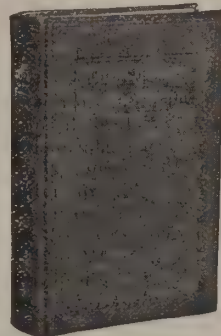
Elizabeth Fry (frontispiece)

The Quaker in the Forum

By AMELIA MOTT GUMMERE

Is a review of Friends in public life. Religious service and spiritual travail have been the popular themes of Friendly literature; but this book deals with the Quaker as a member of society, and tells what has been his contribution to the social order. The work contains fourteen historical illustrations, some of which have never before been published. 328 pages, cloth, gilt top. Price, \$1.50, net.

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FRIENDS MEETING

—Home Missionary

FRIENDS INSTITUTE

—Educational

FRIENDS ALFALFA MEAL MILL

—Co-operative

SCOTT CITY, KANSAS

Our many friends, in every American Yearly Meeting, will be glad to know, that since our last report, Friends have secured nine hundred and sixty additional acres of our **sub-irrigated** alfalfa land, in Alfalfa Valley. This brings our total holdings up to 9,600 acres, which is now worth fully \$450,000. When the land we now own is all seeded to alfalfa, we will be shipping one hundred tons of alfalfa meal each day. If the reader will ascertain the price of alfalfa meal in his locality, he can know about what our daily income will be. This income for a year will be surprisingly large. About one half of the retail price will be net profit to the producer. We purpose to not only produce but to manufacture and market our alfalfa product in New York and Europe. This is the financial foundation back of this Home Missionary Movement.

During the year 1910, we built in Scott City, four large, substantial and modern buildings, at a cost of about \$26,000, all of which is paid for. They are our steam-cure, cement brick plant, the meeting house, the manse and the office building, in which will be located our administrative and printing departments. The year that has just closed, was crowned with many tokens of Divine favor and blessings.

Forty acres of our **sub-irrigated** land with a good stand of well rooted alfalfa, can be depended on to pay \$1,000 a year net, and where the owner does the work himself, \$2,000 a year. We often do much better, but this is **dependable**.

Our building fund now owns and has just offered for sale sixteen **forty-acre tracts**.

These are close to town, so that if desired the owner can have a home in town with all of its advantages, and at the same time care for his alfalfa.

These are our very best land with richest, black soil **ten feet deep**. The sub-irrigation is perfect, as it is but twelve feet to never failing water.

The land will be deeded July 1st, all seeded to alfalfa, with perfect title. Contracts are given now, as soon as the purchaser has made his selection.

Considering the **quality and location** it is the best bargain in seeded land, in Alfalfa Valley. Nothing else as good can be had for less than \$100 an acre.

The prices on these **forties** average \$3,000 each.

Only \$1,500 cash required. Balance of purchase price can run ten years with optional payments, thus providing abundant time for the product from the land to pay expenses, interest and principal.

In our judgment this is the best proposition ever offered to one with small capital, in Alfalfa Valley. This opportunity was arranged to secure the interest and co-operation of many who could not handle the larger tracts. The \$1,500 cash required may be paid one-third with contract, one-third April 1st, and one-third July 1st. So great has been the demand for seeded tracts close to town and especially in forty-acre tracts that we expect these to be sold within a short time. To secure an early choice it will be advisable to act at once. Many who will read these lines have been writing us. Many others are thinking. We have done our very best to meet your needs and it is not expected that ever again will so favorable an opportunity be available. It would be best to come on the first train.



THE MANSE - FRIENDS - SCOTT CITY, KANS.



The Friends Meeting House, Scott City, Kans.

Alfalfa Valley notes are being issued each month. We shall be glad to send one to all who are interested. These little leaflets give items of interest concerning alfalfa, personal, opportunities, developments, the meeting here, the institute, Friends Rocky Mountain Chautauqua, and our home mission work. Our building program for 1911 is the erection of the institute building. It is to cost about twenty thousand dollars. Some three thousand dollars of material are now on the ground. We plan to open the institute about October 1st next. Should the acreage seeded to alfalfa, this coming year justify it, we will put in the alfalfa meal mill in 1912. Our interest in alfalfa and other material things are only as they minister unto the great end for which we live—The Coming Kingdom. For health, home, income, independence and social, educational and religious advantages, we account ourselves rich indeed. We shall be glad to welcome you.

Address **HERBERT J. MOTT, Scott City, Kansas**

The American Friend

Vol. XVIII

FIRST MONTH 26, 1911

No. 4

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The Tracing of a Wiser Hand

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true love
Is leading me along and never swerving.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure.

Henry Van Dyke.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SECOND MONTH 5, 1911.

WHY DO YOU BELIEVE IN CHRISTIAN ENDEAVOR?

(Christian Endeavor Day.)

Prov. 22:6; 8:12-17, 32-36.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, First month 30th. Because of its ideal. 1 Pet.

2:21-25.

Third-day. Its educational value. Prov. 2:1-9.

Fourth-day. Its organized service. Acts 6:1-7.

Fifth-day. Its loyalty to the church. Ps. 48:1-14.

Sixth-day. Its missionary spirit. Rom. 9:1-5.

Seventh-day. Its world-wide fellowship. Rev. 7:9-17.

SUGGESTIONS TO LEADERS FOR THIS MEETING.

1. It is an anniversary meeting, and should fittingly set forth the history and work of the world-wide Christian Endeavor movement.

2. Secure from the United Society of Christian Endeavor in Boston or Chicago "The Story of the Year," by Dr. Francis E. Clark. Let someone read his first chapter on "Thirty Years of Christian Endeavor."

3. The story of the past year, including the Great Increase Campaign, if read or told by someone appointed for that purpose will give an inspiration to the meeting and call out testimonies concerning the personal value of Christian Endeavor.

* * *

Christian Endeavor is the giant child of the Church. In celebrating the thirtieth anniversary of the birth of the society, we are reminded that Christian Endeavor's first thirty years have been more remarkable in growth and development than the corresponding period in any organization allied with or growing out of the Christian Church in the last century. The Bible Societies, the Missionary Programme, the International Sunday School Movement, the Charities within and outside the Church, the Y. M. C. A. and the Y. W. C. A., are mighty auxiliaries of the Church, but none of them made a record growth and accomplishment in the first thirty years of their history that can compare with the wonderful history of the Christian Endeavor Society.

Christian Endeavor started in 1881 in Williston Church in Portland, Maine, with one pastor, Dr. Francis E. Clark, and a small group of boys and girls; it closed the year 1910 with an enrollment of more than 74,000 societies, with a membership of more than 3,750,000 in more than 80 denominations and in every country in the world. Last year an increase of more than 4,000 societies was reported at headquarters.

* * *

The Apostle Paul says that the law is our schoolmaster to bring us to Christ; the twentieth century Church appreciates the fact that the law has a strong assistant schoolmaster in the Christian Endeavor Society, which not only brings us to Christ, but also trains us in the school of Christ to become efficient in character and also in service.

* * *

The Bible School and the Christian Endeavor vie with each other in wholesome rivalry in bringing the boys and

girls to the rich full life of service in the Church of Christ. The Bible School aims to impart knowledge of the truth about Christ, that the youth may attain unto a personal Christian experience; the Christian Endeavor aims to develop the ability of self expression in Christian service that the youth may attain unto a personal Christian experience. The end in each case is the same, the approach is different. Thus the Bible School and the Christian Endeavor are co-workers in the great work of developing the religious life of young people.

* * *

Love, service and sacrifice are the three fundamental laws of the Kingdom of God. We believe in Christian Endeavor because it develops the spirit of love for Christ and the Church, it trains the powers of youth in service for Christ and the Church, it shows the reasonableness of sacrifice (Rom. 12:1, 2) for Christ and the Church.

* * *

CHRISTIAN ENDEAVOR CRITICIZED BY FRIENDS.

Christian Endeavor has been criticized by Friends because of its rigid requirements for personal religious expression in the prayer-meeting as set forth in its pledge. Theoretically and ideally the criticism may appear just, but practically it is beside the mark. Christian Endeavor is educational in its method. The teacher in day school calls for recitation of the lesson not simply to find out what the pupil knows, but also and more especially to clarify and intensify in the child's mind the knowledge it possesses. A college professor once informed the writer that a person did not know a thing which he could not verbally express. Self expression intensifies experience, and often takes the emotion which is ephemeral and makes it a component part of the life. The mind of youth feeds on emotion and imagination. Its findings in these realms become assimilated as a part of life and character only as they find expression in words and action. The Christian Endeavor Society insists on words and actions as the expressions of religious impulses and emotions.

The Christian Endeavor Society is not opposed to, but allied with the promptings of the Holy Spirit. Our innate mental lethargy, our diffidence, our verbal inefficiency are the forces that oppose and hinder the leadership of the Holy Spirit. Christian Endeavor aims to waken the mind, to dispel timidity, to train the voice to express the feeling

of the heart, and thus the life naturally deaf to the voice of the Spirit, becomes quick to hear, and ready to act.

If Christian Endeavor is properly conserved among Friends, it has the power to develop more gifts in the ministry than any other agency with which we are acquainted. I venture to assert that three-fourths of the young ministers of the on-coming generation received their first incentive for public religious utterance in the Endeavor Society, and found within its field of activity the easiest and most natural place for the expression and development of these ministerial gifts of speech and service.

News in Brief

A reapportionment bill has been presented to the House fixing its membership at 433, exclusive of Arizona and New Mexico. The committee's report was unanimous and a vote will be taken at an early date.

* * *

It is reported that the new president of the United States Steel Corporation, James A. Farrell, is to receive a salary of \$50,000 a year, which is one half the salary paid to his predecessors; Charles M. Schwab and William F. Corey.

* * *

The committee of the Lower House in Kansas that has been investigating the question of equal rights for women, has voted unanimously to report favorably on an amendment to the constitution of the State for the enfranchisement of women.

* * *

Paul Morton, president of the Equitable Life Assurance Society, former Secretary of the Navy, under Theodore Roosevelt, and a financier of national reputation, died suddenly while at the Seymour Hotel, New York, the 19th inst. He had been in poor health for some time, but did not anticipate a fatal crisis.

* * *

The Emperor William Scientific Research Foundation, made possible by gifts solicited by him, which reached a total of \$2,500,000, was formally inaugurated at the University of Berlin the 16th inst. Leading scientists, educators, and members of the ministry were present. The foundation will be used for the maintenance of two chemical research institutes, annexes of the university. The presidents will be Prof. Ernst Beckmann, director of the laboratory of applied chemistry at the University of Leipzig, and Dr. Fritz Haber, professor of technical chemistry at the Grand Ducal School of Technology at Karlsruhe.

* * *

The opening gun in the fight for the fortification of the Panama Canal was fired in the House of Representatives last week when the postoffice appropriation bill ostensibly was under consideration. Representative Keifer, of Ohio, spoke for an hour in favor of the neutralization of the canal. He declared that the latest estimate of \$12,000,000 for the fortification of the canal would not be sufficient. He asserted that it would cost at least \$100,000,000 to fortify the

(Continued on page 63)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIRST MONTH 26, 1911

No. 4

The Gains of Peace

While there seem to be just now some temporary setbacks in the long fight against the liquor saloon, as soon as we turn to the warfare against war the signs and prognostications are very encouraging.

If the attention is turned only to the war budgets of the great powers the natural conclusion would be that war was never so immovably intrenched in the world as it is today. In Germany alone there are three-quarters of a million of men under arms, producing nothing, but consuming all the time, and costing the taxpayer a terrific sum. In this fairly non-military republic, 70 cents out of every dollar raised through taxation is appropriated for wars, future or past.

There is almost a mania for Dreadnought-building, as the great nations race to keep pace with each other in turning out these titanic fighting-machines, each one costing about ten millions of dollars.

But as soon as we look away from the survival of barbaric ideals, the whole sky is light with the harbingers of peace, which is coming steadily on, in spite of the Dreadnought-builders. Nothing is so convincing as *facts*, and the array of peace-facts grows in significance every year. The year just closed saw the peaceful settlement of the fisheries dispute between Great Britain and the United States. The dispute had rankled for a hundred years, but The Hague court settled it with the same august dignity and finality which marks the decisions of our Supreme Court. Another important achievement in the same direction was the settlement, without friction, of a quarrel between the United States and Venezuela.

During last mid-summer the Russians and Japanese formed on a peace basis a treaty which was more important in its bearing upon the affairs of the Far East than was the treaty won at the cost of the awful slaughter in Manchuria. The South African Union, formed also in the past year, is accomplishing, without the loss of a single life, what all those fearful battles over the kopje of the Transvaal could not accomplish.

Every event of this nature *demonstrates* that the word is more powerful than the sword and that

the time is near when the man who tills his field will not be compelled to carry a soldier on his back. But besides these facts which prove that war is not necessary any longer, there are many other constructive forces at work. Andrew Carnegie has endowed a "Peace Foundation" with \$10,000,000, under the direction of some of the foremost educators of America. The income is to be used to advance methods of peace, to educate the world to ideals of peace, and to promote plans for judicial settlement of disputes. It is an amazing step for a man to take who has made his money in steel and who has had his share in making armor-plate! Perhaps even more important than the act of this money-king will prove the work of our President, William Taft, who is at present pledged and devoted to the formation of a complete arbitration treaty between Great Britain and the United States. Then the money intended for the fortification of the Panama Canal could be used to transform the barbaric slums of great cities, and the appropriation for Dreadnoughts could go to the Friends colleges! R. M. J.

Gertrude W. Cartland

A letter just received from Amesbury, Massachusetts, says that our friend, Gertrude W. Cartland, passed away on the morning of the 16th. There were, of course, many of our readers who did not know her and who will hear of her death unmoved, but for those who did know her the announcement will come as a solemn word. She was almost eighty-nine years old, and had survived most of her intimate associates, but she had a way of winning the love of young people, and many of us not of her generation loved her and admired her.

She was a cousin of the poet, Whittier, and, being a woman of beautiful feeling, refinement and culture, they were very intimate throughout the poet's life. I remember with much joy a visit which Edward Grubb and I had with Gertrude Cartland during the winter of 1900, when we were visiting the scenes of Whittier's life. She told us much of the man himself—his character, his spirit, his aspirations—and the old snow-bound birthplace became more impressive to us because of our visit with this woman

who had given us a living impression of the great poet. She was for many years a leading teacher in the Friends school at Providence, where she put her impress upon the Quaker girls of New England; and at a later period, many of us who had not had the privilege of knowing her as a teacher, came to look upon her as a most beautiful type of Quaker

woman, fair to see, pure in spirit, broad in sympathies, high-minded, loyal to truth, and yet full of charity for those who did not see as she did. I would that our new generation of Friends might embody the great traits of these dear souls who one by one are going away from us to the Father's House.

R. M. J.

Current Events and Comments

The Friends Year Book—1911

The Friends Year Book for 1911, issued by a committee of London Friends, is a complete directory of the meetings, officers, committees, schools, settlements, institutes, missions, lecture courses and literature of London and Dublin Yearly Meetings. It is designed primarily as a book of reference, but contains much of general interest and educational value.

By way of suggestion, American Friends will find invaluable the diversity of activities indicated, as well as the organization and policy of committees, the literature suggested and the lecture themes listed. The amount of good work indicated, together with its many sidedness, is indeed impressive when compared with that done by Friends on this side of the Atlantic.

Among the forthcoming books which the Year Book announces are the following:

"The Beginnings of Quakerism," by William C. Braithwaite, with introduction by Rufus M. Jones. This volume, which is part of the Rowntree historical series, and covers the rise of Quakerism during the Commonwealth period, is the first attempt to write this chapter of our history from original and, to a large extent, contemporary sources.

"The Quakers in the American Colonies—1656-1780," by Rufus M. Jones which is another volume of the Rowntree series, based on a fresh study of original sources, throws much new light not only on the origin of American Quakerism, but likewise on the Quaker influences which contributed to the making of the American colonies. The section on Pennsylvania is by Isaac Sharpless; that on New Jersey by Amelia Mott Gummere."

"The Journal of George Fox," taken from the original manuscript, written at the dictation of George Fox, is to be issued, by the Cambridge University Press, in two volumes of about 500 pages each.

A similar year book for American Friends would be exceedingly useful.

Ministry in Philadelphia Yearly Meeting

In commenting upon the proportionate number of ministers in our several yearly meetings, we said, in an editorial of the 29th ult., that "Philadelphia

stands at the foot of the list, with a minister for every 130 members." Since publishing this statement, we have been informed that there are four more ministers in the yearly meeting than our figures indicate, besides five or six from other yearly meetings who reside in or near Philadelphia and take an active part in the meetings for worship. This brings the total up to 42 or 43—about one for every 100 members, and ranks Philadelphia ahead of Wilmington, Western, North Carolina and Indiana.

In comparing the ministry of Philadelphia with that of other yearly meetings, however, there are a number of features more significant than statistics. The average Philadelphia minister is not likely to appear in vocal service as often as his brother in another yearly meeting, but, on the other hand, the ministry is more diversified and a larger proportionate number speak from the body of the meeting. In this count we do not include those who merely offer "testimony" or repeat texts. Such exercises have a measure of religious worth, but they hardly compare with the more original messages coming from a deeper moving. It is this quiet, spiritual travail, finding vocal utterance through a considerable number, including many of the members as well as the recognized ministers and elders, that gives to the ministry of Philadelphia Yearly Meeting its unique quality. If this deeper expression of religious life could become more general it would mark a forward step in American Quakerism.

Senatorial Elections

The will of the people as expressed by popular nomination has been confirmed by the Legislatures of Indiana, Michigan, Nebraska and Washington in the election of John W. Kern (Democrat), Chas. E. Townsend (Republican), G. A. Hitchcock (Democrat) and Miles Poindexter (Progressive Republican) to succeed Senators, Beveridge, Burrows, Burkett and Piles. Through the instrumentality of party caucuses the way has been paved for the election of Atlee Pomerene (Democrat) in Ohio, Chas. F. Johnson (Democrat) in Maine and George P. McLean (Republican) in Connecticut, and doubtless the re-election of Henry A. du Pont (Republican) in Delaware. In each of these instances the caucus was necessary in order to eliminate rival aspirants within the party. A number

of re-elections have been made without this friction, *i. e.*, Moses E. Clapp (Progressive Republican) in Minnesota, Geo. T. Oliver (Republican) in Pennsylvania, John A. Bankhead (Democrat) in Alabama and Geo. A. Southerland in Utah. One of the sharpest contests took place in Massachusetts, where Henry C. Lodge (Republican) has been re-elected with a bare majority. Henry F. Lippitt, successor to Senator Aldrich, Rhode Island, also won on a small margin. In Iowa no choice has been made, the votes at the time of this writing being distributed among nine candidates. New York, Tennessee and Montana are having like difficulties. North Dakota, with two Senators to elect, has divided the honor between the wings of the Republican party, choosing Porter J. McCumber a "Stalwart" and A. J. Gronna a "Progressive." In Missouri, Jas. A. Reed (Democrat) succeeds Senator Warner.

An unusual situation has developed in West Virginia, where 15 Republicans are preventing the organization of the State Senate by absenting themselves from the chamber. One of their number being required to make up a quorum, they have fled to Cincinnati to prevent arrest. The Democrats, who control the house, and the other 15 Senators have chosen Clarence W. Watson and Wm. E. Chelton for United States Senators, but the Governor has refused to recognize the action as "regular."

The Passing of the "Old Guard"

It will be a new Senate that comes together for the first session of the Sixty-second Congress; 55 of the 86 members who were in office six years ago will not appear in the chamber after Third month 4th, while 34 men holding seats two years ago will be absent at the opening of next session. Senator Cullom, Illinois, will then be the oldest Senator in point of service. He was sixth on the list in 1905. Other Senators of national reputation and large consequence at that time who will not be present when the Senate meets again are: Morgan, of Alabama; Hale, of Maine; Aldrich, of Rhode Island; Teller, of Colorado; Redfield Proctor, of Vermont; Burrows, of Michigan; Elkins, of West Virginia; Clay, of Georgia; Foraker, of Ohio; Platt and Depew, of New York; Spooner, of Wisconsin; Blackburn, of Kentucky; Dryden, of New Jersey; Hemenway, of Indiana; Fulton, of Oregon; and 29 others of lesser consequence.

The "old guard" has already been partially mustered out, and many of the remaining members will leave the ranks at the close of the present session. A majority of the Republicans will be "conservative," but the spirit of the ancient conservatism will be gone. Not only is Nelson W. Aldrich retiring, but his cohort of intimate associates will also be absent. Hale, Burrows, Elkins, Scott, Depew, Piles, Dick, Flint, Warner, Carter, Buckley and Kean will not be there when the Vice-president calls the Senators together for the Sixty-second Congress. Death has claimed one of them, and defeat the others. This

makes the choosing of a new leader a matter of considerable moment. Frye and Cullom have been suggested for the position, but they are well on in years, and it is not likely that they could be induced to assume the responsibility of leadership. Among the "Progressives" there are two or three excellent men, well qualified for the task, but it is not likely that the "Conservatives" will give them the position. But whoever the leader may be, one thing is certain, his choice will mark the beginning of a new rule in the Senate.

The Income Tax Amendment

Fifth-day of last week was an auspicious time for the Income Tax Amendment, which has been submitted to the several State Legislatures for endorsement. On that day the Ohio House concurred with the State Senate in approving the amendment. The vote stood 100 to 3. Within a few hours the Legislatures of Oregon and Kansas also ratified the amendment, and Governor Bass, New Hampshire, sent a special message to the legislature urging its endorsement, and the matter was made a special order in the House for Fourth-day of this week. Twelve States have now ratified the Income Tax Amendment; the nine not mentioned above are Alabama, Illinois, Maryland, Oklahoma, Georgia, Kentucky, Mississippi, South Carolina and Texas. Five States have voted negatively; they are New York, Rhode Island, Massachusetts, Virginia and Louisiana. Friends of the amendment have reason to be encouraged, since the chances are now good that the amendment will receive sufficient endorsement to make it part of the Federal Constitution.

Scientific and Philanthropic Journals Hard Hit.

A large number of scientific and philanthropic associations publish a journal for circulation among their members, the subscription price of which is included in the membership fee. Among these are the Red Cross Society, the National Geographical Society, the American Peace Society, the American Forestry Association and a score of other like organizations. In practically every instance, if not in all, the journal is issued to promote the interests of the organization, and not for profit. In order to meet part of the necessary cost of publication, some have put advertisements in their columns, and a few depend upon this additional source of revenue for their existence. The Third Assistant Postmaster-general, who has absolute authority in the matter, has decided that such journals with advertisements are not admissible to the mails as second-class matter. Under this ruling the societies are obliged to pay a higher rate of postage, to eliminate all advertisements, or make subscription to their journals a voluntary matter apart from membership. This is a positive hindrance to scientific and philanthropic work, the ultimate result of which, if the order remains in force, may seriously cripple some of the societies.

The Great Essentials

BY HARRY R. HOLE.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Ps. 15: 1.

It would be pleasant if we could find perfection in everything—if our homes, our business, our machines, our friends, could satisfy us in every particular. I mean it would be pleasant for a moment, for such a world would be rather monotonous, with nothing to be attained by striving.

In religion also we are inclined to murmur at the imperfection which is everywhere, yet is not this too, in part, our Father's way of making us really happy, and should we find true satisfaction in the mere contemplation of a finished product which would be incapable of improvement?

The great question then is this: What are the essential features without which any desired thing cannot serve its intended use? Finite things do not possess infinite perfection except to eyes blinded by ignorance or love; but millions of earthly good things are relatively perfect because they serve the purpose for which they were made. A wagon will carry a load whether it is beautiful or not; a draft horse need not be swift, nor a servant highly educated; a husband or wife may be lacking in some exceedingly desirable traits without creating regret in the least degree over the choice of a life companion. A Christian may be very full of faults in creed and conduct, yet be as true as steel.

In every case, then, we are to look first for the essentials. Having found these, we may give heed to the rest. And in considering our religious experience and associations we must, if we have the mind of Christ, put these above our personal preferences, whether in matters of doctrine, practice, system or incidentals.

The psalmist asks the vexing question, but for him there seems to be no vexation in it. He is perfectly clear in his own mind as to just what it takes to make a true citizen of Zion. And in the light of the New Testament of our Lord and Saviour Jesus Christ it seems unnecessary that we should be uncertain as to just what are the essential characteristics of the man or woman or child who has become a citizen of the Kingdom of Heaven.

Isaiah asks and answers very much the same question (33: 14-16), but does not answer with the same completeness as David in this passage; for here we find in suggestion all the elements which are elsewhere named as the whole requirement of God for us.

There are at least four Scripture passages which embody such a comprehensive statement, two in the Old Testament and two in the New. The wording is different, but the thought is the same, and the same order is observed. The threefold requirement is, "to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6: 8); "truth * * * mercy * * * knowledge of God" (Hosea 4: 1); "judgment, mercy, and faith" (Matt. 23: 23); or,

"righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17).

Anyone who is blessed with an elementary conception of ethics recognizes the duty of honesty. Not all would agree in defining its scope, but certainly the scriptural order, in which justice is placed first, would meet the approval of every sound mind. Witness the proverb which says that we must be honest before we can be generous. Jesus commands the worshiper whose affairs are not arranged with uprightness to leave his worship until he is reconciled with his brother. And certainly any true religious experience would be impossible without honesty toward God and one's own heart. Honesty thus is seen to be, in the terminology of the college catalogue, a "prerequisite" to every other virtue. In its comprehensive sense it must include every form of honor and righteousness.

The "natural" man describes his ideal character as one having regard to the law of uprightness, and sometimes stops there; but if reminded of some other human duties, he will acknowledge that the perfect man must not only pay his debts in the usual sense of the word, but that he must also be interested in the welfare of the weak and the unfortunate. Philanthropy is not the primary virtue, but it is a close second; so it must be acknowledged by sound reason, and so it is placed in the Bible. Jesus makes "mercy" a prerequisite of spirituality when He teaches that forgiveness of our fellow-men is a condition of forgiveness from God.

The third requirement is religious. It demands reverence for the true God, inward illumination, confidence in Maker and Redeemer, with the joy which is the necessary outgrowth of such a life. Here is where the "natural" man cannot follow us, for when he does, in the true sense, he ceases to be the "natural" man and becomes a "new creation."

The analysis of the perfect man under the old dispensation was exactly the same as under the new, Christ merely broadening and deepening the meaning of every point and bringing in a completeness to that which had been previously begun. It is in this perfecting of the old truths that He shows the character of His Kingdom and of the people who compose it.

(To be concluded next week.)

The California Field

BY HERMON D. WILLIAMS.

IV. Sketch of Alamitos Meeting and Neighborhood.

Looking southward from a line drawn from Los Angeles through Whittier and ten miles beyond, a wide expanse of fertile land, embracing 400 square miles, descends gently to the sea. In this area, 16 miles southward of Whittier, is located Alamitos Monthly Meeting of Friends, including about 20 families, in a section possessing peculiarly interesting features, the ocean being only 10 miles distant.

Here in former years water for irrigation spouted

up wherever the earth was perforated with a shaft; but increased pumping in the higher sections, and the draining of wet lands lying seaward, gradually weakened and finally stopped this artesian flow. This seeming misfortune has, however, proven a great advantage. With the top soil no longer water soaked as formerly, trees have been found to thrive much better, and the ease with which water may be pumped from a few feet below the surface with today's improved machinery makes an abundant supply always available. Under these conditions pasture lands are being subdivided and planted to fruit, especially



JOHN T. HADLEY, PASTOR ALAMITOS MEETING.

oranges, which assures much larger profits. This change, with the late coming of the electric line from Los Angeles, marks a period of rejuvenation in this section that is full of promise.

In 1877 there came to this neighborhood from St. Catharine's, near Niagara Falls, Canada, two families of Friends, including John and Susan Beckett and their niece, and Alfred and Mercy Beckett and three daughters. Others, then here, from the same place who joined with Friends at the organization of the meeting, years later, were Mary Ann Hansler and children, and James Swayze.

The Becketts, being thorough Friends, cherished the hope that a meeting would be established here, and, as possibly opening the way for this, took a leading part in maintaining a Bible school, of which Susan Beckett was superintendent for six years following 1885, during which time they had occasional visits from ministering Friends, among them John Henry Douglas, who held a meeting in the schoolhouse in the summer of 1890.

In the autumn of this year, under arrangement of L. M. Baldwin, evangelistic superintendent, a

large tent was pitched near the Beckett house, and Jeremiah A. Grinnell and Ella C. Veeder, with Sadie Bond and Mattie Wood as leaders of the song service, conducted a series of meetings continuing three weeks, resulting in many conversions. Steps were immediately taken for the establishment of a meeting, the enrollment of membership being largely made up of those not formerly Friends, and giving a signal illustration of successful work in Church extension. Among the pleasing features of this time of refreshing was the graceful yielding by the elder Becketts of their very decided conservative predilections, insomuch that they enjoyed and participated in the evangelistic methods of the revival.

A neat church building was soon erected, and was dedicated in Fourth month, 1891, William Wetherald and Jeremiah A. Grinnell having charge of the services. A monthly meeting was established in Eighth month following. Ella C. Veeder was chosen first pastor, continuing in this position six years. Among the valued members still remaining who joined or moved in during this period are Donald and James



SUSAN BECKETT, A PIONEER OF ALAMITOS MONTHLY MEETING.

McMillan, J. Elmer Miller, and Alfred and Luther Newsome.

Pastors following Ella C. Veeder were Miles Reece, Tilman Hobson, Thomas Armstrong, Caroline N. Hunnicutt, George Taylor, Clifford Jones and John F. Hadley, the present pastor.

John F. Hadley is of the sturdy Quaker stock that has furnished to the Church so many efficient workmen bearing this family name, and is among the many whose lives have been impelled toward high ideals by the student associations of Earlham College. He previously served as pastor at Hadley, Amo, Mill Creek and Plainfield, Indiana, and at Lawrence, Kansas, where Governor Stubbs and family were among his parishioners. It is notable that many of the members of this meeting not formerly Friends are especially earnest in maintaining the Quaker standards and ideals, and highly prize the wider privileges accorded them in Church

activities, with no disposition to misuse them. That this leads to wholesome freedom in worship, with no assertion of "one-man power" from the pulpit, was recently evident when seven prayers and twelve testimonies found prompt and edifying voluntary utterance preceding the sermon.

The Bible school here gives evidence of earnest and reverent interest in Scripture study, an impressive feature of the exercises which I witnessed being an earnest prayer by Superintendent Anna Parish for blessing on a little girl as she brought her birthday contribution, and a like invocation by Susan Beckett, when a member in advanced years made an offering numbering the milestones passed.

Of the elderly members active in establishing the work here, only Susan Beckett and Mary Ann



A CALIFORNIA CELERY FIELD.

Hansler now remain to serve with a deepening devotion the cause they love, as sunset sheds its amber beams about their pathway. Alfred and Mercy Beckett, pioneers in the meeting, now reside in Alhambra. Of the younger members of the original Canadian colony who are valued members of the meeting still resident here are James and Effie Swayze, Nellie Miller, Rosa Newsome and William J. Hansler.

An important improvement added to the church property a few years since is a commodious manse, which affords to each incoming pastor a comfortable home.

A remarkable physical feature of this section is found in the Peat Lands, a few miles seaward. These, years ago, were a vast bog of 5,000 acres, over which the vegetable mold of ages had formed a black soil, to which was added an incrustation of weeds and grass roots. But this was so yielding that horses in plowing it had to be provided with shoes 10 inches square, made of inch board, and were kept strictly to the land side to prevent bogging in the furrow. After the plowing, cultivating was done with hand implements, but the enormous crop production in this teeming soil was simply incredible. This area has been reclaimed by ditching and tilling,

so that it is now cultivated with ease, but still the water oozes from the sub-soil in such abundance that 300 miners' inches are carried seaward during the present dry weather in one of the main drainage canals.

Celery grows luxuriantly on these lands, and 2,500 acres of this product are now being harvested, requiring a shipment of 25 cars per day. The sight of these green celery fields stretching far in the distance under the warm sunshine, as I viewed them on the 3d day of First month, with hundreds of busy hands preparing the product for market, gave some measurement of one of California's most remarkable agricultural industries.

English walnuts do well in the Alamitos neighborhood, and sugar beet growing has assumed large proportions. One of the four sugar factories of Orange County is only a few miles away, and uses 800 tons of beets per day in the season. Unimproved land suitable for any of these products, or for oranges, may still be bought here for \$300 to \$350 per acre.

Santa Ana, the county seat, a city of 9,000 people, is six miles distant, while Garden Grove, a growing town, is nearby. Both are reached by electric line.

Persons desiring further information may address Arthur Lewis, Garden Grove, or Wm. J. Hansler, R. F. D. 2, Santa Ana.

As significant of what this generation may do for the next in timber growing in California, I measured a eucalyptus tree at Alamitos, planted the year before the Becketts came, and found its circumference eleven feet, three feet above the ground. It is estimated to be 125 feet high.

Why Neutralize the Panama Canal?

A statement emanating from Boston gives six reasons why the Panama Canal should be neutralized—not fortified. Richard Olney, ex-Secretary of State; David Starr Jordan, president of Leland Stanford, Jr., University; William Dean Howells, author; Charles P. Anderson, Protestant Episcopal bishop, Chicago; William H. P. Faunce, president of Brown University; Jane Addams, Hull House, Chicago; George B. Holt, justice of the United States district court; Henry Wade Rogers, dean of the Yale Law School; and George Foster Peabody, the New York banker, are among the sponsors of the document. The statement follows:

1. Because the canal would be safer in war-time without fortification. According to the agreement signed by The Hague Conference in 1907, unfortified coast places cannot be bombarded.

2. Because the original intention of our Government, as distinctly expressed in 1900, and previously, was to prohibit fortifications on the canal. Though this prohibition was omitted in the finally revised Hay-Pauncefote treaty, signed in 1902, this in no wise implies that we ought to fortify it, nor was its construction proposed as primarily a military undertaking.

3. Because, though the Suez Canal was built with English money, England agreed to its neutralization. The Straits of Magellan are also neutralized, and the Interparliamentary Union, in 1910, declared in favor of the neutralization of all interoceanic waterways.

4. Because the United States in all its history has never been attacked, and began every foreign war it ever had, and it is too important a customer for any great nation at this late day to wantonly attack. Though an enemy might, in stress of war, be tempted to break its pledge to us, no nation would dare break its neutralization pledge with the combined Powers, as the penalty of non-intercourse, which could be included in the general treaty, would involve commercial ruin.

5. Because, with the experience of nearly a century's peace with England, insured by our undefended Canadian borderline, until we have asked for complete arbitration treaties with all possible future enemies, and have been refused, we should be insincere in increasing our war measures. This is especially true in view of the facts that since 1902 the nations have signed 100 arbitration treaties, and President Taft has made the impressive declaration that he sees no reason why any question whatever should not be arbitrated; that the second Hague Conference in various ways diminished the likelihood of war; that not only the prize court, but the court of arbitral justice, is practically assured; and that in the summer of 1910 Congress unanimously passed

a resolution asking the President to appoint a commission of five to consider the utilization of existing agencies to limit the armaments of the world by mutual agreement of the nations, and to constitute the world navies "an international force for the preservation of universal peace and to consider other means to diminish expenditures for military purposes."

6. Because, in the words of Hon. David J. Foster, chairman of the Committee of Foreign Affairs in the House of Representatives, "The initial expense of the necessary fortifications would not be less than \$25,000,000; in all probability it would not be less than \$50,000,000. The annual expense of maintaining such fortifications 2,000 miles from home would probably amount to \$5,000,000. With all the fortifications possible, it is still apparent that in order that the canal might be of military advantage to the United States in time of war, a guard of battle-ships at each of its entrances would be an absolute necessity. It is equally apparent that with such a guard the fortifications would be unnecessary, if not entirely useless. We are bound by solemn treaty obligations to see to it that the canal shall be and remain forever open to British ships, in time of war as well as in time of peace, and while it is probably true that no other nation could claim any advantage by virtue of this treaty, it is also true that we have thereby placed ourselves under moral obligation to maintain an open canal for the ships of all nations at all times, in war as well as in peace."

Things of Interest Among Ourselves

Keystone meeting, in Marion Quarterly Meeting, Indiana, has just closed a successful series of meetings, led by the pastor, E. E. Hartley, assisted by DeWitt Foster.

* * *

Evangelistic meetings are now in progress at Sycamore, Ind., conducted by Bertha Day. Their local pastor, Ira Johnson, is expected to join in the work before the meetings close.

* * *

Professor J. Edwin Jay and wife and little son, Howard, of Guilford College, spent the holiday season in the city of Tampa, Fla., and visited other places of interest in the State.

* * *

The 11th inst., the faculty and staff of Bryn Mawr College, Bryn Mawr, Pa., gave a tea for the graduate students in Denbigh Hall. The tea was largely attended and was very successful.

* * *

A meeting has been announced for the Second Friends Meeting in Marion, Ind., to begin the 22d inst., conducted by Ada E. Lee, the resident pastor, assisted by Virgil Brock, Fairmount.

* * *

On invitation of Dr. Horace Porter, Riverside, Cal., President Thomas Newlin, of Whittier College, gave an address in the First Congregational Church of the city, the 8th inst., on "The New Nationalism," the discourse being on the line of the World Peace Movement.

At a recent meeting of the directors of the Whittier Board of Trade, Thomas Newlin, president of Whittier College, was chosen president of the organization for the third year in succession.

* * *

Friends at Mt. Airy, N. C., observed peace day the 18th inst. The pastor, Leannah Hobson, preached on the subject at the morning service to a large congregation. The evening meeting was on missions.

* * *

New England Yearly Meeting is remembered with a bequest of \$5,000 in the will of the late Jonathan B. Farnum, a birth-right Friend, which was admitted to probate at Woonsocket, R. I., on the 17th inst. The money is to be used for the purpose for which the Society was organized.

* * *

Clarence Garner of New Salem Monthly Meeting, Ind., closed a successful revival of three weeks the 25th ult., at Lapel, Ind. India Freeman, Westfield, led in the singing. There was a general awakening among the young people, three conversions, two renewals, and many blessed through the ministry of the young man.

* * *

Miriam A. Maxwell, Cupertino, Cal., passed her ninetieth birthday the 9th inst., and over 50 of her friends sent letters or cards, as tokens of their love and esteem. They came from nearly every State in the union. One Friend in his ninety-

fourth year said, "Thy name is on my marriage certificate, dated 1839; the only one living I believe." In addition to letters and cards, a number called personally to see her.

* * *

Willis Bond is assisting E. J. Carter, Azolia, Ind., in a series of meetings and visiting the families of Sand Creek meeting, where he was formerly pastor.

John Thomas, brother of the late Francis Thomas is in his ninety-first year and is still able to go to church when the weather will permit.

* * *

One of our subscribers, William Zimmerman, Hillsboro, Ala., who is in his eighty-eighth year says he has taken *The Friends Review* and *THE AMERICAN FRIEND* for nearly two-thirds of a century, and adds: "I cannot see how any Friend who is interested in the movement and progress of the church, can be satisfied without it."

* * *

The new academy building at Northbranch, Kans., is nearing completion. The academy students are preparing a play which will be given when the new building can be used. At the mid-week meeting of the church, the students have the regular endeavor lesson and then others follow or the pastor gives a talk always well suited to the young.

* * *

The meeting at Greensboro, N. C., had adopted the policy of printing a list of its officers and committees in convenient form for framing. One copy is hung in the meeting-house and each family is provided with a copy. During the five years which this has been done it has greatly enhanced the efficiency of the working force in the meeting.

* * *

Truman Kenworthy, pastor in East Main Street Meeting, Richmond, Ind., and Ida Parker, pastor in the local meeting, held an eight days' mission at West Elkton, Ohio, the 15th inst. The weather conditions were unfavorable, and the appearance of two cases of scarlet fever in the neighborhood made it seem proper to close sooner than had been planned.

* * *

Since the retirement of L. Oscar Moon as pastor of the Friends meeting at Fall River, Mass., who was engaged as Field Secretary of the Baltimore Yearly Meeting, the Fall River meeting has not called a regular pastor. Any minister of the Society of Friends, feeling called to make application for the position should do so by writing to A. Homer Skinner, P. O. Box 414, Fall River, Mass.

* * *

Leander Chambers, pastor in West River and Old Center meetings, Ind., has held revival services in both places within the past few weeks with good success. At the former place he was much handicapped, yet a good work was done and two conversions resulted. At the latter place much interest was shown and the attendance was excellent. At the close of the meeting there were twelve accessions to the church.

* * *

The eighteenth quarterly meeting belonging to Kansas Yearly Meeting was set up in Eleventh month. It is known as Gate Quarterly Meeting and formerly comprised the western part of Stella Quarterly Meeting in Oklahoma. At the opening session of the quarterly meeting a request was granted for the setting up of a new monthly meeting at Knowles—First month 28th was fixed as the date.

* * *

Dr. I. S. Harold, who is at present managing Siloam Sanitarium, Soap Lake, Washington, is visiting his family and friends at Richmond, Ind., where he had practiced medicine for a number of years. He made a short visit with his son, Earle J. Harold, and family, in Worcester, Mass., attending the

annual supper and rollcall of the Worcester meeting the 12th inst., and the morning meeting on the 15th.

* * *

Ira D. Kellogg, a minister of Des Moines, Iowa, held a series of meetings at Miami, Okla., from the 8th to the 15th inst. The members were revived and much good was done. Every family in the meeting was visited, also the two large public schools of the city. This feature of Ira D. Kellogg's work was most effective, though a full house at every meeting told how much the people appreciated his talks.

* * *

A series of evangelistic meetings closed at Leavenworth, Kans., the 8th inst. They were conducted by Frank Smith, Leon, Kans. Besides one conversion and three renewals, many were definitely blessed. Frank Smith expected to begin a meeting at Springdale on the 11th inst., and later hold meetings at Stanwood, but was called home by telegram. Thus the revival work in Springdale Quarterly Meeting was postponed for a time.

* * *

The two adult classes in the Bible school of East Whittier meeting, located four miles from Whittier, Cal., recently devised the plan of uniting in a monthly social as a means of promoting the interests of the school. This is held at different homes in turn, and includes an interesting program and the serving of refreshments, those not attending the school being especially invited. Material additions to the Bible school enrollment have been secured in this way.

* * *

A delegation from the Representative Meeting of Philadelphia Yearly Meeting, in company with Congressman Butler, Pennsylvania, called on President Taft last week and presented an address on universal peace. It contained not only arguments on universal peace, but specifically urged that the President use his influence to prevent the fortification of the Panama Canal, and to take all necessary steps to secure the early ratification of an arbitration treaty with Great Britain.

* * *

A three weeks meeting has just closed at West Milton, Ohio. It was conducted by John L. Kittrell, Farmland, Indiana, assisted by the pastor, Martha F. Harris, and her husband, Chester F. Harris, who is a gospel singer. It was the greatest awakening experienced in the place for years. John Kittrell used great liberty in the Gospel, and Chester F. Harris contributed very much to the success of the meetings as leader in chorus and song. Old and young were reclaimed or converted to the number of about 75. Of this number a great part will unite with Friends.

* * *

Mary A. Sibbett, Wichita, Kansas Yearly Meeting Superintendent of Temperance, favored the meeting at Tonganoxie, First-day morning, the 8th inst., with an excellent sermon. In the evening she delivered one of her stirring temperance addresses to a large and attentive audience.

On the 16th inst., the local meeting was again favored with the presence of Charles E. Tebbetts, of the American Friends Mission Board.

Calvin C. Kesinger, of Tonganoxie Meeting, has returned from Friendswood, Texas, where he went as a member of the committee to establish a new quarterly meeting.

Stanton Pearson and wife and an invalid daughter are spending the winter in Mexico for the benefit of the latter's health.

Stanton Pearson has been a leader in the Tonganoxie Meeting for nearly forty years. He is identified with the business interests of Tonganoxie and is now president of the Farmers' and Merchants' State Bank.

The recent session of the monthly meeting in Toronto, Can., was a time of unusual interest and profit. The annual reports from all departments of the meeting were presented. They show steady progress. A young people's prayer meeting has been established to meet half an hour before the First-day evening meeting. These meetings are well attended and are times of refreshing.

The letters from absent members were heard with much appreciation. There were ten young people received into membership by request.

* * *

A revival effort of three and a half weeks closed at Marshall, Ind., Christmas time. The meetings were held by Martilia Cox, assisted by her sister, Mary A. Cox, who is the local pastor.

People from all the churches were in attendance and several confessed their sins, some acknowledging that church-membership was not Christianity.

More than 25 were definitely blessed. Eight or ten were added to the church. The work goes on by the organization of new Bible classes and a C. E. for the young people.

* * *

Revival meetings continuing through two and one-half weeks, were concluded the 11th inst., at Keystone, Ind. The pastor, Edward E. Hartley, was ably assisted by Murel Wilson, Charlottesville, Ind., from Twelfth month 25th to First month 7th, and by Dewitt Foster, Penville, Ind., from First month 1st, to the close. The preaching was very convincing and helpful. There were several conversions and renewals and the church was strengthened. At the last session opportunity was given and five united with Friends, four of whom were heads of families. More are expected to join in the near future.

* * *

Baltimore Quarterly Meeting held a conference at Washington, D. C., the 14th inst., to discuss "Consistent and Adequate Methods of Work." The subject was taken up in two sections, "the development of the present membership," and second, "church extension." Under the first division "ordinary activities" and "infrequent activities, or innovations," were considered; and under the second grand division, the "established meetings," "occupation of new fields," and "methods in new fields," were discussed. The conference could scarcely have been more comprehensive and practical.

* * *

Friends at Newberg, Oregon, took it upon themselves to celebrate the fifteenth anniversary of the marriage of their pastor and wife, Abijah J. and Ivaln Weaver, the 2d inst. The manse was beautifully decorated in different greens from the woods, mixed with carnations, calla-lilies and roses fresh from the garden. During the afternoon and evening many friends called to extend congratulations and good wishes. The ladies of the meeting served light refreshments. In the evening music was furnished by the Junior Choir, followed by an orchestra from the Senior Choir. Gifts of crystal and a liberal purse, manifested the love and appreciation of many hearts.

* * *

In writing of his recent visit to Fishertown, Pa., L. Oscar Moon, Field Secretary of Baltimore Yearly Meeting says: "During the special meetings held most of the evenings throughout my fortnight's visit and on First-days, a steady increase could be noted in the attendance and the impression upon the community. People of varying religious persuasions were invariably present, notably of the other branch of Friends, and all were disposed to unite in the effort to serve the best religious interests of their town and surrounding country. Steps were taken to form a Quaker Round Table and to organize the young people into a society for worship

and service, so that the interest aroused may be properly followed up."

* * *

The death of Richard A. Ricks, Richmond, Va., means a great loss to the little Richmond meeting of which he was an esteemed elder, and for whose welfare he felt deeply concerned.

He was born in Southampton County, Va., but most of his life was spent in Caroline County, where he took an active interest not only in the education of the white children of his county, but also of the colored children. For many years he personally taught a colored Bible school. He was also interested in all other matters of public concern, and represented his county in the Legislature of 1893-4.

His life was an exemplary one. Quiet and unostentatious in his manner, he manifested his religion by his every-day life.

* * *

Jonathan Votaw, whose obituary appears in this issue, was born in Wayne County, Indiana, Twelfth month 26, 1823. He removed to Iowa in an early day and settled in Henry County, where he and his wife lived on the same farm for thirty-six years, until their seventh child was grown. They moved to Tacoma in 1884, subsequently spending a short time in California, but finally made their home in Tacoma. His widow, Jane B. Votaw, survives him. They were married sixty-two years, and celebrated their diamond wedding anniversary two years ago. Besides a widow, he is survived by two sons, Moses, of Tacoma, and Luther, of Raymond, Wash., and two daughters, Rachel Whitacre, California, and Bell Williamson, Tacoma. Three sons are dead, one of them being the late Henry L. Votaw, postmaster of Tacoma, who died Twelfth month 9, 1910. For fifty years Jonathan Votaw was active in the Society of Friends and was an elder in the meeting.

* * *

Scipio Quarterly Meeting was held at Poplar Ridge, N. Y., the 14th and 15th inst. S. Adelbert Wood from Sandwich Meeting, New Hampshire, and Richard R. Newby, Yearly Meeting Superintendent of Evangelistic Work, were present, and their ministry much appreciated.

The quarterly meeting concurred with Scipio Monthly Meeting in recording Walter H. Wood, Principal of Oakwood Seminary, as a minister of the Gospel. Friends at Union Springs asked that the quarterly meeting be held there in Fourth month instead of Skaneateles, and the meeting so adjourned. An inspiring and instructive message was received from David Tatum, and a committee was appointed to prepare a suitable reply. In the absence of the clerk, Charles B. Weaver was appointed clerk for the day.

William Wilmore, president of the local C. E. society arranged for a rally the evening of the 13th. Other nearby societies were invited to take part, and the field secretary of the yearly meeting C. E. Union, Dr. Bernard Clausen, gave an instructive address. Richard R. Newby also spoke with much feeling.

* * *

On First-day the third of First month, there was distributed to the members and attenders of the Minneapolis meeting, a bulletin which gave a brief summary of the work of the church for the past calendar year. The first page is devoted to a fine cut of the meeting-house and a directory of the various officers of the meeting and allied organizations. On the inside pages are messages from the pastor, superintendent of the Bible school and presidents of the W. F. M. S. and C. E., besides various items of local interest.

On the last page is an annual statement of receipts and expenditures of the six different departments of work and a summary thereof. From the latter we note that there has been

raised \$2,691.77 in all, of which \$165 went to foreign work, \$286.53 to home benevolences and \$2,240.24 for home expenses, including ministerial support. There are about 60 contributing members in the meeting which makes an average of about \$45 per member.

At the close of the meeting the right hand of fellowship was extended to five new members, four men and one woman.

* * *

On the 7th inst., a meeting of the Bryn Mawr alumnae of eastern Pennsylvania, southern New Jersey and Delaware was held in the college tea room immediately succeeding a luncheon which was attended by about 100 alumnae. The meeting was called to discuss whether a branch association of the alumnae association should be formed for the purpose of acquainting the alumnae in the neighborhood of Philadelphia with the question which would be discussed at the general alumnae meetings at the end of First month, the idea being that branches of the alumnae association should be formed in different parts of the country with the same object in view, one advantage being that the alumnae who could not attend the annual meeting should still be able to express their opinion and to hear what business was being undertaken by the association. It was unanimously decided to form a branch, members of the alumnae association living in the specified districts being *ipso facto* members of the branch. Elizabeth Butler Kirkbridge was elected chairman of the meeting and president of the branch association which was formed. The branch will have one meeting annually in Eleventh month.

* * *

The death of Nathan T. Pickett, noted elsewhere in this issue, marks the passing of one of the strong Friends in Oregon. Liberal in thought and kind in action, he was known as everybody's friend.

He was born in Randolph County, N. C., Eighth month 31, 1829. Left an orphan at ten years of age, he was taken to Indiana and lived with the late Nathan Pickett, Kokomo, Ind., who educated him at the Bloomingdale Academy, Bloomingdale, Ind. Ninth month 8, 1852, he and Kesiah Barker were united in marriage in Sugar Plain Meeting, Thornton, Ind., and located at Crawfordsville where he was employed in school teaching.

In 1861, he moved to Walnut Grove, Ind., and twenty-one years later to Dallas County, Iowa. Later he passed two years at Western Springs, Illinois, and from there went to Salem, Oregon, where he resided until death.

He was a life-long member of Friends, a firm believer in the Christian faith, and demonstrated by a consistent life, the claims he made for the Gospel he loved.

His wife, who shared his life for fifty-eight years, and seven children survive him.

* * *

Friends in Worcester, Mass., brought all the business of their monthly meeting to a focus the last Fourth-day in Twelfth month, when all committees, trustees of funds, the Bible school, Endeavor Society, Women's Foreign Missionary Society, Pastoral Committee and pastor made reports and recommendations, and various officers and committees were elected for the ensuing year. The annual church supper and rollcall occurred on Fifth-day, the 12th inst., and was a most delightful occasion. In response to their names, many of the members expressed hearty thankfulness for the blessings of the present year, and declared their renewed allegiance to their Master and His Church. Responses were read from absent members residing in Lansdowne, Pa.; Upper Darby, Pa.; Providence, R. I.; Southbridge, Enfield, Mendon, Shelburne Falls and East Brimfield, Mass., and Danielson, Conn. A ladies' quartet sang "A Song of the Seasons," and in

response to his name, Earle J. Harold, the pastor, sang "Fear Ye Not, O Israel." As the annual business meeting marks the close of the year, so the annual supper and rollcall mark the beginning of the new year. The Quaker Round Table meets the first and third Sixth-day of each month, and great interest is shown by both older and younger people. The attendance has ranged from 18 to 30. The next meeting will be "Whittier Evening," with "Snowbound" experienced in the old-fashioned way, if the plans of the committee and the snowfall can "work out" together. Cottage prayer meetings are being held in the homes of members of the meeting living in the various sections of the city, and especially where Friends are not able to attend the meetings at the meeting-house. It is hoped in this way to reach some who are not members of any church, as well as to encourage those who are. For the second winter Earle J. Harold, the pastor, is conducting a noon shop Bible class in one of the machine shops, in connection with the Y. M. C. A. of the city. There are 15 different classes conducted by ministers and laymen, preaching the Gospel to over 6,000 men each week. These leaders meet every Seventh-day at the Y. M. C. A. for dinner and reports and discussion of the work. A Men's Brotherhood was organized last month, although the men had been together for supper and "a talk" a few times before. At the last meeting Winthrop G. Hall, assistant superintendent of the Spencer Wire Mills, gave a very interesting and instructive talk on the "Manufacture of Wire."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I desire to call the attention of Friends to an article in *The Christian Endeavor World* of First month 5th. On page 283 of the paper is an article by Chas. H. Parkhurst, pastor of the Madison Square Presbyterian Church, New York City, entitled "Commune with Your Own Heart." One of the foundation principles of our religion is here dwelt upon in a manner most penetrating and illuminating by a master mind. The article in question occupies more than a page of the paper, and seems to touch on so many aspects of a great truth, and yet the thoughtful reader feels that not a sentence can be spared.

Thy friend,

RICHARD SIMMS.

Selma, Ohio, First month 15, 1911.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

I think it may interest American Friends to hear the following pronouncement by a Romish Archbishop of Philadelphia, against validity of marriage of Friends with Churchmen or Presbyterians. It came out in the following manner:

A Presbyterian woman was married to a Roman Catholic in a Presbyterian meeting-house near Belfast, and the pair lived happily together for three years, when a priest called and told the woman her marriage (which was fully in accordance with British law) was illegal and her children illegitimate and she must be married again by a priest; as she positively refused to do so, her husband was frightened by the priest and connived at the two infants, one about a month old and the other about a year old, being kidnapped, and the furniture of their house being taken away.

Notwithstanding all her exertion, the mother cannot find her children, and her husband has disappeared entirely, but the priest promises, if she will submit to the second marriage, the children will be restored.

Several of the Romish clergy here in their sermons have publicly justified the priest's action. This intolerance has

caused great indignation through Ulster and at a monster demonstration held in Belfast last night to protest against the attempt by Romanists to set up a Papal decree as overriding the law of the land, the Protestant Bishop of Doan Connor and Drumore, said: "The decree, as summed up in a recent pamphlet by the Rev. John T. M'Nicholas, O. P., which he held in his hand, with imprimatur on it of the Roman Catholic Archbishop of Philadelphia, stated 'Marriage of a Protestant to a Protestant (provided they were never baptised in the Catholic Church) is valid.' He feared they were not thankful as they ought to be for that generous concession. And for this reason, if for none other, the right to declare a marriage valid implied also the right to deny its validity; and they know how Rome had denied the validity of Protestant marriages when she had the power to do so, as in Spain and France; and they had no mind to submit their actions to her decision. Nay, more, this very decree claimed a power far outside the case of followers of Rome if the Rev. John T. M'Nicholas is correct, for in his summary he further states, 'Marriage of a Protestant (baptised) to a non-baptised party is no marriage at all.' Quakers and such like were living in open sin if married to a Churchman or to a Presbyterian!"

Thine truly,

JOHN PIM.

Belfast, Ireland, First month 1, 1911.

Born

JONES.—At McLouth, Kans., Ninth month 16, 1910, to Elmer E. and Ada S. Jones, a daughter, Oretta Ada.

WHITE.—At McLouth, Kans., Tenth month 27, 1910, to Robert W. and Bertha C. White, a daughter, Evelyn Christina.

Married

WOODY-TERRELL.—At New Vienna, Ohio, Twelfth month 29, 1910, J. Waldo Woody and Edith Eva Terrell. The bridegroom is pastor in the meeting at Knoxville, Tenn., and the bride is late missionary to Cuba. They will reside in Knoxville, Tenn.

Died

BOND.—At the home of her daughter, and son-in-law, Melissa H. and Joseph John Jessup, Berkeley, Cal., Twelfth month 19, 1910, Mary J. Bond, wife of John S. Bond, aged seventy-seven years. She was a devout Christian and a birthright member of Friends.

CARTER.—A member of Center Quarterly Meeting, Wilmington, Ohio, Eleventh month 28, 1910, George Carter in his eighty-first year.

CATTELL.—At her home, Mt. Pleasant, Ohio, First month 2d, 1911, Ruthanna Patterson Cattell, in her ninetyeth year. She was faithful as an elder, regular in attendance at Bible school and meeting, and greatly concerned that the church should be true to the doctrine of the Atonement.

DILLON.—At Northbranch, Kans., First month 4th, 1911, Elizabeth, wife of Luke Dillon, aged nearly sixty-five years. She was an elder in the meeting, active in W. C. T. U. work and a strong supporter of Northbranch Academy.

HODGIN.—In the home of her parents, Edwin B. and Rodema H. Hodgin, Greensboro, N. C., Twelfth month 23, 1910, the day before her seventeenth birthday. Vivian Rodema Hodgin. The deceased had been an active and efficient Christian for a number of years. She is especially missed

as the directing spirit in the Junior Christian Endeavor, the care of which she was appointed to share three years ago, by Greensboro Monthly Meeting.

JOHNSON.—At his home on Price Hill, Cincinnati, Ohio, First month 2d, 1911, Evan Lewis Johnson, aged eighty-three years. He was a birthright Friend and an Elder in Cincinnati meeting. From conviction he cherished the faith as held by Friends and was a regular attender and supporter of his meeting.

McFARLAND.—At Dunreith, Ind., First month 6, 1911, Mary E. McFarland, in her sixty-eighth year. An honored member of Dunreith meeting.

MACOMBER.—At Fairhaven, Mass., Twelfth month 31, 1910, Esther Dean, wife of William Penn Macomber, aged nearly seventy-two years. She was one of the Lord's witnesses.

MARIS.—At Wilmington, Ohio, First month 6, 1911, Isaiah F. Maris, aged seventy-seven years. He was a life-long member of Friends and lived a simple, patient, trustful life. He passed away in the same room in which he was born.

MENDENHALL.—At the home of her daughter-in-law, Fairmount, Ind., Twelfth month 27, 1910, Susan Mendenhall, aged seventy-five years. She was a member of Fairmount Monthly Meeting, and an ardent Christian zealous in the church and Bible school.

PICKETT.—At his residence, 2365 Avenue, Salem, Oregon, First month 3, 1911, Nathan T. Pickett, aged eighty-one years. The deceased was a birthright Friend, liberal in thought and kind in action.

PRITCHARD.—At his home east of Knightstown, Ind., First month 11, 1911, Joseph Pritchard in his seventy-first year. He was a life-long member of Raysville particular meeting.

RICKS.—At Richmond, Va., First month 4, 1911, Richard A. Ricks, in the eightieth year of his age. He was an elder of the Richmond meeting of Friends.

TRUEBLOOD.—At Salem, Ind., Twelfth month 28, 1910, William F. Trueblood, in his eighty-ninth year. He was a birthright Friend and a highly esteemed citizen.

VESTAL.—At her home in Plainsfield, Ind., Eleventh month 28, 1910, Sarah Jane, wife of Nathan Vestal, aged sixty-nine years. She was a birthright Friend and member of Plainfield Monthly Meeting.

VOTAW.—At his home, 634 South Street, Tacoma, Wash., First month 11, 1911, Jonathan Votaw, aged eighty-eight years. The deceased was a faithful Friend and an elder in the meeting at the time of his decease.

WINSLOW.—At Newberg, Ore., Twelfth month 5, 1910, Andrew T. Winslow, son of Orlando and Mary Winslow, aged nineteen years. The deceased was a student at Pacific College when taken with pneumonia.

BIBLE BEES.

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here is a specimen of them:

"Be kindly affectioned one to another."

"Be sober and watch unto prayer."

"Be content with such things as you have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceit."

"Be not unmindful to entertain strangers."

"Be not children in understanding."

"Be followers of God as dear children."

The International Bible School Lesson

FIRST QUARTER. LESSON VI.

SECOND MONTH 5, 1911.

ELIJAH THE PROPHET APPEARS IN ISRAEL.

1 KINGS 17.

For Special Study, Verses 1-16.

GOLDEN TEXT.—They that seek the Lord shall not want any good thing. Ps. 34:10.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, First month 30th. Note of defiance. 1 Kings 17:1-7.

Third-day. Unwasting meal. 1 Kings 17:8-16.

Fourth-day. Widow's son restored. 1 Kings 17:17-24.

Fifth-day. Upheld in famine. Ps. 37:1-27.

Sixth-day. Elijah sent to Zaraphath. Luke 4:16-30.

Seventh-day. Of like passions. James 5:1-20.

Time.—It is not possible to give very accurate limits. Elijah lived during the reign of Ahab in Israel and Jehoshaphat in Judah, and their successors, perhaps, between 878-857 (Curtis) or 920-900 (Beecher.)

Place.—Different places in Israel and in Phenicia. Cherith, a brook flowing into the Jordan from the east. Zarephath was a Phenician town between Tyre and Sidon, it is called Sarepta in Luke 4:26. A. V.

Parallel Passage.—None.

Five lessons are now devoted to the life and work of Elijah. We hear little of the history of the kingdom, the interest in the great man of God throws all else into the shade; and so of his great successor, Elisha. Without any preface the figure of Elijah comes upon the Biblical canvas and dominates all else. Fond as the Jews were of genealogy, no parent or descent is given, but with abruptness, he is brought before us. In the words of Ecclesiasticus "There arose Elijah the prophet as fire, and his word burned like a torch," (48:1). No character in the Old Testament is more picturesque, few more interesting. Clad in sheepskin robes, with a leathern girdle about his loins, with bare limbs, and hair unkempt, he was certainly a figure to startle a luxurious monarch. He was the ideal Hebrew prophet—suddenly appearing, and as suddenly passing out of sight, speaking words of warning that terrified the souls of his hearers. So deep was the impression he made, that others would fain copy his outward garb, and so strive to "assume his authority without his inspiration," (Zech. 13:4). When it was needed to describe the character of his great successor it was said, "He shall go before his face in the spirit and power of Elijah," (Luke 1:17). There could be no higher characteristics.

1. "Elijah the Tishbite." Note that he is not called a prophet, but simply designated by his dwelling-place. The Septuagint has here "Tishbeh of Gilead." From the Apocrypha (Tobit 1:2) we know there was a place of the same name in Galilee. Like Amos (Amos 7:14, 15) he seems to have received the Divine call as a private person. His name means, "Jehovah is my God." "As the Lord, the God of Israel, liveth, before whom I stand." R. V. This was his authority. He was in the service of Jehovah. Compare Chapter 10:8. "There shall not be dew nor rain."

Drought was always considered to be a mark of Divine displeasure. Compare Deut. 28:23, 24.

2, 3. He delivered his message, but his mission in life was not ended, and so he was sent away from the wrath of the king. "Brook Cherith." The word "brook" is not a good rendering of the original; "ravine" would be better. Deep ravines are common in Palestine; at the bottom of these there is frequently a stream in winter. Cherith has not been identified; it was doubtless in Gilead and in territory known to Elijah. "Before Jordan," a phrase to express what we mean by "east of the Jordan." "Hence," means from the court and surroundings of Ahab.

4. "Drink of the brook." As long as there was water. "Ravens." This famous passage so woven into the story of Elijah has given rise to an immense amount of discussion. The raven was an unclean bird to the Israelite (Deut. 14:14), could it be that such a bird should be chosen to supply the prophet with food? It is not possible to answer this objection unless the Hebrew word has been wrongly translated. As is well known, the ancient Hebrew has no vowels indicated; therefore it is quite possible the word has been mistaken. To illustrate: suppose in English the Hebrew practice was followed, and one came across the letters h t, by supplying vowels, we should get hat, hit, hot, or hut, and only the connection would show which was meant. In this place supplying the Hebrew consonants with other vowels a word is formed which means "desert-dwellers," or Arabs. This would answer every objection and be not out of harmony with the context. It makes little real difference what view is taken, for the essential point is, that God promised his wants should be supplied, and He could use the wild Arab, as well as the wild raven, to carry out His purpose and fulfil His promise.

7. The rainy season closed, and the torrent, as is the case with numberless streams in that land today, dried up.

9. "Widow woman." An archaic expression, common in the 17th century. The Amer. R. V. omits "woman."

10-16. Few stories are more graphically and at the same time as simply told as this. It needs no comment. "Oil." Olive oil, still a most important article of food in the Mediterranean lands. "Cruse." An old word, meaning an earthenware jar or jug. It is allied to "crock," from which "crocery" comes.

"Barrel," (verse 12), better, "jar." The Hebrews did not have barrels in the modern sense.

The rest of the chapter should be read.

PRACTICAL THOUGHTS.

1. God may make use of unknown, and even of most unlikely, persons to carry His message.

2. "God gives us, almost every day, new and sad experiences to educate and test us."

3. No matter how humble and insignificant we are, it may be our lot to minister to great saints, or, at any rate, to minister to the needs of another.

Notice

The seventh annual meeting of Friends Historical Society of Philadelphia will be held at Friends Institute, 20 South Twelfth Street, Philadelphia, on Seventh-day, Second month 4, 1911.

PROGRAM.

3.30 P. M. Special Loan Exhibit of antique and historic articles open for inspection.

4.00 P. M. Description of various articles in the Exhibit.

5.45 P. M. Tea for members and invited guests.

7.30 P. M. Business Meeting. Address: "The Attitude of Friends Towards Slavery After the Revolution," by Dr. Edward Raymond Turner, of Bryn Mawr College.

It is planned to have opportunity for questions and discussion after the address.

MARY S. ALLEN, *Secretary*,
24 West St., Media, Pa.

CHEATED FOR YEARS.

PREJUDICE WILL CHEAT US OFTEN IF WE LET IT.

You will be astonished to find how largely you are influenced in every way by unreasoning prejudice. In many cases you will also find that the prejudice has swindled you, or rather made you swindle yourself. A case in illustration:

"I have been a constant user of Grape-Nuts for nearly three years," says a correspondent, "and I am happy to say that I am well pleased with the result of the experiment, for such it has been."

"Seeing your advertisement in almost all of the periodicals, for a long time I looked upon it as a hoax. But after years of suffering with gaseous and bitter eructations from my stomach, together with more or less loss of appetite and flesh, I concluded to try Grape-Nuts food for a little time and note the result."

"I found it delicious, and it was not long till I began to experience the beneficial effects. My stomach resumed its normal state, the eructations and bitterness ceased and I have gained all my lost weight back."

"I am so well satisfied with the result that so long as I may live and retain my reason Grape-Nuts shall constitute quite a portion of my daily food."

Read "The Road to Wellville," in pks. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

(Continued from page 50)

canal so it could be held against the attack of any first-class power.

He asserted that the Clayton-Bulwer treaty, which still is in effect, specifically provides for the neutralization of the Isthmian waterway. "For 100 years," he said, "the United States has been committed by treaties to the neutralization of the canal across the Isthmus, regardless of the nation that built it."

* * *

The general effect of the agreement secured by consultation with Canada and Newfoundland in regard to disputes over the fisheries is to eliminate the necessity of reference to The Hague tribunal. The United States and its neighbors on the north prefer to settle all these matters quietly by conference or appeal to a tribunal mutually constituted. This is the result of recent conferences in Washington and the appointment of this tribunal of appeal will follow. In regard to the regulations of Canada and Newfoundland complained of by American fishermen, Canada has made a few slight concessions and the Newfoundland government is considering the requests of the United States. But in general it may be said that while we are to enjoy the rights secured by treaty and confirmed in The Hague decision, our fishermen are to be subject to the same regulations as the Canadian and Newfoundland people, and matters of dispute are to go to the new arbitration board.

* * *

Ten million dollars for peace; think of it, and Andrew Carnegie is the man who gave it. In fact he turned over to a board of trustees, securities valued at \$11,500,000 as a "foundation" for the establishment of universal peace by the abolition of war between nations and such friction as may impair the progress and happiness of man. When wars between nations shall have ceased the fund is to be applied to such altruistic purposes as will best help man in his glorious ascent by the banishment of the "most degrading evil or evils" found to be harassing mankind then and in ages to come.

Twenty-seven prominent men are named on the board of trustees, among whom are Elihu Root, United States Senator; Nicholas Murray Butler, president Columbia University; Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching; Joseph H. Choate, lawyer, ex-Ambassador to Great Britain; Albert K. Smiley, Lake Mohonk and Dr. Charles W. Eliot, president emeritus of Harvard University.

* * *

While in the Chamber of Deputies last Third-day, the French Premier, Briand, was the mark of a would-be assassin. The man fired two shots from the spectators' gallery before he was seized, but both of them missed their mark. One of them struck Leon Mirman, director of the Department of Public Assistance, who was sitting near the Premier. His wound, however, was slight, and recovery should be rapid. This is the second attack on Premier Briand's life within the past few months. It is a little difficult to explain why he

should be a "marked" man, because he has come from the "common people" and is a conscientious and able official. He has had a brilliant public career.

As a Socialist he was little heard of until he was made reporter of the Church and State Separation bill. His work resulted in his elevation to the post of minister of public instruction and worship in 1906, and he became a prominent figure during the turmoil over the Separation act. Upon the death of M. Guyot-Dessaigne, in December, 1907, he became minister of justice, retaining also the portfolio of public worship. When the Clemenceau ministry fell, M. Briand was called upon to form a Cabinet.

During the recent railway strike in France, the premier won a notable victory for law and order. He suppressed lawlessness with a firm hand, and at the same time secured concessions for the strikers. At the time his course was bitterly attacked by the Socialists, but he was vindicated by Parliament, which endorsed his actions with a vote of confidence.

M. Briand was born in Nantes in 1862. He studied law and was early recognized as a brilliant scholar and orator. The responsibilities of office sobered his judgment, and as he became more conservative, the Socialists frequently twitted him of his early radical leanings and especially of his defence of Hervé in 1903, when the latter was prosecuted for his anti-military writings.

INSIDE HISTORY.

SOME SELF-EXPLANATORY LETTERS.

Battle Creek, Mich., Jan. 7, '11.

Dr. E. H. Pratt,

Suite, 1202, 100 State St.,

Chicago, Illinois.

My Dear Doctor:

"Owing to some disagreement with... magazine several years ago they have become quite vituperative, and of late have publicly charged me with falsehoods in my statements that we have genuine testimonial letters.

"It has been our rule to refrain from publishing the names either of laymen or physicians who have written to us in a complimentary way, and we have declined to accede to the demand of attorneys that we turn these letters over to them.

"I am asking a few men whom I deem to be friends to permit me to reproduce some of their letters over their signatures in order to refute the falsehoods.

"We have hundreds of letters from physicians, but I esteem the one that you wrote to me in 1906 among the very best, particularly in view of the fact that it recognizes the work I have been trying to do partly through the little book, "The Road to Wellville."

"I do not sell or attempt to sell the higher thought which is more important than the kind of food, but I have taken considerable pains to extend to humanity such facts as may have come to me on this subject.

"In order that your mind may be refreshed I am herewith enclosing a copy of your good letter, also a copy of the little book, and if you will give me the privilege of printing this over your signature I will accompany the printing

with an explanation as to why you permitted its use in publication in order to refute falsehoods, and under that method of treatment I feel, so far as I know, there would be no breach of the code of ethics.

"I trust this winter weather is finding you well, contented and enjoying the fruits that are yours by right.

"With all best wishes, I am,

"Yours very truly,

"C. W. Post."

Dr. Pratt, who is one of the most prominent and skillful surgeons in America, very kindly granted our request in the cause of truth and justice.

Mr. C. W. Post,

Battle Creek, Mich.

Chicago, Aug. 31, 1906.

My Dear Sir:

"I write to express my personal appreciation of one of your business methods, that of accompanying each package of your Grape-Nuts production with that little booklet "The Road to Wellville." A more appropriate, clear headed and effective presentation of health-giving auto-suggestions could scarcely be penned.

"Grape-Nuts is a good food in itself, but the food contained in this little article is still better stuff. I commend the practice because I know that the greed and strenuousness, the consequent graft and other types of thievery and malicious mischief generally can never be cured by legislative action.

"The only hope for the betterment of the race rests in individual soul culture.

"In taking a step in this direction, your process has been so original and unique that it must set a pace for other concerns until finally the whole country gets flavored with genuine, practical Christianity.

"I shall do all that lies in my power to aid in the appreciation of Grape-Nuts, not so much for the sake of the food itself as for the accompanying suggestions.

"Visiting Battle Creek the other day with a friend, Dr. Kelly of Evanston, Illinois, while I was consulting with Mr. Gregory, my friend visited your factories and came away greatly amazed, not only at the luxurious furnishings of the offices generally and the general equipment of the place, but with the sweet spirit of courtesy and kindness that seemed to fill the air with a spiritual ozone that was good to breathe.

"The principles expressed in the little booklet, "The Road to Wellville," I well know are practical and they work in business of all kinds, including sanitariums, as will be fairly tested before time is done.

"I know you will not regard this letter of appreciation as an intruding one. It is simply the salutation of good fellowship to you from a man who, although he has never seen you, feels drawn to you by the kinship of thought.

"The only thing that makes a man live forever in the hearts of his countrymen and his race is the good that he does. Your position in this respect is an enviable one and I wish to extend my congratulations.

"Yours respectfully,

"E. H. PRATT."

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GOOD AND BEAUTIFUL BOOKS!—For School and Sabbath School Libraries, for children from 6 to 60 years old. For sale at low prices, by J. FARR FRAZIER, Richmond, Ind., R. D. 6. If interested write!

WANTED—A Friend to fill the position of matron, at the Barclay Home, West Chester, Pa., to enter upon her duties, Fourth month, first, Nineteen Hundred Eleven. Applications may be sent to ELIZABETH TAYLOR, 210 East Biddle Street, or SUSANNA SHARPLESS, 102 South Church Street, West Chester, Pa.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant St., N. W., Washington, D. C.

FIRST MOSES BOOK, price 25 cents each, intended for a relief fund. If one is accepted enclose money order for 20 cents to Moses W. KITCHIN, No. 58 High St., Waterville, Me.

FOR SALE—"Earlham View," Home of the late Allen Jay, opposite Earlham College, Richmond, Ind. Modern 12 room house with steam heat, bath and electric light, large lot, good barn, orchard, small fruit and garden lot. A desirable home and location. Address EDWIN S. JAY, 222 College Ave., Richmond, Ind.

Lessons learned in the cradle last to the grave.—Spurgeon.

The American Friend

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Arcturus.

O crimson star, how can you shine so bright
Above the blackness of yon eastern hill?
War, pestilence and famine, gruesome ill
Of sense and soul have stalked beneath your light.
Three thousand years since, to Job's failing sight,
You brought forth faith and armed anew his will.
Mankind, grown weary of the flesh, would still
Curse God and die but for that sense of right,
Holding all life in an unswerving way.
You through the ages destined to endure
Some mighty sun burning with healing ray—
Man in his fitful, passionate, insecure
Moment in endless space—still praise that name
Whose precepts are from age to age the same.

—Edith Willis Linn.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SECOND MONTH 12, 1911.

LESSONS FROM GREAT LIVES: II. JOSEPH.

Gen 41: 14-41.

(Consecration Meeting).

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Second month 6th. The value of dreams. Gen. 37: 5-11.

Third-day. Consecrated purity. Gen. 39: 7-21.

Fourth-day. The world's hatred. Gen. 37: 3, 4, 23-28.

Fifth-day. Patient in tribulation. Gen. 41: 1, 9-13.

Sixth-day. Virtue exalted. Gen. 41: 14-16, 41.

Seventh-day. Forgiving love. Gen. 45: 4-15.

The beginning of Joseph's career found him as a young man the petted son of a partial father, and the only person on his horizon was *himself*.

The unfolding of Joseph's career found him in slavery and then in prison, the unfortunate victim of intrigue and false accusation, but the trusted servant of an Egyptian soldier and the ready helper of two unfortunate court officials.

The climax of Joseph's career found him on the throne with Pharaoh, grappling with the exigencies of a great famine, saving a nation's life, killing by kindness the hatred of his brethren and bringing an unlooked for joy to a father's broken heart.

* * *

Joseph was a youth whose early life became a series of bitter disappointments. Ambition, success, reputation fell in utter ruin at his feet. The wheel of circumstance dealt harshly with him. Fate seemed against him. All his hopes were thwarted, but he learned that fate doesn't govern life. Faith taught him a faithlessness in fate. He learned that disappointment is His appointment. (Gen. 45: 5-8, a most remarkable estimate of life.)

* * *

The wheel of circumstance is run by God. Your life is the clay. God is the potter.

"Time's wheel runs back or stops: Potter and clay endure."

"O Will, that wiltest good alone,

Lead Thou the way, Thou guidest best;

A silent child, I follow on,

And trusting lean upon Thy breast.

And if in gloom I see Thee not,

I lean upon Thy love unknown;

In me Thy blessed will is wrought,

If I will nothing of my own."

* * *

Few lines in the Old Testament which echo the world-wide experience of misfortune are more Christian in their outcome than that of Joseph. In the life of Noah, peace follows storm, but it comes through the ceasing of the tempest; in the life of Job, happiness follows misfortune, but it comes in spite of the loss and suffering; in the life of Joseph, personal prosperity follows personal disaster, and miserv, but it comes *because of and through* the trouble. This is Christian philosophy. Life comes because of death. The resurrection is made possible by the cross. The thorns make possible the crown.

"Then, welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand but go!

Be our joys three-parts pain!

Strive, and hold cheap the strain;

Learn, nor account the pang; dare, never grudge the throe!"

* * *

Joseph was recognized as one in whom the Spirit of God dwelt. (Gen. 41: 38.) This was the testimony of other people, not Joseph himself. Your associates will know of your fellowship with Christ, not by what you say or what you wear, but by what you are. Titles or badges, or garb in the realm of the Spirit are nil, character is everything. "Your life speaks so loud I cannot hear what you say," is pertinent centuries after Christ and centuries before Christ. Customs, speeches, manners, beliefs change, the principles of character estimation abide.

* * *

Man easily recognizes God's hand in the molding process of peoples and nations; he often fails to perceive that hand in the carving of his own character. Joseph saw God's hand in both the individual and humanity. He found God making his own life, then using his life to save the life of humanity. This is ideal, this is Christly.

* * *

Joseph's life tells the story of how a spoiled and petted son became a man of strong character. It was a severe lesson, but the case was a severe one and promised dire consequences. "The coat of many colors" or more correctly, "the long coat with sleeves" marked him as the dandy, the fop, the dude of his day. Considering his poor start, and judging by the general results from such beginnings the miracle of his successful and unselfish life is the more remarkable. Surely the Lord was with Joseph. (Gen. 39: 2.)

"It took thirteen years to fulfil Joseph's dream! But it was a great dream, and God took time to work it out. The baker and butler had theirs answered in three days.

"Thirteen years discipline for Joseph. But remember, God was now training a spoiled child."

* * *

Joseph exemplifies the power of divine leadership, especially amid outward conditions where the superficial observer would say that a man was the victim of capricious and fateful circumstance.

"Truth forever on the scaffold, Wrong forever on the throne,— Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own."

* * *

"Joseph may be said to be a type of Christ. The Master's purity and unselfishness, His readiness to serve, the envy and hatred which burned in the hearts of those who should have welcomed Him and which hounded Him to His death, His uniform kindness even to His enemies, and His conquest of those enemies by the power of love—all find exemplification in the Old Testament picture of Joseph. Though these awaited their full manifestation till the coming of the Son of Man, the story of the life of Joseph, fondly repeated or read from generation to generation, was preparing the world for His advent, and for His matchless work."

News in Brief

The State Assembly of New Hampshire has passed a resolution favoring the 16th amendment of the federal constitution providing for an income tax. The State Senate has yet to act.

* * *

Chicago liquor dealers are receiving their dues. Fines aggregating \$51,550 and penitentiary sentences ranging from fifteen months to two and a half years, have been imposed on a number of the dealers by Judge Landis in the United States District Court.

* * *

Dr. Edward Samuel Corwin is to be advanced to the rank of a full professor in history and politics to take the place of Dr. Woodrow Wilson, in Princeton University. Dr. Corwin is a graduate of the University of Michigan, later receiving the degree of Ph.D. in American history at Pennsylvania.

* * *

A bill providing for a permanent tariff board of five members to investigate all questions for the benefit of Congress as well as the President, has been unanimously agreed upon by the House Committee on Ways and Means, and the bill was expected to come up early this week. The prospect for its passage is good.

* * *

The demand in this country for diamonds and other gems in 1910 has resulted in the importation of about \$40,000,000 worth of cut and uncut precious stones and pearls by New York dealers. In 1908 only \$12,862,896 worth of gems were entered at this port. In no previous years, with the exceptions of 1906 and 1909, has the total ever reached \$40,000,000. In 1906, which was a big year in the diamond trade, the appraised value of gems at the port was \$43,573,488, and in 1909 the gems were valued at \$40,494,356.

* * *

Andrew Carnegie's gift for research has already accomplished much for knowledge and has encouraged him to add to its resources another \$10,000,000, making \$25,000,000 in all which he has devoted to this work. He is much delighted with the record of the astronomical observatory on Mt. Wilson, in southern California, and proposes that part of this money shall be devoted to building a telescope larger than any in

(Continued on page 78)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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No. 5

The Dangers of Literalism

We are all agreed in our estimate of the incomparable value of the Bible as a source of spiritual truth and illumination. After all these years of minute study, merciless research and fearless investigation, the Bible still remains the great Book of divine revelation, offering age after age its messages which make us wise unto salvation and its living words of reproof and discipline and instruction.

The real differences regarding the Bible, at least among Evangelical Christians, are differences in the method of studying and interpreting it. How shall we find out what this spiritual legacy to the race truly means? That is, I think, the important question, and that question is answered differently by different persons.

"Take it literally just as it reads; do not twist its words or wrench them this way or that," is one answer to the question, How shall we study it? One trouble with this answer is that we cannot translate it from its original languages—the Hebrew, the Aramaic and the Greek—without somewhat changing its meaning to suit our own ideas, for each original word has many English meanings, among which we must select *one*, and the one we select will always be the one we prefer.

But that is not the main difficulty with this method of taking Scripture "literally just as it reads." If you take it *literally*, you almost certainly miss its *meaning*, for a book which is saturated with inspiration cannot be a mere literal statement of fact like a book on geography or mathematics, but it must, on the contrary, be loaded with spiritual meanings and suggestions. One has only to make the experiment to see how the literal method breaks down and fails. For instance, there is a wonderful passage which says that "God sitteth on the circle of the heavens and the people on the earth *look to Him like grasshoppers*." It would be very difficult to take that literally, and equally so that fine passage which declares that "they that wait upon the Lord shall mount up *with wings as eagles*!" You do not get the meaning until you penetrate the spirit of the words and feel their deeper significance. Try

the literal method with almost any words of Jesus. For example: "If any man take thy coat let him have thy cloak." "If thy right hand offend thee cut it off." It does not work well. The real meaning always lies beneath the crust of the bare words, and in almost every case, *the letter kills* the true meaning.

The fact is, the literalist only works his method in spots. When it suits his purpose to take the words literally, he does so; but when it does not, then he spiritualizes them. If he is an advocate of the rite of baptism, then all passages which use the word "baptize" must be taken to mean baptize with literal water, while he quietly spiritualizes the command to give all your goods to the poor, and the command to wash each others' feet! He thus gets out of the Bible what he *wants*, but he never finds out what it really *teaches*.

It would not so much matter if this method did not play such havoc with the Book, and still worse havoc with Christian beliefs. The bitterest controversies have grown out of this capricious literalism. One party says, "*This* passage is to be taken literally"; the other party says, "No, it isn't, but that other text is." So the war of words goes on, and both parties are missing the real message.

Anyone who takes the pains to read the literature on "Christ's second coming" will be impressed with the truth of what I have been saying. It is a controversy of texts.

The person who advocates a second coming, as yet to occur, takes many texts literally, but by a strange oversight he never sees the texts which positively say that persons then living shall not taste death till they see the Son of Man come, and the equally positive passage of St. Paul that "we (including himself) which are now alive shall be caught up in the clouds to meet the Lord in the air." If second-coming teaching is to be taken literally, then it is certain that the coming must have occurred in the lifetime of the disciples and of St. Paul.

But what I have said is sufficient to make it evident that the literal method is an impossible method of interpretation—it does not lead to truth; it only leads to the conclusions which the interpreter is seeking to establish. I shall endeavor next week to discuss another method of arriving at the truth of Scripture.

R. M. J.

Current Events and Comments

Friends and the New "Defense Law" in Australia

Australian Friends deserve universal sympathy on account of the distressing conditions imposed by the new "Defense Law," which went into effect the first of this year. It appears that all children over twelve years of age are subject to military drill, and that all adult males are liable to service in the army. Every boy from twelve to fourteen is considered a "Junior Cadet," and may be exempted from military drill providing the government authorities are satisfied that he is receiving adequate calisthenic "drill" in the local school. It is not unlikely that the Friends school at Hobart can satisfy the authorities in this requirement; but when a boy reaches fourteen he becomes a "Senior Cadet," and school drill will not suffice. He must then go to the military drill ground or to the barracks. If he fails to join the cadet corps or to present himself for military drill when called upon, he will be arrested and detained as a prisoner so long as he refuses to comply with the requirements of the law. There seems to be no exception.

In the case of army service a slight concession is made to those who are conscientiously opposed to war. They may be used for subsidiary duties, such as ambulance work, camp functions and transport operations. Friends, however, do not feel that this concession in any wise meets their scruples, since it is quite as much against their principles to serve under orders and abet in carnage as it is to handle artillery. Australian Friends made a quiet yet firm remonstrance while the bill was before the national parliament, but were unsuccessful in their demands; and while they regret exceedingly that the government has forced them into an apparent opposition to the laws of their country, they will not consent to the military training of their children or to service in the army. They do not wish to pose as martyrs, but undoubtedly this will be their lot.

The following paragraphs are taken from a letter written to the Minister of Defense defining the position of Friends. Considering the circumstances under which they were penned, they seem moderate indeed, and we cannot help admiring their spirit:

"Because the character and mission of Jesus Christ should influence His professed followers under *all* conditions, such obligation must be paramount in that particular aspect of human relationships which we are now considering. And let it be noted that He gave very few directions as to what should be done under specified circumstances. He left with His disciples a *general principle* which would be applicable everywhere and always.

"That He expected this principle would not receive application in human laws all at once, but only gradually, is clear enough; because He told them they should have tribulation in their

early endeavors to translate their belief into practice; yet He bade them look forward to a time when the world would be overcome by His spirit. Has not this been the experience of the last nineteen centuries? When a sufficient number of men have become enlightened upon any particular point, legislation has moved in that direction; and this process is still going on. But, unless a few people are willing to act upon their convictions, regardless of consequences, how is it possible for any improvement to come about?

"I think if this view of the matter is carefully thought out the members of our religious body will not be accounted impracticable dreamers, unfitted for this work-a-day world. They will be seen to be just as practical as when they worked towards religious liberty, political freedom, cessation of slavery, reform in prison discipline, and a right attitude of thought, as well as a proper sense of justice, towards manual labor."



A Reciprocity Arrangement with Canada

A reciprocity arrangement affecting about 90 per cent. of the trade between the United States and Canada has been negotiated and the measure has been submitted to Congress and the Canadian Parliament. The arrangement is intended to enlarge and liberalize trade, and will undoubtedly have a tendency to check the present rise in the cost of living; but it also has a deeper social and moral significance in that it strengthens the ties which bind together the two principal nations of North America.

According to an announcement from the State Department, the basis of the agreement is reciprocal lists on leading food products, such as wheat and other grain, dairy products, fresh fruits and vegetables, fish of all kinds, eggs and poultry, cattle, sheep and other live animals.

Also certain commodities now free in one country are to be made free by the other, such as cottonseed oil by Canada and rough lumber by the United States. Tin andterne plates, now dutiable in both countries, are made mutually free.

Barbed-wire fencing, now exempted from duty by Canada, is also exempted by the United States. Some raw materials, such as mica and gypsum, which enter into numerous industries, are to be made free by the United States. Printing-paper is to become free on the removal of all restriction on the exportation of pulp wood.

The total amount of duties to be remitted by the United States is \$4,850,000; by Canada, \$2,560,000.

There will be considerable opposition to the measure and it will be an easy matter to keep it from coming to a vote at this Congress; but President

Taft has made up his mind to push it, and he may call an extra session of Congress if such a move seems likely to get the arrangement ratified.



Fancy Salaries a Thing of the Past

The death of Paul Morton furnishes an opportunity for the Equitable Life Assurance Society to reduce the salary of its president from \$80,000 to \$50,000 a year. When Morton assumed this position, in 1905, the salary of the president was \$100,000. However, on account of the public agitation respecting the high cost of insurance management, and the unpleasant disclosures attending the Armstrong investigation, he requested that his salary be reduced 20 per cent., so that he might ask other officials of the company to accept similar reductions. The trustees have now agreed on \$50,000 as a maximum salary for a president. This followed the announcement that the salary of James A. Farrell, the new president of the United States Steel Corporation, would be \$50,000 a year instead of \$100,000, which has been paid to William E. Corey, the retiring president. There has been an extraordinary change in corporation management in the last few years. Only six years ago Richard A. McCurdy, then president of the Mutual Life Insurance Co., in testifying before the Armstrong Committee, told how he had been pleasantly surprised one day on hearing that his salary had been raised from \$100,000 to \$150,000 a year. The salary of McCurdy, however, will probably stand out for all time as the highest price paid to any officer of a corporation. Those who know say that \$50,000 hereafter will be the maximum pay of corporation officials in the United States. There are only a few exceptions to this now on Wall Street, and in the country at large there are probably not over half a dozen men receiving more than \$35,000 a year.



French Academy Refuses to Admit Madame Curie

It is to be regretted that the French Academy of Science has finally decided that none but men can be admitted to its membership. The occasion for this action was the candidacy of Madame Marie Curie for the seat once occupied by her husband, and after his death by the late M. Gernez. Madame Curie was a co-laborer with her husband, Prof. Pierre Curie, in discovering radium, and her brilliant work in scientific research is everywhere recognized as placing her in the front rank of scientists. Some time ago there developed in the academy a strong movement to honor her with a membership, but the Institute of France, which is made up of five academies, decided to adhere to its old policy of admitting men only, and the Paris academy followed the lead of the larger organization. The discussion, however, was heated and the vote close. Though the French academy has failed to admit Madame Curie as a member, her place in the scientific world is secure.

Senatorial Elections Last Week

The election of James E. Martine (Democrat) by the New Jersey Legislature is not only a victory for a worthy candidate, but for honorable methods in politics. Governor Wilson has led the fight on the "machine," and though not an experienced politician, he has completely routed the opposition. To use the words of another: "He has not bought support with offices or promises of office; he has not pitted against underground methods other underground methods. His appeal has been made to public sentiment; his victory is a victory of public sentiment; his confidence in the outcome was nothing more nor less than confidence that the people were sound at the core. In the fullest possible sense of the word, Woodrow Wilson's victory is a victory for honest politics."

The Tennessee Legislature has chosen Luke Lea (Fusionist) as successor to Senator Frazier. Lea is only thirty-two years old, and will be the youngest member in the Senate.

The deadlock continues in New York, Iowa and Colorado, and the tangle in the West Virginia Legislature has not been unraveled.



Another Achievement in Aviation

Heretofore the problem in connection with the use of aeroplanes in naval warfare has been to provide a smooth surface sufficiently large for starting and landing the machines. This Glenn H. Curtiss has solved by providing attachments so that his machine can float as a skiff. In a trial effort last week he succeeded in starting his biplane from the surface of San Diego Bay, in alighting in the water and then rising again. An aeroplane thus equipped can be lowered from a dreadnaught at will, and launched and landed in the water alongside. This is another invention which should have a salutary influence, since it increases the hazards of war.



Remember the Maine

When the truth is known, the supporters of the late Spanish War will not be so keen to "Remember the Maine." According to information which has reached the War Department from Havana, the battleship "Maine" was sunk by an explosion from the inside. Engineers are now preparing to raise the old hulk from the Havana harbor, where it has remained a gaunt reminder of the Spanish War, since the tragedy of Second month, 1898. The operations have disclosed the presence of human bones and a considerable quantity of coal outside the ship in the mud of the harbor, and it is the opinion of the engineers that the men were killed by an internal explosion which forced their bodies, with the coal, through the hull of the ship. This was the contention of the Spanish authorities at the time of the catastrophe, but the American public was too much beside itself to heed.

The Malihini Christmas Tree

BY CHAS. E. LEWIS.

A few years ago a small party of American tourists found themselves in Honolulu at the Christmas season, 3,000 miles from home, and among entire strangers. They had not before realized that they were so far from home and friends. Tourists seldom experience loneliness or homesickness until the time of one of the old home festivals approaches.

While talking over the gloomy prospect, it occurred to them that they might make the Christmas time a merry one for many of the children of Honolulu whom poverty might otherwise bar from such happiness. No sooner had the plan formed in



ALL READY FOR THE CHILDREN.

their minds than all homesickness vanished, and they at once set out to bring about a fulfilment of the happy thought. They asked the city mission superintendents, slum and settlement workers, Salvation Army people and others interested to inform them of the number of tickets to the Christmas tree they could distribute among the poor children of the city who, for any reason, would have no part in Christmas Day joys. The workers appealed to at once promised their hearty co-operation, and the tickets were placed in their hands. They did their part faithfully, reaching as nearly every eligible child as the short time would permit. In the meantime none were so busy as the Malihinis (the Hawaiian word for strangers or newcomers, equivalent for the California "tenderfoot"). They had secured a suitable tree, and had made wholesale purchases of candies, nuts, fruits and of all kinds of toys that delight the hearts of children.

Across the street from the Alexander Young Hotel, where the tourists were staying, is a small, open, grassy park surrounded by ornamental trees—an ideal place for a Christmas celebration in this climate. The authorities readily granted the use of the park, and here on Christmas morning the large tree was set up and gorgeously decorated with all that goes to make a Christmas tree beautiful. Probably only a very small number of the throng of children present had ever seen a Christmas tree, perhaps most of them coming from pagan homes.

And probably no one present had ever seen a more beautiful one, fairly loaded with good things and dazzlingly radiant in the morning sun. Everyone in the city learned of the Malihini Christmas tree, and the people came by the thousand to witness the Christmas cheer, until the adjacent streets were solidly packed, and from every vantage point of the surrounding buildings—doors, windows, roof gardens—beaming faces looked down upon the happy scene in the park.

The children streamed past the loaded tables in long, double lines, and no one was allowed to pass until pockets, hands and arms were filled. The mingled astonishment and happiness on the faces of the 1,200 children was good to see. And none were more happy than the Malihinis themselves, who had thus turned a lonesome Christmas into the most delightful one they had ever had, realizing anew the old truth that, as they expressed it, "it is more fun to give than to get." When each child had received his presents, a prominent judge of the territory entered the park, most warmly commended the strangers in the name of the people of the city, and made a short address to the children regarding the meaning of it all. Thus came about the Malihini Christmas tree.

The charm of it took such hold upon the people of the city that it has become a regular feature at the Christmas festivities of Honolulu. Although it is no longer in the hands of strangers, it is called the Malihini Christmas tree, in honor of its founders. It is in charge of a committee of citizens, prominent in social, business and governmental circles. Contributions for the expenses are all entirely voluntary, no soliciting of any kind being used except a simple announcement in the papers as to the manner in which they will be received and used. It has outgrown the small park where it was first held, and this season it was held in the spacious capitol grounds. The tree, a splendid fir, more than 40 feet high, was planted midway on the front steps of the old royal palace, and the sun, bursting through the morning clouds, transformed it into a sparkling vision of beauty. From the central flagstaff of the palace floated Old Glory, while from the lower turrets waved the flags of the old royal régime. The Royal Hawaiian Band played the national anthems and old Christmas carols, and the whole scene was one of pleasant festivity. The entrance to the rope enclosure about the front of the building was a beautiful arch of palm branches. About this and in long, double lines about the grounds, in perfect order, were nearly 2,500 children—clean, and bright, and expectant, but showing many marks of privation.

While the final preparations were being made, the venerable Sanford B. Dole, Hawaii's first president after the revolution, was introduced to the children and gave them a happy and most fitting talk, closing by suggesting three cheers for the strangers who instituted the happy custom, and their successors. The cheers were given by the children with a hearty good will, which fairly made the city ring with Christmas-

cheer for blocks around. Then there was a busy time for Santa Claus and his 50 helpers at the tables as the children poured in through the arched gateway and past the tables, where they were loaded with candy, fruits, dolls, toys of every description, pocket-knives, baseballs (bushels of them were standing about the tables), masks and other things that gladden the child-heart. More than \$1,000 had been contributed to the fund during the two or three weeks preceding Christmas, and the supply of good things for the children was quite ample.

It was a motley throng of little ones that passed the beautiful tree to receive their simple gifts. Every nationality of the many in the islands was represented. There were faces of every shade, and costumes of every race. Some of the children carried little tots too small to walk in the line. Some were lame and walked with crutches. All went away with full hands and happy hearts. And who knows but that these simple Christmas tokens of love may be seeds of truth dropped into darkened hearts, ready to spring up when watered by the sweet story of the Christ Child as told by some of His faithful messengers. Long live the beautiful custom of the Malihini Christmas tree!

Honolulu, T. H.,
Twelfth month 26, 1910.

The Great Essentials

BY HARRY R. HOLE.

(Concluded.)

There are not many essentials to Christianity, but there are a few things which are indispensable. It is not safe to proceed in our enumeration without very clear authority from the divine Founder. It is very questionable to regard anything as an essential except what is clearly named *as such* in the great, authoritative handbook of the Christian religion, the New Testament. Some of these things we find in statements introduced by the significant word "except," while in other cases the word is not used, but implied; but wherever such a sweeping statement occurs, only the rankest disloyalty to Christ can admit any exception whatsoever. Such statements may, perhaps, be grouped under five headings. They refer largely to spirituality, and assume that the "prerequisites" have been taken care of—unless in cases where these same prerequisites must needs be enforced upon unregenerate men.

1. Regeneration. "Except a man be born again he cannot see the kingdom of God" (John 3:3, 5). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

2. Consecration. The demand that disciples should hate and forsake all that was dear to them was made not only upon those called apostles, whose duty it became to go from place to place with Him, but upon all who would be His disciples. As a universal condition of discipleship, it was most

clearly stated, proclaimed in the ears of the great multitude that went out after Him (Luke 14:25-33). This is a high standard, and one which, no doubt, was expected to limit or reduce the number of followers, for it meant, in the words of Paul, that all things must be counted refuse for the excellency of this knowledge; and it meant in practical life, as it means today, that sensuous and social and intellectual pleasure should cease to be regarded as the criterion of happiness, and that earthly life should be filled full with the new purpose of spreading the Kingdom of God.

3. Sanctification or holiness is an essential to genuine and complete Christianity not in the highly specialized sense, nor wrapped in the unwarranted technicalities with which an overactive reasoning faculty and an underexercised intelligence have commonly invested it, but in the plain, simple, practical and incontrovertible sense of holy Scripture. Without this no man shall see the Lord; for into the eternal city shall in no wise enter anything that defileth; "for the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). The characteristics of scriptural holiness are purity of heart and cleanness of hands; its sum and substance is perfect love toward God supremely, toward men equally. Its normal fruit is a life which men must approve, as well as emotions which the possessor can feel.

4. Communion. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John 15:4). "Watch and pray * * * for the spirit indeed is willing, but the flesh is weak."

5. Faith. Perhaps it is at this point that we are most perplexed to know just what is essential; but our difficulty is of our own making, or results from an ignorance of the nature of faith.

"Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "He that believeth not is condemned already * * * And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18, 19). "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

What is the saving faith? Is it faith in the Scriptures? No, for we read of those to whom He said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me; and ye will not come to me, that ye may have life" (John 5:39, 40). Is it faith in the Church? There is no such suggestion

in Holy Writ. Is it believing in Satan? No, for however convincing the evidence of his existence, we have no cause for confidence in him.

All the emphasis is put upon faith *in Christ*, as when Jesus found the man born blind and asked him, "Dost thou believe in the Son of God?" (John 9:35). When the Philippian jailer cried out, "What must I do to be saved?" the answer was simple and direct, "Believe on the Lord Jesus Christ, and thou shalt be saved."

But what must we believe about Christ? There are many good things to be believed, and yet we find very few items in the test creed of the New Testament. When Philip would put the Ethiopian to the final test, he did not enlarge upon the articles of faith, but he did enlarge upon the man's state of heart: "If thou believest *with all thy heart*, thou mayest." A few fundamentals thoroughly believed are better than the whole of the most elaborate confession casually accepted.

A suggestion is found in the words of the Saviour to the Jews, when He said, "for except that ye believe that I am he, ye shall die in your sins" (John 8:24). To the one who rejects the only sacrifice for sins, there remaineth no other (Heb. 10:26); so, to those who rejected the only Messiah who ever had come or should come, there was no redemption. To them the great necessity was to believe that Jesus was the Lord's anointed, for earnest people, believing, must submit themselves to His sway.

The saving faith is the faith that worketh by love. True faith is a confidence sufficient to lead to action, which in this case means obedience to His commands. It is more than a mere acceptance of facts; it is *confidence practically demonstrated*, proving its own existence by the fulfilment of the prerequisites and the other essentials which have been named. It is spiritual rather than intellectual.

Let it not be thought that these essentials can be fulfilled in isolation the one from the other. The flesh has fruits, but the Spirit has fruit; the flesh has works, but the Master prescribes one work. The Christian life is a unit, not a combination of characteristics. There can be no perfect honesty without a measure of mercy, nor a full-fledged goodness apart from faith. Regeneration and consecration and holiness are inseparable, however necessary that special attention be given to each in its own order; to pretend to hold to one and repudiate others is solemn mockery.

If this seems too much to ask of humanity, if anyone is inclined to cry, with the psalmist, "It is high, I cannot attain unto it," the reply is this: It is not for any man to make the standard of the Gospel. It is already made. It is for us to accept or reject. But if any honest soul feels the vastness which separates the real from the ideal, let him not forget that the same Lord who lays down these laws has likened true faith to a grain of mustard seed, noted not for its great size, but for the principle of life within it. And He has thus taught us to look not to the accomplishments already recorded, but to

the true and honest purpose of our hearts, and to His unfailing grace, that we may put ourselves into position to "grow * * * in the knowledge of our Lord and Saviour, Jesus Christ."

Leesburg, Ohio.

The Nestorian Tablet

One of the most ancient and reliable testimonies to the missionary zeal of the early Christian centuries is the Nestorian Tablet at Sianfu, China, which was the subject of an interesting paper presented by Dr. J. W. Davis to a meeting of missionaries recently held in the "Quakerage" at Nan-king. A digest of Dr. Davis' discussion is given in the *Friends Oriental News*, as follows:

The Nestorian tablet consists of a stone slab, seven feet high and three feet wide, containing an inscription of 1,700 characters. With base and capital included, the whole tablet stands twelve feet in height. It was erected in 781 A. D., and discovered in 1625 by a Jesuit priest. This tablet stood for a long time outside the city of Sianfu, in the province of Shensi, but is now suitably placed within the walls.

The tablet contains an inscription in Chinese and Syriac. That in Syriac is a list of ministers; the Chinese inscription is of far more interest. It consists in:

- I. An outline of some Christian teachings.
- II. A rehearsal of the patronage of Chinese emperors of the true faith.
- III. Praise of God, religion and Christian emperors.

This inscription refers to God as the Creator of all things, visible and invisible; to man as created of God, holy and commanded to rule the world; to Satan, the seducer of man; to the Messiah, emptied of His glory and coming to the world in the form of man, heralded by angels, born of a virgin, located by a star, visited by Persians (wise men), revealing life and destroying death, fulfilling ancient laws (Old Testament), setting forth original conversion for the soul's deliverance, and instituting the baptism of water and of the Spirit.

This tablet confirms the fact in Church history that the Nestorian missionaries came to China with their statement of the Christian faith; it also testifies that for nearly three hundred years, about 600 A. D. to 900 A. D., the Nestorians were very influential in the empire, China at that period being the most civilized country on earth, while Europe sat in the darkness of the Middle Ages.

It seems unlikely that the Nestorians translated the Bible in the vernacular for the use of the common people; on the other hand, there are indications that a translation was placed in the palace at the capital (at that time Sianfu). Dr. Davis remarks: "It is a warning to beware of trying to plant Christianity in China without the Bible. It is also a great encouragement. If Christianity made such an impression upon an age so enlightened as the Tang dynasty, and continued to stand through successive

eras and to be so widely extended as the Nestorian Church undoubtedly was up to the fourteenth century, and all this without the printed Bible, what may we not expect if Christianity is established upon the Word of God?"

A duplicate of this tablet was made in 1900 and taken to New York City, where it can be seen in the Metropolitan Art Museum.

"Wait"

BY ANNA S. JONES.

John Kitto, in his most interesting "Bible Illustrations," devotes one chapter to these words of Isaiah: "For they shall not be ashamed that wait for me."

He writes: "This little monosyllable is fuller of meaning than any other word in the language, applicable to all ages and circumstances; so simple a thing as scarcely entitled to be called a grace, yet larger promises are made to it than to any other except to faith; and hardly indeed with that exception, for the grace of 'waiting' is part of the grace of faith."

At once my mind turns to the old-time custom of Friends of "waiting before the Lord," and to the recent articles in *THE AMERICAN FRIEND* on "Progressive and Conservative Quakerism." While, as a progressive, so-called, I sanction and enjoy many of the "innovations" which have been adopted under "the stress of new conditions," I do believe that in this quiet waiting before the Lord lies the real secret of the attractiveness and power of a Friends meeting, that through obedience to this "form of faith" they "stand this day as one not ashamed." And not only in "meeting," but in daily life have Friends maintained this characteristic of "waiting," of "constant looking to the Lord," of "constant dependence on Him," of "vital faith in Him," which in many trying circumstances, political, social and otherwise, has marked them as a "peculiar people." "Blessed are all they that wait for Him," for "in quietness and confidence shall be your strength."

Dear Friends, let us not depart from this; no matter the urgent need of new methods, there can always be a time in which to "keep silence" before Him, that the "people may renew their strength."

"Wait on the Lord, trust also in Him and He shall bring it to pass." In this real waiting before Him, such blessings may rain down from the "heavens full of pentecosts" as to "make people quake as in the days of early Friends."

"Wait, applicable to all circumstances," and to none more so than to missionary life among the heathen. No one needs more to learn this blessed privilege of waiting, as I can truly testify.

"To take heed and be quiet, that we may so follow after love that we may live it into the lives of these heathen; that 'standing still' they may see the salvation of the Lord." "Be still and know that I am God. I will be exalted above the heathen."

To wait on Him for courage, patience, strength, three vital requisites in a worker's life. "Wait on the Lord, be of good courage and He shall strengthen thy heart. Wait I say on the Lord."

How blessed this waiting! How gracious the Father! What perfect peace of a "mind stayed" on Him. For no one can say, "I waited patiently for the Lord," without the joyful sequence, "and He heard me."

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Lumbwa, B. E. Africa.

Educational.

Laurence Friends Academy

Out on the rolling prairies of Beaver County, Okla., formerly known as "No Man's Land," on the southwestern frontier of Kansas Yearly Meeting, in one of the largest and most important fields of service in the Church, stands Laurence Friends Academy. It is the radiating center of a new quarterly meeting, composed of seven monthly meetings which cover a territory nearly 100 miles across and embrace a membership of nearly 500. The academy is experiencing a year of unprecedented prosperity, and while in the act of paying off a large debt of former years, the friends of the school have been taxed to their limit with the additional burden of providing means for the erection of a boys' hall and a principal's cottage. Many Friends and others have contributed to this work by donations of money and labor. The lower story has been finished and tastefully arranged as a pleasant home for the boys and teachers. The building so far has cost in the neighborhood of \$600, outside of the donated labor involved in its construction. Two hundred dollars are still needed to complete the building in order to accommodate the increasing attendance. All funds coming in from tuition, over a bare living for the teachers who are directing the work, are going back into the development of the school.

Besides work in the regular four years' academic courses, students have the advantage of superior instruction in music, agriculture and art under the direction of graduates in these subjects. The special course in agriculture, conducted by William Pinkham Newsom, B.S., a graduate of Purdue University, Indiana, is arousing the interest of the farmers of the surrounding country who are attending and taking part in the discussion of the topics presented.

It is the purpose to hold a farmers' institute soon, to be addressed by some of the most prominent agriculturists of the West.

Situated over 200 miles from the State Agricultural and Mechanical College, the academy presents an admirable point for the establishment and main-

tenance of a secondary school wherein agriculture, carpentry, smithing and broom-making could be taught under the supervision of a special teacher.

A large number of students are taking regular work and Bible study, and some are preparing for the foreign mission field. The girls' hall, in charge

the dormitories. A number of valuable books have been sent for library use by kind friends in the East. Any good reference works, furnishings for the halls or means for the equipment and enlargement of the work will be gratefully received, as there is no place where larger returns from small investments can be



of Carrie Miser, formerly superintendent of the William Foster Home, Maryville, Tenn., is proving a great blessing to the large number of young women who live there. Carrie Miser's coming has proven a real benediction to the young people of the school.

The women of the neighborhood are meeting each week and preparing carpets and comforts for use in

realized than in a Friends academy whose pupils come from humble sod-house homes.

The cut shows the academy building in the center, the girls' hall to the right, the boys' hall and principal's cottage on the left. A lake appears in the background, and lost in the distance beyond is the village of Gate.

Things of Interest Among Ourselves

John H. Hadley has been invited to take up pastoral work in the meeting at Central City, Neb.

* * *

The revival services held at Zelma, Okla., conducted by Eliza P. Gidley, resulted in great good to the meeting there.

* * *

Three different congregations within Gate Quarterly Meeting, Okla., are preparing to erect new meeting houses.

* * *

A mission-study class has been organized at Mount Pleasant, Ohio. The members will study "The Uplift of China" and are quite enthusiastic over the prospect.

* * *

League City Monthly Meeting, Texas, was held on the 21st ult. It was a time of spiritual blessing. Seven new members were added to the meeting, four of whom were adults.

* * *

James M. Davis, President of the Board of Directors of Friends University, who has been engaged for the past thirty-two years in the sale and manufacture of stereoscopes and stereoscopic views, retired from business the first of the year in favor of W. F. Burns & Co..

Asa Woodward, of Indiana, held a series of meetings lasting nearly two weeks, at Friendswood, Texas. He was blessed in preaching the Gospel and much good was done. There were several accessions to the church.

* * *

Amos Kenworthy, Whittier, Cal., who has been traveling for the past six months, returned home this week. He spent most of the time in Ohio Yearly Meeting. Since the first of Eleventh month, his work has been in Baltimore and North Carolina Yearly Meetings.

* * *

The Quakerism Study Class, in the meeting at Minneapolis, recently listened to a very interesting lecture by Dr. Folwell, of the University, on Stephen Grellet. The lecture was preceded by a supper served by the women of the church, and was followed by monthly meeting. Six adults and one child have recently joined Minneapolis Friends Meeting.

* * *

Since the dedication of the new meeting-house at Muncie, Ind., three years ago, the local church has commemorated the anniversary by a "Thank offering" service. This year the service is to be held the 5th inst., and it is hoped that \$1,000 will be subscribed at that time. The local Ladies' Aid Society

has already pledged an offering of \$300 to apply on the amount.

* * *

Pomona meeting, Greensboro, N. C., has just concluded a very successful series of evangelistic meetings. Amos Kenworthy, Whittier, Cal., had charge during the first two weeks, and laid a good foundation for the work of John S. Kimber, Providence, R. I., during the last week. Under the ministry of the latter over a hundred persons were definitely blessed. The meeting has been established less than a year and is to be congratulated on its aggressive work in soul winning.

* * *

Rhoda Little Farr whose death is reported this week was at the time of her death probably the oldest Friend in America, having almost reached her 102d birthday. She was born in China, Maine, but was a member of Manchester meeting in that State. Her son Lincoln I. Farr and her daughter, Mrs. J. Nelson Jones came to New Jersey to live and the latter part of her life was passed there. She was a loyal Friend all her days.

* * *

Edward E. and Susie E. Hartley have moved from Liberty Center to Keystone, Ind. Edward E. Hartley is pastor of the three meetings, Barbers Mill, Pleasant View and Keystone, composing Barbers Mill Monthly Meeting in Marion Quarter, Ind.

On the 20th ult., 35 of the Friends surprised them in their new home and left remembrances of their visit in the way of provisions.

* * *

Elam Henderson who went to Jamaica to fill the place made vacant by the death of Arthur Swift, has been in the United States since the latter part of Tenth month, receiving medical treatment. It was his hope in the early stages of his affliction, that he might be able to return to the mission field for a short time at least, but the physicians have all agreed that this is impossible. Accordingly his family have also returned. Elam Henderson is now doing pastoral work at Vassalboro, Maine.

* * *

Our friend, Irving King, of Iowa State University, whose "religious psychology" was reviewed in our columns last summer, has prepared a series of lectures for institutes, teachers' associations, commencements, chautauquas, and the like. The lectures are classified under the following themes: "Practical Pedagogy," "The Larger Problems of Education," and "The Philosophy of Personal Efficiency." Several institutions, where he has given a series of these lectures, speak very highly of his work.

* * *

The address of Prof. William S. Monroe, Montclair, N. J., before the Friends Educational Association of Philadelphia, on the 21st ult., was most inspiring and instructive. Prof. Monroe's theme was "Problems of Mental Work," and he devoted considerable time to the question of fatigue. He showed how in growing children a certain amount of fatigue was indispensable for development. He also pointed out the dangers of excessive fatigue, which he believed to be responsible for a great deal of insanity.

* * *

A committee of the Young People's Union of Baltimore Yearly Meeting has prepared an outline for a course of study in Friends history, doctrine, and biography, and a course in religions. Under history, ten subjects have been selected; under doctrine, six; and under biography, five. Eight studies are outlines on religion. These subjects are so arranged that they may be used for topics in a local union or round table and about 30 Friends in the yearly meeting have agreed to prepare themselves thoroughly upon one or more of the

themes, each taking a different subject, and holding themselves in readiness to lecture or read a paper on it whenever invited. The thought is that the local unions will invite different ones to speak before them, thus encouraging study and visitation. The outline also gives a bibliography of 53 books.

* * *

It is encouraging to learn from the current number of the *Africa Record*, that Kansas Friends have raised \$3,000 for the building of a hospital at Kaimosi in connection with the Africa Industrial Mission. The proposed building is to be of brick, 80 feet long by 18 feet wide with an annex at the center of the building, 22 by 18 feet. One end is to be used for a men's ward and the other for a women's ward, with a reception hall in the center, and an operating room in the wing. The estimated cost of the building with equipment is \$2,550. The generosity of Kansas Friends assures the construction of this much-needed building.

* * *

One of our subscribers sends us a clipping from the *Ohio State Journal* commenting on Representative Tawney's speech on the Army Appropriation Bill. The *Journal* concludes: "If we had the courage to rely on our sense of justice and the spirit of good will, we would save that \$2,000,000,000 and turn it into forms of education, and public works, and the promotion of agriculture, science and art. These are the things that make a nation strong, and when a nation is strong in these things it is unconquerable. Oh, that we had statesmanship in this country that was broad and lofty enough to recognize the strength there is in peace itself."

* * *

The Quaker Round Table, Pittsburg, Pa., met at the home of Henry M. Hallett, on the 14th ult. Charlotte Postlethwaite read a paper on "What Quakerism has given to the world in the field of Ethics."

The round table meets at 8 P.M. the second seventh day of each month, at the homes of the members. Information as to details can be obtained at any time by communicating with Benson Roberts, 424 Duquesne Way, or C. E. Jarvis, 6372 Burchfield Avenue.

The study for the year is "What Quakerism has given to the World" and the program for the next three months is as follows: Second month 11th. "In Art," Mary Eck; leader of discussion, Elizabeth E. Nicholson. Third month 11th, "In Reforms," Walter J. Branson; leader of discussion, R. Paxson. Fourth Month 8th, "In Literature," Jas. Engle and wife; leader of discussion, Dr. W. W. Jones.

* * *

The chairman of the Executive Committee on Legislation of the Five Years Meeting has addressed the following letter to all Congressmen from States where Friends reside in any considerable number:

DEAR SIR: As chairman of the Executive Committee on Legislation of the Five Years Meeting of the Religious Society of Friends, which comprises Eleven American Yearly Meetings and represents a membership of nearly 100,000—I write to protest against the proposed expenditure of the public funds for the fortification of the Panama Canal and request that you vote and use your influence against such use of the public funds, and I respectfully urge upon you the advantages of procuring by international agreements the neutralization of the whole canal zone.

Very truly yours,

JAMES WOOD,

Chairman Executive Committee on Legislation.

It would help greatly if this letter could be reinforced with private letters and telegrams from individual Friends encouraging their representatives along the same line.

Emory J. Rees, of the Africa Industrial Mission, now home on a furlough, attended the meeting at Noblesville, Ind., the 22d ult. In the morning he preached an inspiring sermon, emphasizing a Christian's duty to help spread the Gospel. In the afternoon he spoke to about 175 children. They were intensely interested while he exhibited a number of African curios and talked of the customs and practices of the people in that land. In the evening he delivered an address to a large audience on "Native Life in Africa, and What Christian Missions Are Doing for That Country." The information which the Friends gained concerning this mission field in private conversation with Emory J. Rees was a valuable supplement to his public lecture. The interest of Noblesville Friends was considerably stimulated by this visit.

* * *

Farmington Quarterly Meeting was held at Collins, N. Y., the 20th to 22d ult.

Richard R. Newby, Yearly Meeting Evangelistic Superintendent was present at all the sessions and was the only visiting minister in attendance. The services of all the ministers were in the spirit and with power.

One evening was largely devoted to the interests of the Christian Endeavor work and another to that of the Bible school. A quarterly meeting Bible conference was organized about thirty-five years ago and with very few exceptions has been held in connection with the quarterly meeting four times each year since its organization. Discussions upon Bible school problems with reports from the several schools from time to time and lectures and papers have proved very helpful to the work. The reports at this time show a decided gain as compared with the reports of two years ago in enrolment, in average attendance and amount raised for school purposes and for the work of missions.

The Christian Endeavor work gives promise for the future, a society is about to be organized at Collins. Each of the six denominations will then have a Christian Endeavor Society and a Bible school and one additional school near Elber meeting.

* * *

The Forward Movement Campaign for Wilmington College, Wilmington, Ohio, has been successful. Some months ago, Albert I. Bailey, a warm friend of the college, offered to give \$15,000 to increase the endowment fund, provided \$30,000 should be raised from other sources before First month 1, 1911. President Albert J. Brown began in the autumn a hundred days' campaign. All the friends of the college became interested in the success of the undertaking; members of the college board and of the faculty were active in soliciting, and at four o'clock, Twelfth month 31st, the required sum had been subscribed. It was a great day for Wilmington College, and there was much rejoicing throughout the community, when the college bell rang out the news of victory. The raising of this money is a triumph, and the sum has more than a monetary value, coming as it does from many contributors, all of whom now feel a personal interest in the welfare of the institution. The college now has, after all debts are paid, a productive endowment of \$80,000.

On the 13th ult., the president and the faculty of the college gave a reception to the contributors and although the day was disagreeable, 300 were present. In this gathering, much enthusiasm was manifested over the outlook for the college, since the sum raised at this time is but the promise of future benefactions.

At a meeting of the board on the 20th ult., a resolution was passed, bestowing upon the new science building the name of Bailey Hall, in honor of Albert I. Bailey.

* * *

Rose E. Browne, who entered into rest at Indianapolis, the 19th ult., was well-known both throughout Western Yearly

Meeting and in the general community in which, for forty years, she had lived. She was a woman of exceptional originality and energy, and deeply impressed herself upon those whom she touched in both private and public life.

She was born Fourth month 17, 1848, at Crawfordsville, Ind., of Quaker parents, Joseph and Ruthanna Greist, and was the sixth of ten children. On the 22d of Fourth month, at Plainfield, Ind., she united in marriage with Joseph J. Browne, of Waynesville, Ohio, also of Quaker stock, who, with two daughters, wife of Arlando Marine, of New York, and of Wm. E. Birdsall, of Boston, survives her.

A devoted wife and mother, when her own children went out of the home she had so lovingly made for them, her heart turned in solicitude to other girls in the rapidly growing city, who were deprived of the comfort and the protection of home influence, and she conceived the idea of such a home for business girls. With untiring energy, with patience, originality and perseverance, she set about the realization of this idea, and ere long there was founded and placed upon a sound financial basis the "Friends Boarding Home for Girls." In this project she was able to interest several strong friends and a man of means, who, sorrowing for a young daughter, erected as a memorial to her, the present building known as "the Bertha Ballard Home." With the management of this institution, she was actively associated as president of the board of directors for fifteen years, leaving it at the time of her withdrawal in 1904, not only in a prosperous financial condition, but favorably known as one of the established philanthropies of the city.

In addition to her church and benevolent work, she was actively identified with the club interests which are so large a feature of Indianapolis life, and deeply endeared herself to a wide circle of friends through her membership in the Clio Club, Woman's Research Club and Women's Christian Temperance Union, of all of which she was a member.

The end came in the quiet of sleep, with her family at her bedside, and the funeral occurred at Plainfield, Ind., the 22d ult., with a simple and impressive service in which A. B. Storms, a minister of Indianapolis, Eliza C. Armstrong, of Plainfield, and Lydia Taylor Painter, of Monrovia, had a part.

Born

VICKREY.—Near Center Meeting, North Carolina, Twelfth month 5, 1910, to Joseph O. and C. Beatrice Vickrey, a son, James Shannon.

Died

BEDELL.—At Poughkeepsie, N. Y., First month 4, 1911, Anna C. Bedell, widow of Thomas H. Bedell, aged seventy-five years.

BROWNE.—At her home in Indianapolis, First month 19, 1911, Rose E. Browne, wife of Joseph J. Browne, in her sixty-third year. A useful and beloved Friend.

CARTER.—At Mercy Hospital, Kansas City, Mo., First month 1, 1911, Abel, son of John and Hannah Carter, in his seventy-sixth year.

FARR.—At the home of her daughter in Haddon Heights, N. J., Rhoda Little Farr, in the one hundred and second year of her age. Some details of her life are given in another column.

PEEPLES.—At Kernersville, N. C., Twelfth month 29, 1910, Harriet Peeples, aged seventy-one years.

VICKREY.—At her home near Center Meeting, North Carolina, First month 8, 1911, Carrie Beatrice Vickrey, wife of Joseph O. Vickrey, in the twenty-sixth year of her age.

The International Bible School Lesson

FIRST QUARTER, LESSON VII.

SECOND MONTH 12, 1911.

ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL.

I KINGS 18: 1, 2, 17-40.

(For special study, verses 25-39.)

GOLDEN TEXT.—Choose you this day whom ye will serve. Josh. 24: 14.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 6. Summons of Elijah. I Kings 18: 1-19.

Third-day. The god that answereth by fire. I Kings 18: 20-24.

Fourth-day. Failure of the Baalites. I Kings 18: 25-29.

Fifth-day. Fire of Jehovah. I Kings 18: 30-40.

Sixth-day. Cloud of light. Exod. 14: 10-31.

Seventh-day. Fire out of the rock. Judg. 6: 1-24.

First-day. The angel. Judg. 13: 2-20.

Time.—About 878 to 857 (or 920-900) B. C. About three and a half years after Elijah's warning to Ahab (I Kings 17: 1; 18: 1).

Place.—Near the summit of Mt. Carmel.

Rulers.—Ahab and Jezebel, king and queen of Israel; Jehoshaphat, king of Judah.

Parallel account.—None.

The story is one of the most graphic in the Old Testament, and the whole of chapter 18 should be read. The narrative is exceedingly dramatic. There are clearly six scenes: (1) Ahab and Obadiah; (2) Obadiah and Elijah; (3) Ahab and Elijah; (4) The company on Mt. Carmel; (5) The great test; (6) The result. Few passages in literature equal the narrative in this wonderful chapter. It has been the subject of numerous sermons, essays, poems and hymns. It may seem, to modern ideas, strange that Ahab would go to meet Elijah, but it was wholly in consonance with the ideas of his day. A prophet was regarded as one possessed with supernatural powers, and filled with a spirit different from other men. He was regarded with fear and often with reverence. Such among the Indians were the "medicine men," the priests among other nations; and the priests in some of the most ignorant Christian nations of today. Much as Ahab hated Elijah, he feared him and his power as a prophet.

There could scarcely be found a better place for the purpose than Mt. Carmel. There was a terrace of natural rock, with a fine view of the country, and there was a perennial spring, which still gives forth its waters and bears testimony to this story of old. Elijah stood apparently alone:

"Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unfrighted."

He was the champion of moral purity, of the national faith, of religious freedom and simplicity, of the immediate access of man to God; they were the champions of fanatical and unhallowed religionism, of usurping priestcraft, of unnatural self-abasement, of persecuting despotism, of cruel and licentious rites." Elijah, full of faith was ready to make a supreme test, and his first challenge was to the people: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word." Then Elijah

laid down the conditions of the test (verses 22-24). Perfectly fair they were, for Baal was the sun god and if there was any truth in his divinity, it was asking him to use what was his special attribute. The test begins, for the prophets of Baal did not dare to refuse,

25. "Call on the name of your God." R. V. "Put no fire under." The test must be fair, and the priests of Baal were doubtless quite ready to cheat if opportunity afforded.

26. "From morning even until noon." Hour after hour. "Hear us." In the sense of "answer us." "But there was no voice, nor any that answered." How simple and yet how graphically told. "They leaped about." R. V. A sort of dance of incantation, possibly like the dance of the eastern dervishes.

27. An example of satire, not very often found in the Bible. "Either he is musing, or he is gone aside." R. V.

28. These taunts of Elijah, drove the priests of Baal into a frenzy. The idea was, and still is current among savage tribes, that the deity is pleased by such action. "Knives" or swords; "lancets" should be "lances." R. V.

29. "Propheesied." Used in the sense of being filled with a spirit of some kind. In those times "madman" and "prophet" were almost synonymous—the latter being used in a bad as well as in a good sense. (Compare I Sam. 18: 10; II Kings 9: 11; Jer. 29: 26).

30. "Come near unto me." He wished them to see all that he did—And he repaired the altar of Jehovah," etc. This shows that there had been a local altar to Jehovah at the place.

32. "Two measures." The size is not certainly known. The septuagint here has a word which means a measure of about nine gallons.

33, 34. "Fill four jars with water." Am. R. V. There were no barrels in those days. The water could be obtained from the never-failing spring nearby. He made assurance trebly sure.

35. To convince the people that there was no cheating, he further filled the trench with water.

36. "The offering of the evening oblation." R. V. This would be perhaps about 3 o'clock.

37. "May know that thou, Jehovah, art God." R. V. That they may know that thou art the true God, not as Baal a false God. "Hear," like the word in verse 26, has the meaning of "answer." Thou art the true God. Note that Eli-

jah's prayer contains two petitions: "First, for the vindication of his own prophetic authority, a final proof that he had all along acted in accordance with the will of God; and, second, for the bringing back of the nation to faith in the one true God. On the answer he feels that he has staked the whole future of Israel's religion."

38. A most graphic description of the answer to Elijah's prayer. "The fire of the Lord." (Compare II Kings 1: 12; Numb. 11: 1, 3; Job. 1: 16; Gen. 19: 24).

39. The marvellous sight filled the people with dread, and convinced them that the God of Elijah, whose name he bore, was indeed the true God. The scene closes with the tragic destruction of the false prophets. We are not told that this was commanded, but it was in accord with the terrible *lex talionis*—the law of retaliation—which was the rule in those days (Deut. 13: 6-9; 17: 2-4). We can excuse Elijah, but it is hard to excuse those, who in later days, after the coming of the "King of Love," justified cruelty and persecution by the example of Elijah.

Michael Dugan, a journeyman plumber, was sent by his employer to the Hightower mansion to repair a gas leak in the drawing room. When the butler admitted him, he said to Dugan: "You are requested to be careful of the floors. They have just been polished." "There's no danger iv me slinnin' on thim," replied Dugan. "I hov spikes in me shoes."—Lippincott's.

EASY CHANGE.

WHEN COFFEE IS DOING HARM.

A lady writes from the land of cotton of the results of a four years' use of the food beverage—hot Postum.

"Ever since I can remember we had used coffee three times a day. It had a more or less injurious effect upon us all, and I myself suffered almost death from indigestion and nervousness caused by it.

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Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

(Continued from page 66).

existence, with which he hopes that new discoveries in the heavens may be made. How nearly we have reached the limits of profitable size in building telescopes the masters of astronomy are not agreed, but every real addition to power is worth trying for. Another achievement of the fund has delighted the donor, the voyage of the magnetically neutral yacht Carnegie, in which iron is not used but everywhere replaced by bronze. Corrections of the charts made by this vessel have been notable already, including the justification of the steamer captain who followed the chart and ran his ship on the shores of the Azores not long ago. Mr. Carnegie's pleasure in these results of research and in his provisioning of the searchers is pleasant to think about. He is enriching American science upon the side where of late years it has been relatively weakest—that of pure investigation and discovery.

* * *

Rioting in Hankow, China, last week caused no little uneasiness to foreigners with investments in the city. The disorders were started by the circulation of a report that the British police had killed a coolie. The man had been picked up by the policemen when he was near death. During the rioting considerable damage was done and British and German marines were landed from gunboats in the harbor to defend the foreign community. Fighting between the Chinese and the authorities supported by the marines resulted in the death, probably of twenty Chinamen and the injury of several foreigners.

Hankow has often been called the "Chicago of the East." Both from the rapidity of its growth and from the activity of its commerce, its claims to that title is amply justified. A few years ago it was but a large city, with a handful of foreigners living in the nearby foreign concession. Now there are five foreign concessions—English, German, Russian, French and Japanese—stretching two miles down the Yangtze. The Hanyang Iron Works, across the Hanho, are among the foremost of China's industries. They not only have the contract for supplying rails to all Chinese railroads, but also, it is said, are under-bidding America in the selling of pig-iron on the Pacific Coast.

A broad avenue, with spacious, shaded walks, separates the foreign concessions, one after another, from the shipping along the river front. This bund is the stage of incessant bustle of tea-laden coolies and man-laden rickshaws. Tea is the chief export.

For a year there has been considerable unrest, and discontent with Pekin and what it stands for, throughout the Yangtze Valley and the south. Precipitated by a rice famine, this discontent broke out into actual riot last spring in Changsha, two hundred odd miles up from Hankow. The foreigners, mostly missionaries, fled down the river to Hankow. The United States, England, Germany, and Japan at once sent gunboats to Hankow, until a very formidable array was gathered in the river. This demonstration of force prevented any trouble at the time. But the unrest was not quieted, and the present riot is undoubtedly but a new expression of it.

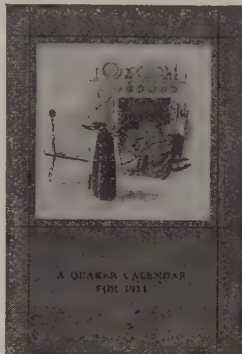
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Elizabeth Fry (frontispiece)

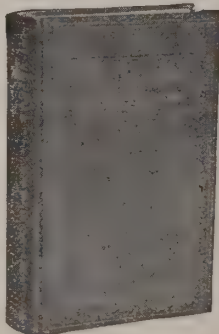
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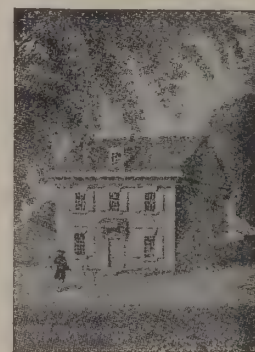
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The American Friend

Vol. XVIII

SECOND MONTH 9, 1911

No. 6



WHITTIER COLLEGE, PUENTE HILLS IN BACKGROUND.
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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SECOND MONTH 19, 1911.

SERENITY: HOW TO GET IT; WHAT IT ACCOMPLISHES.

JOHN 14: 1, 27; 16: 33.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 13th. Get it by prayer. Phil. 4: 6, 7.

Third-day. By trust. Isa. 12: 2-6.

Fourth-day. By Bible-study. Ps. 119: 165.

Fifth-day. It gives mental calm. Isa. 26: 1-4.

Sixth-day. It gives self-control. Num. 12: 1-3, 13.

Seventh-day. It gives wisdom. Jas. 3: 13-18.

How does peace give a man clear judgment?

Mention one influence of worry.

Quote other passages about peace?

Here are three great verses, windows facing heaven's sunrise, windows open to heaven's breezes. Stand in the window and look! What vistas of divinity! What calm of life! What power to conquer! From the first window I see God the Father, and Christ the Son bringing calm to troubled hearts. From the second window I see Jesus contributing as only He can peace in the midst of the world's restlessness. From the third window I see the world-conquering Christ distributing cheer to discouraged souls.

* * *

Serenity is secured by activity. The vessel under full headway rides the waves with a majestic poise; the vessel with no headway is tossed by the power of the waves, and the blasts of the wind. The idle life is subject to every whim of life's restless sea. The active life uses the sea's waves and storms to hurry it to the desired haven.

* * *

Serenity is not attained in or through idleness. The bicycle keeps upright by motion; the top maintains its balanced poise by its speed; the flying machine defies the law of gravitation and soars serenely like a bird because it avails itself of the laws of motion. Sluggishness, torpidity, laziness, inertness is not serenity. Pascal says: "Nothing is so insufferable to man as to be completely at rest, without passions, without business, without diversion, without study. He then feels his nothingness, his forlornness, his insufficiency, his dependence, his weakness, his emptiness. There will immediately arise from the depth of his heart, weariness, gloom, sadness, fretfulness, vexation, despair."

* * *

Serenity is secured by depth in experience. The shallow life can never be serene. The iceberg plows its way through the ocean waves, and against the wind; nothing can stop it, nothing can toss it about. Seven-eighths of its bulk is beneath the surface, and it moves against the surface disturbances because held in the grip of an ocean current. The piece of driftwood is never quiet. The wind, the tide, and the waves toss it hither and thither. The waves and storms of life are surface experiences. The depths of the divine presence are where the great eternal currents run undisturbed. That life is serene which is deep.

* * *

Serenity is secured by conforming the

life to spiritual and eternal principles. The material law is at best a makeshift for a soul; the temporal law is ill adapted to govern an immortal spirit. These laws bring restlessness. Eternal principles bring peace. The serene life will conform to this.

"He holds on firmly to some thread of life—

(It is the life to lead perforce)

Which runs across some vast, distracting orb

Of glory on either side that meagre thread,

Which conscious of, he must not enter yet—

The spiritual life around the earthly life:

The law of that is known to him as this.

His heart and brain move there, his feet stay here."

* * *

Serenity versus worry. You can't worry and be serene. They are mutually exclusive. Worry is chronic with American life. It is as much a part of the mental life of most people as reading the daily paper. Many have worried so much that when they haven't anything to worry about, they imagine something, and thus keep the worry mill going. Worry concerns itself with the future. We admit there is often more joy in anticipation than in realization. Worry is anticipation directed toward the coming ills of life. There is greater suffering because of anticipated ill than ever comes in actual ill. Worry is the escape valve for a restless life, and the power of life goes off like steam through a leaky escape valve, instead of through the cylinders of life where potential energy becomes concrete action. No one enjoys seeing an engine standing still blowing off steam; everyone enjoys seeing an engine rushing with hissing cylinders upon its iron path. No one appreciates a life that stands still and vents its power in clouds of vaporous worry. Everyone appreciates a life that expresses its power in the pathway of service. Strenuous Christian service is a great medicine for the worry-sick life.

Uncontrolled temper, moodiness, sensitiveness and worry are the weeds that keep the flowers of serenity from blooming. You say that constitutionally you have a strong temper, constitutionally you are subject to moods, constitutionally you are subject to worry. Doubtless this is true, and you make the excuse for these things plausible by say-

ing that the activities of the State and nation are subject to the constitution. The constitution is the ultimate court of appeal. Very well, but note that the Christian has been "born again," "born from above." His constitution is the constitution of the Kingdom of God, and this constitution outlaws uncontrolled temper, moodiness, sensitiveness and worry. He who excuses his sin by saying that he is constitutionally made thus and so is mistaking weeds for flowers, is untrue to his spiritual inheritance, is selling his birthright for worse than a mess of pottage, and is failing to satisfy his hunger with husks which are spiritually indigestible.

* * *

If you would know the meaning of serenity make these lines your personal experience.

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control,
And from the silence multiplied
By these still forms on every side
The world that time and sense have known
Falls off and leaves us God alone."

WHY NOT.

"What is it, do you suppose, that keeps the moon in place and prevents it from falling?" asked Araminta.

"I think it must be the beams," replied Charlie, softly.—*Exchange.*

RESULTS OF FOOD.

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"It is with feelings of gratitude that I write this testimony, and trust it may be the means of aiding others in their search for health." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SECOND MONTH 9, 1911

No. 6

Treating the Bible as Allegory.

I pointed out last week some of the dangers of literalism in Bible study, but it turns out to be almost as dangerous to fly to the opposite extreme and allegorize or "spiritualize" everything. The tendency to turn the Old Testament into allegory had begun before the Christian Church was formed. The great Jewish teachers of Alexandria, in their desire to bring the lofty truths of Hebrew religion into favor with the thoughtful people of the Greek-speaking world, found it necessary to invent a new way of interpreting the words of Scripture. The Greek world was not interested in the dry details of Hebrew history and cared little for the story of Canaanitish wars. If they were to read these narratives at all, they must be helped to find something *spiritual* in them. The same thing was true of the legal system of the Pentateuch. The regulations for building the Tabernacle and the elaborate specifications for sacrifices, priesthood, purification, ritual, clean and unclean beasts, etc., made no appeal to the serious-minded pagans. And forthwith the pious Jews resorted to allegory to discover a deeper meaning in these things. The seven candlesticks now became a symbol of the seven planets; the four colors of the Tabernacle stood for the four elements, earth, air, fire and water; the forecourt of the Tabernacle signified the visible world, and the inner sanctuary the ideal world; Jacob's pillow of stone meant that the patriarch really *put the solid truth under his mind!*

When the early Church adopted the Old Testament as one of the two great books of its religion, allegory became even more necessary than before. Much of the Old Testament, if taken literally, now ceased to have value and meaning for those of the new faith. The ceremonies and ritual were "nailed to the cross," and both tabernacle and temple were outdated and done away. To those who followed the Prince of Peace, the wars of Israel were a heavy burden, and they found their relief from all these things by adopting wholesale the method of allegorizing which the Jews of Alexandria had made familiar. There was now no limit to the spiritual message that an ingenious man could draw out of a

battle with the Philistines or out of any chapter of Leviticus.

Here is a specimen of the method, taken from St. Augustine's "City of God." The Ark of Noah, he says, is an allegory of the Church. The Ark of *wood* saved Noah, and the *wood* of the Cross has saved the world. Noah's wife, sons, daughters-in-law and the animals represent the mixed character of the persons who compose the Church in the world, with some good and some bad in it. The dimensions of the Ark are a figure of Christ's human body, as follows: "The length of the human body is six times its breadth from side to side and ten times its depth or thickness, and therefore the Ark was made 300 cubits in length, 50 in breadth and 30 in height!" The door in the side of the Ark represented the spear-wound in Christ's side. The fact that the Ark was made of squared beams signifies the immovable steadiness of the life of the saints, "for however you turn a cube over, it still stands." The three stories of the Ark may represent faith, hope and charity, but Augustine prefers to have them stand for the three spiritual grades of life—the ground floor is chaste marriage; the second floor is chaste widowhood, and the top floor is chaste virginity.

Every other passage of the Old Testament can be made to yield as spiritual a meaning as the Ark narrative. Every incident in Joseph's life and every movement in the wilderness journey flow with spiritual milk and honey. Even "the begat chapters" are loaded with gospel truth. Every name is significant and every word is a secret passage which leads towards the new Jerusalem. Before one's eyes, under this method, all the events of the past melt away as events and become, instead, allegories of the soul's wanderings and return, mighty types and figures of deeper realities. The New Testament, too, gets allegorized in the same fashion. Every detail both of the miracles and the parables is turned to use and made to bear a hidden meaning. The swine, the husks, the ring, the shoes, the robe, the fatted calf in the parable of the prodigal, are loaded with deep significance. St. Paul's journeys and experiences are translated into symbols and are read as parables; and before we are aware of it, we have

lost the *history* of the early Church and have a great allegory in its place, an allegory which each person takes in his own way and uses to suit his own purposes, as, in slavery days, poor Onesimus, in St. Paul's epistle to Philemon, was allegorized to mean that runaway slaves should be returned to their masters by Christian people!

It is true, no doubt, that the Bible does contain much that is of the nature of parable and allegory. It is not a Book of mere facts and events. It is a Book of inspiration, of vision, of insight into the things of the spirit, and the reader must learn how to see, through the letter, the deeper truths which

throb within. But capricious allegorizing is not a safe and sound method of interpretation. It runs into wild imaginings and often misses the plain, clear truth which the Book holds for us. To construct the history of Israel into a detailed typology is to miss its real lessons and to make the Bible unreal to those who have become serious students of the world's great literature.

I shall endeavor next week to describe another method of interpretation which avoids both dangers which I have now discussed, and which preserves all the good features of literalism and allegory.

R. M. J.

Current Events and Comments

New Friends Books

Someone has said that the devil is little concerned about a man's orthodoxy providing he can get him to contend for the faith in an un-orthodox spirit. In other words, it is more important to have a regenerated heart than to hold right opinions. That this was an important consideration with English Friends relative to George Keith is evidenced by some letters which have recently appeared in "A Quaker Post-Bag."* In writing to Sr. John Roades, Henry Gouldney says of him:

"He is not a man governed wth. that meekness that becomes his Doctrine who puts a great value upon the outward comeing of our Blessed Lord; wch. I hope all honnest ffrds. finds it their duty to doe; yet himselve far from makeing him a lively example in meekness and humility—ffrds. have had many private meetings wth. him, and by them all, I don't finde great hopes of his comeing more near us in spirit. His doctrines, in the generall, are I think owned by all sound ffrinds, but he seems to lay down abt. 7 points wch. he calls fudimentalls, in any of whome, if we disagree in, he cannot hold ffellowship, tho upon the whole, was not his spirit wrong, that would easily be accommodated—He takes commonly large time in meetings, but mostly fflat; he has a tone sometimes, especially wn. on one of his pticular points that he huggs more than ordinery, that he carrys off more lively—My accent. is in grosse, tis to large and beyond my memmorey to pticularize."

"A Quaker Post-Bag" is a collection of letters addressed to Sr. John Rodes, an English Friend who lived between 1670 and 1743. Five of the letters are from William Penn. They give a fair picture of a well-to-do Friend of the second generation of

Quakers. A description of George Fox in his last illness, and allusions to other prominent Friends, are of special interest.

A very good brief account of Stephen Grellet appears in the fourth volume of "Quaker Biographies,"† recently issued. There never has been a Friend, or anyone else of humble origin, who visited and won the confidence and respect of more kings and queens than did Stephen Grellet. His gift was unique, and his wisdom and grace remarkable. He was equally at home in the courts of Europe and with the Indians and frontiersmen of North America. He was a great traveler, and his many journeys are simply and graphically told in this short biography of about 125 pages. The volume also contains a sketch of Rebecca Jones, the Fothergills, Elizabeth Fry, Nicholas Waln and Daniel Wheeler.

An excellent comment on the homely virtues of a Christian life is found in "Selections from the Works of William Penn,"‡ by Isaac Sharpless. A character sketch of the great Quaker statesman serves as an introduction to the work.

The Committee on Legislation and Its Recent Action

The advantage of having a standing Legislative Committee representing a large proportion of the Friends in America has again been proven by the recent action of the Executive Committee on Legislation of the Five Years' Meeting. Some of our readers will remember that almost immediately following the organization of the committee in 1902 it was instrumental in presenting the objections of Friends to the militia bill then before Congress, and, through the good offices of Senator Beveridge and others, in securing exemption from militia service.

As reported last week, James Wood, Mt. Kisco,

**A Quaker Post-Bag*, edited by Mrs. Godfrey Locker Lampson, with a preface by Augustine Birrell. Longmans, Green & Co., New York. Price \$2.50 net.

†*Quaker Biographies*, Vol. IV. For sale at Friends Book Store, 304 Arch Street, Philadelphia. Price \$0.75 net.

‡*Selections from the Works of William Penn*, by Isaac Sharpless. Headley Brothers, London. Price 2s. 6d. net.

N. Y., chairman of the committee, sent letters to members of the Senate and House of Representatives from those States in which Friends are most numerous, protesting against the fortification of the Panama Canal and urging upon them the advantages of procuring, by international agreement, the neutralization of the whole canal zone. The letter was immediately laid before the House by Gen. Sherwood, Ohio, who, in an able argument against fortifications, said: "This letter speaks for 100,000 Quakers; and, as I have said before upon the floor of this House, I believe if there is any one thing that this country needs more than another, it is more Quakers and fewer battleships."

It is very gratifying that so many acknowledgments have been received from Senators and Representatives expressing concurrence with the objects of the letter.

Large Sums for Y. M. C. A. Work

That the Y. M. C. A. is meeting a widely-felt need in our large cities is evidenced by the hearty support which it is receiving from men of various religious faiths. During the fifteen days ending First month 31st, the citizens and business men of Philadelphia raised \$1,030,000 for the work. The city has a large central association and three branches. The West Philadelphia branch and the one in Kensington are to be moved to more advantageous locations and equipped with new buildings, at a cost of \$250,000 each. A like sum will be used for enlarging the central plant, and \$150,000 in erecting an annex to the Germantown building. This will give the Philadelphia associations a natural equipment equal to the best in the country.

Only a few days since, Julius Rosenwald, Chicago, gave \$25,000 to complete a sum of \$100,000 to purchase land and erect a building for the colored men's association of that city. In presenting the gift, he offered to make a like donation in any community where the colored people would raise an additional \$75,000. Although a Hebrew, Rosenwald believes that the Y. M. C. A. is doing a great work for young men, and doing it better than any other organization now in existence.

During the last five years, in more than 60 cities in the United States and Canada, about \$15,000,000 has been raised for new buildings, as against \$12,000,000 raised for that purpose in forty years from 1852 to 1892. Last year alone \$4,259,000 was secured. This was done in short campaigns lasting from six to fifteen days. The greatest of these campaigns occurred in Toronto last Fifth month, when \$685,000 was secured in nine days, and by noon on the twelfth day the total had reached \$800,000, the last \$150,000 going to the Young Women's Christian Association.

To Meet the Demands of a Growing West

The announcement of the Union Pacific management that it proposes to spend \$75,000,000 in double-

tracking its lines between the Mississippi River and the Pacific coast is significant in many ways. Forty years ago, when these lines were first built, they passed through wide stretches of country unimproved and practically uninhabited, their principal use being to connect the extreme coast region with the Central West and East. At that time a single track, with occasional sidings, was quite sufficient; but, as the president of the road says, "the time will soon come—if it is not already here—when double tracks will be *necessary* to handle our business." It also demonstrates that the Union Pacific management considers that the advantages to be gained in providing ample facilities for a rapidly growing business will more than offset what is generally regarded in railroad circles as "blocks to progress," such as government supervision of rates and the demand for higher wages by employes.

Objecting to Religious (?) Plays

The Mayor of Philadelphia, last week, prohibited Sarah Bernhardt, a noted actress, and her troupe from presenting "La Samaritaine" in the city. This came as the result of protests offered by the ministers and other citizens who condemned the play not because it was immoral, but because Jesus and His Disciples were represented by persons of questionable character.

In line with this feeling, Charles M. Sheldon, author of "In His Steps," has persistently objected to having his famous story dramatized by theatrical promoters. He has, however, consented to having it staged in his church at Topeka, Kansas, by members of the Christian Endeavor Societies of his congregation. No curtain was used, and the only stage properties were a desk and a few chairs. The work of the young people is said to have been excellent even from a dramatic standpoint, and their own earnest desire to convey a religious lesson was well met in the effect on spectators. This unusual departure for a church does not seem to have awakened any serious criticism.

San Francisco, the Exposition City in 1915

During the past few months there has been a sharp contest between San Francisco and New Orleans for recognition from Congress as the city in which an international exposition may be held in 1915, celebrating the completion of the Panama Canal. San Francisco has secured pledges and State appropriations sufficient to finance the project; while New Orleans asked Congress to aid her to the extent of \$1,000,000. The House has decided in favor of San Francisco, and while the Senate has not yet acted, it is likely to concur in the decision. It is not surprising that an effort to include a provision for an international naval parade from Hampton Roads through the Panama Canal and up the Western coast to San Francisco was readily put aside, since the naval exhibit at the Jamestown Exposition so signally failed to attract public interest.

Whittier College.

BY HERMON D. WILLIAMS.

Consistent with the practice of Friends, wherever they have settled in America, those who came to Whittier, California, with the founding of the Quaker colony in 1887, immediately turned their attention to educational interests. They planned for a college that should have the ample proportions that every improvement assumed in those days of the "boom," and, joined by many that had only a speculative interest in the undertaking, about \$140,000 was subscribed, plans and specifications of the building were drawn, an organization was formed, with Dr. Samuel D. Coffin as president and Dr. C. R. Dixon secretary, and the enthusiasm in the undertaking seemed unbounded. But the collapse of the boom carried with it the collapse of the enterprise in the chaos that involved land titles and values, of which the subscriptions largely consisted.

In 1889 another effort was made to further educational interests, and under direction of a committee of the monthly meeting, C. Bevan Johnson was employed as teacher, and a school of academic grade was opened in a room of the Bailey Street Public School Building; but, with insufficient support, it closed with the second term. In the summer of 1891, after a lapse of another year, Dr. W. V. Coffin and Prof. John Chawner talked over with some of their friends the matter of starting an academy, which resulted in the calling of a meeting in the office of the Pickering Land and Water Co., at which there were present, as nearly as can be recalled: Dr. W. V. Coffin, Prof. John Chawner, Dr. C. J. Cook, T. E. Newlin, Cyrus Trueblood, Lydia J. Jackson, L. M. Baldwin, Hermon D. Williams, Thomas Armstrong, I. H. Cammack and Alva Starbuck.

This little company appeared small in contrast with the tumultuous mass-meeting that had subscribed \$140,000, but its deliberations were serious and businesslike, and its determination to form an organization and to open a school was the real foundation work of Whittier College.

The Whittier Educational Association was immediately incorporated as a stock company, with the following Board of Trustees: Dr. C. J. Cook, president; Thomas Armstrong, vice-president; T. E. Newlin, secretary; Lydia J. Jackson, treasurer; Lydia Jenkins, L. M. Baldwin, I. H. Cammack, Jane M. Grinnell and Hannah Hadley.

W. V. Coffin, L. M. Baldwin and N. D. Ellis, with a sprightly broncho team, traversed the several Friends neighborhoods, awakening considerable enthusiasm in the undertaking, and securing several hundred dollars toward its support. In the autumn, school was opened with 13 students, in a vacant store room on East Philadelphia Street, now used as a printing office. Professor Chawner served as principal and Dr. Coffin as assistant. There is no recorded account as to how these educators distributed their time among half a dozen students each, but

the small-college idea of the teacher impressing his personality by close contact with those he instructs surely had here its opportunity. Mary Trueblood conducted an art department for several years from this date, which was later in charge of Ruth Trueblood.

The following year the school opened with 27 students, the position of the instructors being reversed for no reason now known except it were to divide honors equitably, Dr. Coffin serving as principal and Prof. Chawner as assistant. An adjoining store-room was utilized by making an opening in the



HALL OF LETTERS, WHITTIER COLLEGE.

partition, and a primary department was opened in the upper room of the building, with Alice Miller in charge.

The third year opened, in the autumn of 1893, with 51 students, with the same faculty excepting that Dora Jones taught the primary. By the close of the year the growth of the academy and its wholesome influence had evidently impressed the Church and the community with the importance of providing it with better quarters, and energetic steps were taken in this direction.

In the summer of 1894 the Pickering Land and Water Co. donated the slightly location now occupied, including ten acres of land, and Dr. Coffin canvassed Whittier meeting, securing a subscription of \$1,800 in one day as the financial nucleus of the enterprise. Jesse F. Hunnicutt canvassed the other Friends meetings, securing about \$3,000, and the erection of the new building was commenced. Dr. Coffin, with stereopticon outfit showing features of the undertaking and scenic views of California, visited several yearly meetings in the interest of the enterprise, and secured \$2,000 from Iowa, \$1,000 from Indiana, \$500 from Western, and \$500 from Kansas, it being the understanding that the building should be of a capacity to accommodate California Yearly Meeting, which was opened in Third month following.

The opening of school in the new building in Ninth

month, 1894, was an event of great interest. Dr. Coffin having resigned the principalship to take a place in the State School, John W. Woody was associated with Professor Chawner in the faculty, the other teachers being B. M. Davis and Anna Moore.

John Chawner held the principalship in 1895, and Susan H. Johnson was added to the faculty, where she held a place for twelve succeeding years. J. John Jessup was placed at the head of the faculty in 1896, where he gave four years' service.

During the passing years the school steadily gained in students and in prestige, but the sacrifice necessary on the part of the few Friends in California to meet its growing demands was heavy, and this fell largely on those resident in Whittier, as the relation of the yearly meeting to the institution hitherto was only advisory. At the yearly meeting in 1900, Dr. C. J. Cook, president of the Board, feelingly stated that the institution, with accumulating financial burdens and the coming competition of

was erected and the assembly hall reconstructed, at a cost of \$15,000.

The year 1906 witnessed the climax in the financial history of the college in the addition of \$100,000 to the endowment. This proposal at first seemed Utopian, but at a meeting held at the home of A. C. Johnson, in which Allen Jay led in an earnest prayer for guidance, the undertaking was determined on, and a letter to Andrew Carnegie, submitted in outline by President Tebbetts, was formulated, asking the assistance of the philanthropist. All this was on the basis of a proposition of Washington Hadley to give \$20,000 on condition that \$100,000 should be secured.

Andrew Carnegie gave favorable answer with a gift of \$20,000, but the hope of liberal help in other yearly meetings was not realized, shutting up California Friends to the necessity of raising about \$50,000, and they assumed this task with an energy that deserves commemoration.

Rayner W. Kelsey led the campaign, dividing the membership of the various meetings into working groups and encouraging them by a correspondence that tolerated no thought of failure. But with the good results from this canvass, and a subscription in the face of the yearly meeting, there was still a deficiency of several thousand dollars as the assembly approached its close; and now, when every resource seemed exhausted, and there was a silent waiting for some omen of hope, a liberal subscription from Joseph Allen, and one from Amos Cook which involved a sacrifice few would think of making, started a new contagion of giving, and the amount was quickly raised, marking a historic scene in California Yearly Meeting and in the achievements of Whittier College.

Upon the retirement of Charles E. Tebbetts to take up the work of secretary of the American Friends Board of Foreign Missions, Thomas Newlin was placed at the head of the college, and is now in his fourth year of service. Under his efficient administration the college has made substantial advance on all lines, and now holds a position in public confidence; and as to its standard of work, it is second to no denominational institution on the coast. President Newlin, in pursuance of high ideals, has identified himself with the educational and civic affairs of the community and the public at large to the winning of many friends to the college outside of our denominational constituency and its influence, and to the strengthening of its hold on the public.

The religious spirit that pervades the college, and the leading place given to character-building as an objective point in all its work, are increasingly appreciated throughout the yearly meeting, and hold a prophecy of untold good to the Church through the devoted young people who shall go out from its walls with high ideals of service in any sphere they may fill. As emphasizing and furthering this higher purpose of the college, a biblical department, on an equality with all other departments, was added this



GIRLS' COTTAGE, WITH RUSTIC BRIDGE SPANNING ARROYO, ON WHITTIER COLLEGE CAMPUS.

a high school in Whittier, had reached a crisis where it must have the more general support of Friends, or close the doors of the only educational institution under their care in California. The yearly meeting accepted the trust offered by the Board, and the property of the Whittier Educational Association was legally conveyed to it by steps later taken.

Charles E. Tebbetts was placed at the head of the faculty, and efforts were now directed to making the institution a college in fact, the curriculum having heretofore included only the high school course. During the seven years' service of Charles E. Tebbetts as president there were strong additions to the faculty with varying terms of service—men and women from the best colleges and universities.

These years also record events of vital interest to the college financially. At the yearly meeting in 1903 an endowment of \$50,000 was completed, Washington Hadley having headed it the previous year with a gift of \$10,000.

In 1904 the south wing of the college building

year, where students have a course of study and training that shall fit them for efficient work in the ministry, the missionary field, or related spheres of religious work.

Whittier College has lately been accredited at the University of California and Stanford University, these institutions thus putting its students on an equality with their own in recognizing its degrees. Through the initiative of the Woman's Auxiliary, an organization of 250 members that is giving splendid support to the college, public interest has been enlisted in a plan of improvements on the campus that includes grading and drives, and ornamentation with flowers, shrubbery and trees, that shall give a beautiful park-like effect to the entire grounds. The plan has been enlarged by the public to include a monument to the poet Whittier at the entrance to the campus.

Athletics, subordinate to the higher work of the institution, are given their important place as a promoter of health and college spirit, and the students take pride in Hadley Field as the best-equipped athletic arena owned by any college in southern California. The loyalty of the Alumni Association is sufficiently evidenced by the fact that, though only numbering 32 members, it has recently secured improvements for the athletic field costing \$2,500. Among the lately added features of the college is the girls' cottage, a comfortable building costing \$4,000, capable of accommodating 22 girls. This is under the care of a preceptress, and is supplied with every home comfort and convenience. A well-equipped dormitory in the main building affords like accommodation for boys.

In a summary of the material facilities afforded by Whittier College, we may include: The main building, with 50 rooms and a large assembly hall; the athletic field, girls' cottage and boys' dormitory named above; a spacious gymnasium; a good working and growing library; three well-equipped laboratories, and the incomparable site of the college, which from its elevation commands a view not only of the outspread valley, but of the coast line and the shimmering waters of San Pedro harbor.

Friends in the East, desiring a home in our balmy clime, with opportunity for "a guarded religious education" for their children that commands every modern facility, will surely find their wishes fulfilled in coming to Whittier.

Until recently, Whittier College was largely a preparatory school, both in number of students and equipment. California has as good a system of high schools as any other State, so with the increased facilities of Whittier College to do advanced work and the need for an academy becoming less all the time, the trustees decided last year to eliminate the preparatory department and give all the attention to collegiate work. This is felt to be a long step in advance, and puts Whittier College in the front rank of colleges.

It will be recognized by all who read this history that the task of founding a college of high rank in

this new country of large ideals has been no small undertaking. It will also be seen that the possession of an institution of equal rank to anything on the coast is no small asset to the Church, and this ideal the builders and supporters have ever held uppermost; so that not only on its documents, but in its very foundation stones, is embedded the motto of the college—"Christian Culture."

Whittier, Cal.

(?) (!) (.)

BY LEVI T. PENNINGTON.

It has occurred to me frequently of late that humanity, and especially Christians, and still more especially Quakers, might not inaptly be divided into three classes, represented by the three principal marks of punctuation, the interrogation point, the exclamation point and the period.

The first of these classes lays most emphasis on the question; the second on the ejaculation; the third on the positive declaration.

The member of the first class sees and emphasizes the doubt. He recognizes the limitations of all things human, and wherever there is a chance to question, trust him to bring out that question and emphasize the doubt that may arise in consequence.

Is Jonah really narrative, or wholly parable? Trust him to ask the question. Why, if inspiration is what we have thought, does one of the Gospel writers say Jesus met the blind beggar as He was going into Jericho, and another say that the meeting occurred as He was coming out? Be sure the man of the question mark will ask it. Why does one of the Gospel writers say that the second time Peter was questioned, at the time of his denial, it was by the same maid who had questioned him first, while another writer says that it was another who questioned him the second time? Be sure the man of our first class will emphasize these questions and will breed doubt.

There are many things we cannot understand in the Book, and the wisest of us cannot explain. Let's admit it. But to be forever emphasizing the doubt is as foolish as for me to neglect the flesh of the fish on my table, and, picking out one of the bones, seek to get it crosswise in my own throat or, worse still, choke somebody else to death with it.

The second class places the supreme emphasis on the exclamation. Theirs is the life of excitement, of exuberant emotion, of outcry and glad camp-meeting song. Something is radically wrong, to their way of thinking, if they and those about them are not on the mountain of transfiguration. If clouds come, something is radically wrong—as though God were not the author of the rain as of the sunshine. In the continual search after emotional joy, they fail of finding the place of real service. Peter-like, they want to stay on the mountain, and often seek to stay, while the demoniac boy and his anguished father wait in the valley for help. No time to sit up with the sick neighbor, for camp-meet-

ing is in session! No money to give for the heathen, for we are building our tabernacle! This is not a picture of all the exclamation-point people, but it is of some of them—too many by far.

God's heart must rejoice over the third class. In a world of doubt, and an age of question, they stand for positive truth in thought and life. They may not know just how God reveals Himself, but by a life that is hid with Christ in God, they convince the world that He does. They may not be able to split hairs with the interrogation points of the Church, nor show so much enthusiasm and outward demonstration as the exclamation points, but in their hearts they do believe and trust, and in their lives they do serve and sacrifice. They carry on the work of the college when the destructive critic would rob it of its power and the fanatic would rob it of its sanity. They carry on the work of the Church when ultra-conservatism would make the Church a morgue and fanaticism would make it a madhouse. They carry on the work of missions when dead formalism would leave the benighted of earth to die in their sins and fanaticism would trust them to the "tongues" movement, in which the "tongues" perversely fail, in every case, to be understood by the heathen, and to misguided enthusiasts, who go out without a proper home base and come back saddened, if not made infidels.

God give us men of the positive, period type; men who stand for the positive truth, not the doubt nor the ejaculation. God give us fewer interrogation points and exclamation points, or, if that be not best, at least *more* periods.

Richmond, Ind.

Quaker Schools and a French Castle.

The demand in several of our academies for industrial and agricultural training had its counterpart in the early days of our Society. Tho. Lawson, the Quaker botanist, writing to Sir John Rodes, in 1790, tells how "some years ago George ffox, William Pen, and others were concerned to purchase a piece of land near London for the use of a Garden School-house and a dwelling-house for the Master, in which garden, one or two or more of each sorte of our English plants were to be planted, as also many outlandish plants."

More ambitious still was the scheme of certain Friends to establish schools of industry in a great castle in the interior of France. *The Journal of the Friends Historical Society* (London)* for Twelfth month reproduces a number of letters which passed between the French authorities and Friends on the subject. It also gives Albert G. Linney's

**The Journal of the Friends Historical Society* (London) is issued four times a year and sent free to members. It contains correspondence and notes on research work, historical essays and illustrations, and reviews of current Quaker literature. The membership fee is \$1.25, and anyone who is a Friend may be enrolled. Apply to Herman Newman, 1010 Arch Street, Philadelphia, Pa.

account of "A Visit to Chambord, 1910," the castle where the enterprise was to have been launched. The writer tells of cycling out over the flat country, "some dozen miles from Blois," to the old building, colossal in size, with its "bewildering array of spires, turrets, cones and minarets." From his description of the place one is led to believe that the scheme would have failed had it been started. He goes on to say:

"It was Francis I who was the founder of this gigantic castle, of which he was extremely fond. Under Louis XIV, Moliere gave here the first representation of his "Bourgeois Gentilhomme." It was the residence of the king of Poland from 1725 to 1733, and was afterwards given by Louis XV to one of his generals. Then came the Revolution, with the subsequent dispersion of royal domains. This was the moment when the idea of certain Friends to acquire the property took shape. It did not, however, enter their hands, and the castle bade fair to become a ruin, till Napoleon I made it into a barracks for the occupation of one of his legions. Plundered by the revolutionaries of 1792, the furniture sold or carried off, the woodland devastated, Chambord fell upon evil days indeed, until, after it had passed through the hands of Marshal Berthier, who received it from Napoleon, it was at length purchased by national subscription and presented to the Duke of Bordeaux at a cost of 1,500,000 francs. The duke also bore the title of Count of Chambord, and he handed the property to his two nephews, who, holding themselves aloof from French politics, have done what they could to keep in some degree of repair this 'flower of the Renaissance, the jewel of the Sologne.'

"But the hugeness of the structure is so overwhelming (there are 440 rooms, and stabling for over 1,000 horses) that one can well believe the statement that the repairs to the roof alone absorb many thousands of francs per annum. Certain it is that Chambord is no longer a residence, and we notice that many of the windows were without glass and were boarded up.

"The grounds, too, have a somewhat forlorn appearance, and though a good many visitors come to see the place, the caretakers seemed far more desirous of submitting sightseers to a fleecing process over post-cards and guide books than in showing the interior of the castle. Frankly, the inspection of the interior is disappointing; many rooms are quite bare and undecorated.

"The immense park, shut in by a wall 20 miles in length, is mainly filled by woodland and undergrowth, with roads running clear across and forest paths really romantic in appearance.

"Being aware of the attempt of Jean Marsillac and Robert Grubb to gain the estate for the Quaker enterprise in philanthropy, I tried to imagine Chambord under the conditions they planned. No satisfactory picture evolved itself, for the very magnitude and grotesque immensity of the place seemed out of harmony with the educational and industrial

measures they planned to execute. One might reasonably expect to see bewigged and powdered gentlemen of a bygone day walking along the terraces; more likely, so I mused, to see some magician or geniarise out of the ground and point to the vast pile as the creation of an all-potent wand at the bidding of a prince.

"Then, in the end, I realized the truth: The castle of Chambord is today no more than a wonderful white elephant."

Upper and Nether Springs.

BY JOEL BEAN.

In our devotions there should be a dominant note of thanksgiving in a renewed sense of what God is to us in the immeasurable gifts of His grace and in the blessings of His providence. It seems fitting that our supplications should be with thanksgiving, as we are permitted to meet under a sunny sky, under the canopy of divine love, under the distilling of heavenly dews, and under the ministrations of the word of life.

But with thanksgiving there is need for prayer. In the division of the land of Canaan among the tribes and families of Israel there was one, Achsah, to whose lot a goodly portion fell; but she was not satisfied until she came to her father with the petition, "Thou hast given me a south land, give me also springs of water."

There are those to whose lot among the churches and people of God there has been given a spiritual inheritance, like unto a south land, fertile for the growth of the heavenly seed, open to the rays of the Son of Righteousness. But what is any land, even the best, without water? With all that has come to us through a godly ancestry and through a guarded and enlightened religious instruction, and with all the sacred influences that surround us, our lives must become like a dry and parched and barren ground, without living water from celestial springs.

To the petitioner of old, in answer to her request, there were given "the upper and the nether springs." Let us never be content, dear friends, with the inheritance of any favored lot without the water springs. We need the "upper and the nether springs"—the "upper springs" gushing out in the heights to enrich the most sacred relations and the sweetest joys of life, in the summit lands of earthly happiness. We need the "nether springs" upwelling in the low lands when we have to pass through the "valley of humiliation," to endure chastening and suffering and sorrow, in order that the lowest depths of our experience may be made fruitful and fragrant as with the spices of the "garden of the Lord."

So with thanksgiving for all that is given us richly to enjoy, let us not cease to pray for the fresh springs of eternal life.

San Jose, Cal.

Things of Interest Among Ourselves

Emma F. Coffin is in an interesting revival meeting at Hesper, Iowa.

* * *

C. John Bowles just closed a very helpful series of meetings at Valton, Wis.

* * *

E. Howard Brown, pastor at Marshalltown, Iowa, is holding special meetings at Scranton.

* * *

Edmund Stanley was with Friends at Emporia, Kan., the 29th ult., and preached with his usual fervor and power.

* * *

Chas. E. Tebbetts stopped at Emporia, while on his recent trip through Kansas, interesting Friends and others in the mission cause.

* * *

Edwin Loft, pastor at Middle River meeting has just closed a successful meeting at Walnut meeting in Pleasant Plain Quarter, Iowa.

* * *

Susie Sission is engaged in Gospel work near Vale, S. D., in the Black Hills country. She finds the people hungry for the gospel.

* * *

The choir of the Friends Church at Newberg, Oregon, gave a very helpful song service on the evening of the 15th ult. About 30 young people took part in the service.

Farmland Particular Meeting, Farmland, Ind., is growing in interest under the pastoral labors of Mary McVickers who is now engaged in a special revival effort at that place which promises success.

* * *

Wm. Thomas Willis, Poughkeepsie, N. Y., whose home was destroyed by fire a few weeks ago, is spending the time of rebuilding, in company with his wife, at Emporia, Kan., with his son and family.

* * *

Levi Pennington, Richmond, Ind., who is visiting the monthly meetings of Oregon Yearly Meeting preached at Newberg, the 22d ult. His message was well received by a large attendance. He spoke in Salem the same evening.

* * *

The total enrollment of Fairmount Academy, Ind., is 138. The faculty consists of nine persons including the instructors in music and art.

The average attendance at the Fairmount Bible School for the fourth quarter of 1910 was 236. For First month, 249.

* * *

Estella McCann pastor at Stewart, Iowa, is holding special services in her own meeting with good results. During Twelfth month she assisted Abbie Lake, pastor of Canby Meeting, Iowa, in a three weeks' revival at which time several of the young people took a stand for the better life.

Homer Cox and wife, Haviland, Kans., began meetings at Stafford, Kans., the 8th ult., which continued until the 25th. There were 65 or 70 conversions and renewals.

* * *

Arthur Jones, Winthrop Center, Maine, has accepted a call to become the pastor, and will take up the work as soon as he can make suitable arrangements for leaving his present charge.

* * *

Friends at Kansas City, Mo., held their first service in the new church building the 5th inst. The building is not entirely completed but services will be held in the basement until the auditorium is finished.

* * *

John L. Kittrell, has just closed a union meeting at Southport, Ind., which was attended with great power, resulting in the conversion of about 140. Chester Harris, West Milton, Ohio, contributed much to the success of the meeting with his Gospel songs.

* * *

On the 31st ult., the Bible students of the academy at Fairmount, Ind., reassembled for school work after being out in evangelistic work. They conducted meetings with good success at North Summitville, Union Center, Sycamore, Radley, New Holland, Vermilion and Jonesboro and assisted at Fairmount, South Marion and Stillwell.

* * *

Viola Smith has become pastor in the meeting at Grinnell, Iowa, succeeding Carrie Butler, who was compelled to give up her work and return home to care for her parents who are in poor health. She returned to assist the pastor for two weeks during Twelfth month, in special meetings at which time a number were added to the church.

* * *

John Henry Douglas highly prizes a hickory cane, now in his possession, which fifty-three years ago he made at Wilmington, Ohio, for his father, David Douglas, and which the latter used through his declining years. The pioneer Quaker evangelist, honored and beloved by all, and now weak from protracted illness, finds this little staff, wrought by his hand in the strength of his twenty-seventh year, most useful in the short walks he is able to take about his home in Pasadena, Cal.

* * *

In First month, a series of revival services was held at Grassy Run, Ohio, continuing for nineteen days. They were conducted by Lindley Jones, Sabina, Ohio, and the local pastor, Benjamin Hawkins. Although the weather was unfavorable most of the time, the meetings were well attended. The Gospel messages were strong and well suited to the needs of the congregation. Fifteen professed conversion or renewal. Ten requests for membership were sent to the monthly meeting.

* * *

Contentnea Quarterly Meeting was held at Goldsboro, N. C., the 27th to 29th ult. Vincent D. Nicholson, representing THE AMERICAN FRIEND, was present on Seventh-day and rendered helpful service in the discussion. The request for a new monthly meeting at Hood Swamp was granted. J. Robert Parker, High Point, N. C., is to be pastor in this meeting.

On Sixth-day afternoon "The Needs in Our Bible Schools" were discussed; and on Seventh-day afternoon "The Needs in the Different Monthly Meetings" were under consideration.

* * *

Zeno H. Doan, pastor in New Providence, Iowa, just closed a twenty-day session of special meetings at Lynnville. The Lord blessed and the church was strengthened.

Robert Lincoln who for almost twenty years has been pastor in Sugar Creek meeting, has moved to Grinnell, where he will make his future home.

Superintendent Wm. Jasper Hadley and Thomas Teas were at Searsboro, Iowa, for a week ending the 29th ult. The preaching was clear and strong and the church was strengthened.

* * *

Farmington Quarterly Meeting held at Collins, N. Y., the 20th to 22d ult., was a time of spiritual uplift and blessing. R. R. Newby, yearly meeting superintendent and four pastors of the quarterly meeting were present. The business sessions were of unusual interest. The subject for discussion at the meeting of ministry and oversight was "The relation of pastor and monthly meeting." R. R. Newby gave helpful messages at the C. E. and Bible school conference. On First-day, three meetings for worship were held. Dinner and supper were served in the manse during the three days which afforded opportunity for social intercourse.

* * *

The Friends of Pasadena, Cal., have a large representation in the faculties of the various schools of that city, 15 of their number being now engaged as teachers, including F. L. Thurston, Walter Wilson, Leroy D. Ely, Catharine Townsend, Estella McMillan, Vera Curl, Cynthia Ball, Frances Comfort, Mary Newby, Miriam Williams, Elvin Carter, Barbara Morrison, Lydia Newby, May Pearson and Edward Curl. Professor Thurston, in addition to his duties in the high school, teaches shorthand three nights in the week in the Y. M. C. A. School in Los Angeles. J. C. Owen, also a member of Pasadena meeting, is principal of the public schools in Pomona, Cal.

* * *

A two weeks series of meetings held at Fountain City, Ind., closed the 22d ult. It was conducted by Fred. E. Smith, the pastor. He was ably assisted by the beautiful singing of Roy Lacey, a Christian young man who is using his splendid voice in Gospel service. The whole community manifested an unusual interest. The meetings were characterized by deep conviction and solemnity. After the dismissal of the audience each evening the people seemed reluctant to leave. The members were aroused to greater unity and desire for the salvation of others than for years before. There were 50 conversions and renewals, many of them men and women of mature years. A large part of this number were birthright members, and nine others have joined with Friends.

* * *

The missionaries of Holguin Station, Cuba, greatly appreciate the fellowship, helpful service and wise counsel of Carolina M. Wood, Mt. Kisco, N. Y., and Anna E. Williams, Lewisville, N. C., the former reaching there the 21st ult., the latter the 24th.

The Cuban people were much animated by the hearty hand shaking, cheerful greeting and words of sympathy spoken by the Friends in the regular meetings of the church.

Carolina Wood and Anna Williams went on the 26th ult. to Puerte Padre for a short stay, expecting to go to Gibara and then on to Banos. They are members of the Cuban Field Committee under the A. F. B. F. M. and stopped at Holguin after visiting the stations in Havana Province.

* * *

Salem Quarterly Meeting, held in Boston, Mass., the 19th ult., was favored with the services of Mary J. Weaver, Batavia, N. Y., and of William Thompson, New Bedford, Mass.

During the business session, the meeting discussed the question, "How to interest men in the Bible and the Church."

At a previous quarterly meeting this topic was considered with so much interest as to cause a demand for a second opportunity. This time the speakers were chiefly business men and many helpful suggestions were offered.

In general it was felt that a loving interest in men, manifested by regular, prayerful, persistent, personal work, will go a long way toward solving this very difficult problem.

* * *

At the last meeting of the Men's Club, Brooklyn, N. Y., the pastor, Robert E. Pretlow, gave a very interesting talk on the present status of the Peace Movement in America. The club meets monthly, and light refreshments are served after the address of the evening.

The Quaker Study Club at its meeting the 27th ult., was entertained by A. S. Underhill with his illustrated lecture on the Passion Play. Professor Rayner W. Kelsey spoke at the previous meeting on different types of Friends and recent changes in the Society. Both lectures were very much appreciated.

Brooklyn Friends are making earnest efforts to contribute to the success of the Chapman-Alexander Meetings, and committees of workers, ushers, visitors, etc., are ready to enter into active work. All are praying and hoping for a mighty outpouring of the Spirit.

* * *

A revival meeting of three weeks duration closed the 22d ult., at Fairmount, Ind. The meeting was conducted by the pastor, Richard Haworth, assisted by Virgil P. Brock, an evangelistic singer, who is a student in Fairmount Academy. While there was no attempt at display or sensational methods, the attendance throughout was large. The plain, simple Gospel was preached. Holiness of heart and life was held up as the only true standard of Christian life and happiness. As a result about 80 persons professed either the forgiveness of their sins or the baptism of the Holy Spirit. Over 20 of the academy students were converted. One young man, converted in the meetings feels definitely called to the ministry. In general, the Church was very much strengthened and encouraged. Ten persons applied for membership at the close of the meetings.

* * *

Bryn Mawr College has sent out announcements concerning a number of fellowships and scholarships open for competition to the female graduates of any college of good standing. Bryn Mawr has 12 resident fellowships of the value of \$525 open to Bachelors who have completed one year of graduate work; a research fellowship in chemistry of the value of \$750 open to graduate students who have received the degree of Doctor of Philosophy or completed equivalent work; 18 resident graduate scholarships of the value of \$200 open to graduates with or without advanced work.

One scholarship in Political Theory of the value of \$250 founded in memory of Susan B. Anthony.

After having spent one or two years in studying in the graduate school of Bryn Mawr College, students become eligible for one of three foreign fellowships, two of the value of \$500 and one of the value of \$700, which enable the winners to spend a year at some foreign university.

The college also has five scholarships of the value of \$405 each, which are open to women of British nationality and five scholarships open to women of German nationality who have similar qualifications to those required from candidates for the resident scholarships.

Friends at Kansas City, Mo., moved to their new church building the 5th inst. Their systematic effort to enlist all their resident membership in the work is unique and suggestive. Some days ago a return postcard was mailed to every member bearing this message:

"You are, of course, interested in the success of our church in the new location. It cannot succeed, as it ought, unless every member does his part. Will you not do your part? That we may have as definite an idea as possible of our strength numerically with which to undertake the work in the new neighborhood, will you not earnestly consider, sign and return the accompanying card?"

"Yours for the Church."

The reply read as follows:

"To help make the Friends Church a success in its new location, I hereby promise that I will let nothing but illness, or urgent necessity, prevent my attending the Bible School and the Morning Church Service for the ensuing three months.

Yours sincerely,

....."

Later a house-to-house canvass was made, and a neat folder was left with each family. On the cover page of the folder was a line sketch of the new meeting-house with announcements of the Bible School services, and officers, and other personal mention on the inside.

* * *

Our California correspondent writes as follows concerning "A Family of Graduates":

"Dr. Enoch Lewis and Rebecca G. Lewis, with their seven children, formerly of Albion, Iowa, hold a record of interest in higher education not often duplicated in one family. The four sons and three daughters were all graduated from Penn College, and at one period five of these were students in the institution at the same time. Mary H. Lewis won a Bryn Mawr Scholarship. She also took a Master's degree at Penn College, her thesis being 'The Ministry of Women Among Friends in the seventeenth century.' Arthur Lewis completed the course at nineteen years of age, winning a Haverford Scholarship and was granted a Master's Degree by Penn College.

"The wholesome results of a guarded religious education are manifest in this case, as all these graduates are loyal and useful members of the Society. Mary H. Lewis resides with her mother at Pasadena, Cal. She spent the year 1908 teaching in the Friends Mission at Tokyo, Japan, where her sister Alice has taught for six years. Esther Lewis has held the position of reader in the Iowa State University for a time. She is now the wife of Judge Daniel R. Perkins of South Dakota. The sons have all followed the maxim, 'Back to the land,' Carl and George taking charge of the farm which was the family home near Marshalltown, Iowa, while Austin and Walter are engaged with land interests at Gate, Okla. Dr. Enoch Lewis passed away six years ago at Oskaloosa, Iowa.

"Were the example of these devoted parents, in educating their children at a cost of several thousand dollars, followed by any considerable portion of the membership of the Society of Friends, it would solve the problem of the support of our colleges.

"Some may find in the tendency that thus led an entire family to the pursuit of high ideals, support for the claims of heredity, in view of the fact that Rebecca G. Lewis is a descendant of Margaret Fell, being of the eighth generation in a direct line from this noted woman in Quaker annals, through her daughter, Sarah Mead, whose husband, William Mead, shared with William Penn sore persecution for preaching contrary to the tyrannical legal enactments of that day."

Correspondence

EDITOR THE AMERICAN FRIEND:

I notice in current number of THE AMERICAN FRIEND [issue for First month 26, 1911] an editorial note on the Year Book of English Friends. I frequently receive calls for our Year Book from prominent institutions desiring information concerning the work of the churches, and I am always humiliated to have to inform them we have none.

There is a very simple way in which the want may be provided. Let the minutes of all our yearly meetings be printed at the same place in uniform style and size. Then it will be possible to take those portions that deal with education from all the minutes and have a complete educational report of Friends work. In the same way we can have complete reports on Evangelistic and Church Extension, Home Mission Work, Foreign Mission Work, Bible Schools, Christian Endeavor, a complete church directory, and a complete year book without extra type setting.

In fact there will not be so much type setting. For there are certain parts common to all our minutes, as London General Epistle, Reports on Peace, Indian affairs, F. A. I. M., etc.; where now the type is set up 14 times. And in the case of Indiana and Western, one-third the entire matter of the minutes is common to both. This last year both these minutes were printed by the same firm with a very material saving in type setting.

There may be some practical difficulties, but none that cannot be overcome, and the gain in such reports as suggested will be of great value. All the Boards of our Five Years Meeting will have each year the material they need for their use, so far as our present work is concerned, and it will put in the hands of the superintendents and committees of each of our yearly meetings information as to what every other yearly meeting is doing in their department and thus each will have the advantage of the experience of all. Another thing that can be done is to print the Epistle of each yearly meeting, and the time of the yearly meeting can be saved from reading them, and they can be put in the hands of all our members who never go to yearly meetings to hear them. I hope our next Five Years Meeting may solve this problem.

Another reform I hope can be brought about. London Yearly Meeting now reads nothing in the face of the meeting except the minutes of its own decisions. Each report is printed beforehand and put in the hands of all members who care to take the trouble to get it. This gives opportunity for anyone who wishes to study the report before hand. When it comes before the yearly meeting some member of the committee introduces the report calling attention to the matters of most importance. All present have the report in their hands, and can follow the report intelligently. The entire time can be used for discussion, which can be intelligently done because interested members can prepare for it, as they cannot do when they have the report for the first time in the face of the meeting. The result is a lively valuable discussion, instead of the dull monotony of listening to reading. Indiana and Western are trying the experiment this year, and it would be interesting for other yearly meetings to do the same. It involves no extra type setting as that is done before yearly meeting instead of after as now. The minutes can be issued more promptly.

It will, however, if it is to be a success, involve the prompt and early preparation of reports in order to give time for printing and distribution. But I am satisfied it will add greatly to the interest and value of our yearly meetings.

CHARLES E. TEBBETTS.

Richmond, Ind.

EDITOR THE AMERICAN FRIEND:

Elbert Russell's criticisms in THE AMERICAN FRIEND of First month 12th, of Isaac and Rebecca, stating that they were essentially irreligious, has been read with some astonishment accompanied with mental questioning. Was Rebecca a wayward and spoiled girl lured by jeweled trinkets, fine apparel, love of adventure and the prospect of a rich husband, or was the hand of God in the selection and acceptance? Faithful Eleazer in his account of the instructions given him by their uncle Abraham, that an angel would guide him and prosper his way, convinced them (Bethuel and Laban) so fully that they declared "This thing proceedeth from the Lord." In short, could Isaac or Rebecca have bettered themselves? They lived prosperous, happy and peaceful lives, and religious lives, we believe, to a good old age.

God blessed him frequently, at different times visited him, and he erected an altar at Beor Sheba and worshipped there, and the remaining thirty years of his one hundred and eighty years, spent there and at Mamre must have been years of worship and sacrifice.

Isaac prayed for Rebecca and his prayer was answered and Rebecca inquired of the Lord and was answered. Isaac led a quiet, peaceful life, not quarreling with his neighbors, consequently his life's history was shorter than that of the more eventful lives of Abraham and Jacob; but there is certainly enough history to establish the fact that he was a religious man and not an essentially irreligious one as claimed. Much stress is placed on the failure of Isaac to sacrifice at Abraham's altar before entering Sarah's tent, passing Abraham's altar on the way. This was Abraham's altar, not Isaac's. Isaac had not yet set up a family altar. Rebecca had ridden for many days on a camel's back and needed rest; besides there is no evidence that Abraham did not in due time prepare a sacrifice and celebrate the wedding by appropriate religious ceremonies; Isaac joining therein with Rebecca modestly acquiescing in the, to her, new religion.

Why in these comments must Abraham be called a sheik, a modern term applicable to a Bedouin, instead of Patriarch, the Bible term, and why must Rebecca be humiliated by having hung in her nose an ear ring without her consent or the consent of sacred or profane history. The writer of these few feeble comments has looked on Isaac as being the typical Quaker character of the Old Testament, and religious man who lived his religion.

DAVID BINNS.

Columbus, Ohio.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

Although not a member of the Friends Church, I read with interest THE AMERICAN FRIEND, and I was much pleased with the article on Isaac and Rebecca in last week's issue. If the writer of the article seems to be indulging in hyperbole when he characterizes as "essentially irreligious" the life of one whose name appears on the roll of the faithful in Hebrews, we must remember that there are other names on that roll—Rahab and Jephtha for example—whose hold upon God was but little reflected in their every-day life, and after all man must judge by the outward conduct, although the Lord may look upon the heart. The story in Genesis pictures Isaac as not only inactive, but as self-centered and without vision. His comparative failure, with a great heritage and a great opportunity for usefulness to the world, should bring a lesson to the twentieth century Christian, and to the twentieth century church as well—for it was a church, and not a company of heathens, that the inspired apostle declared to be wretched, and miserable, and poor, and blind, and naked, while they thought they were rich and increased

with goods and had need of nothing. "Whatsoever things were written aforetime"—in both the patriarchal and the apostolic record—"were written for our learning."

J. L. JAMISON.

Mount Holly, N. J.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

Since reading the criticism some time ago in the *Evangelical Friend*, "That altogether too much was taken for granted when the Uniform Discipline was formulated, and now Friends are in a quandary. Beyond question the Uniform Discipline does not contain the declaration as an authorized part of it." And further, "A yearly meeting may, or may not accept the fundamentals of the Gospel." (See the issue of October 27, 1910.)

I think the last statement entirely too strong, in view of the declaration that was adopted, with the epistle of George Fox, and the declaration of the Richmond Conference of 1887, referred to "for more explicit and extended statements of belief."

The brief declaration of faith in our discipline of "essential truths," contains what was thought by the conference that prepared it, sufficient upon the fundamentals of Christian doctrine. For any, however, who might desire to see, "more explicit and extended statements of belief," they are cited to the epistle of George Fox to the Governor of Barbadoes, and to the more lengthy declaration of faith of the Richmond Conference of 1887.

While it might have been better to have formally adopted the Declaration of 1887, instead of the shorter one that was adopted, to my mind it comes with equal authority, when it is referred to as "officially put forth."

To illustrate why I think so, let me suppose THE AMERICAN FRIEND published a short statement of its belief, mentioning as the adopted Declaration does, "the sinful condition of man, the cleansing of sin in forgiveness, sanctification through the blood of Christ, the Deity and humanity of the Son of God, the atonement through Jesus Christ, the resurrection, the baptism with the Holy Spirit and endowment of power, the Divine authenticity of the Scriptures, having no need of any human priest, ordinance or ceremony," and wound up by saying, "For more explicit and extended statements of belief, see the Declaration of Faith issued by the Richmond Conference in 1887." Now would not all understand that a full acceptance and endorsement of said Declaration was meant?

When a minister expresses an opinion on a subject and cites scripture quotations to prove it, is it not fair to conclude that he accepts, believes, and adopts the same as his own even if he does not quote in full, the Scripture alluded to?

I most fully agree with Luke Woodard's article in THE AMERICAN FRIEND, First month 5, 1911, but cannot endorse all of "constant reader's" comment on the same, in the issue of First month 19th.

If a declaration or "Confession of Faith is not authoritative and binding upon the members of the church, I see but little use in having one at all. If such is for "outsiders, and to clear Friends from the charges of heretical and false views," and yet not binding upon the members, what would it be worth to the "outsider?"

In the Uniform Discipline (Form of Government, chap. 2) it is stated that "Friends admit into membership all who make a profession of faith . . . and have accepted the doctrines of the Gospel as held by the Friends." Associate members shall be enrolled as active members upon profession of faith when they "have accepted the doctrine as held by the Friends." How are we to know the "doctrine as held by Friends," except by their confession of faith? Where is the consistency of

requiring those not members to subscribe to our statements of doctrine before becoming members, that are not authoritative or binding upon the members?

Before one can be recorded a minister, a committee from the quarterly meeting must know his doctrinal views, and each yearly meeting may use such methods as it may deem best to ascertain the doctrinal views of ministers and elders. If any do not hold and teach doctrine as held by friends, they should not be recorded, or retained in these stations. Is there a better way of deciding what Friends do believe than by examining their confession, or declaration of faith? I believe a declaration of faith is intended to be in a very important sense, "authoritative and binding upon the members" of the church.

WM. P. SMITH.

Strathmore, Cal.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

With due regard to any who want our "Church" called the "Quaker" Church, I must say our original name is certainly very sweet, Friends, from John 15:14, "Ye are my Friends if ye do whatsoever I command you." That is taking our name from the Bible, and we are really in name as we wish to be in spirit, the Friends of Jesus.

MARY W. BROWN.

612 S. Painter Avenue,
Whittier, California.

Born

REAGAN.—At Newberg, Oregon, to Prof. Wm. J. and Florence Reagan, Twelfth month 23, 1910, a daughter, Mary Agnes.

McCRACKEN.—At Woolson, Iowa, First month 14, 1911, to C. Sumner and Mary Coffin McCracken, a son, Francis Coffin.

Married

PEMBERTON-PARKER.—At Newberg, Oregon, Twelfth month 28, 1910, Lenora E. Parker, daughter of Lindley M. and Louie C. Parker and Dr. J. Ray Pemberton, Salem, Oregon. Both the young people are graduates of Pacific College.

Died

COMER.—At Newberg, Oregon, First month 8th, 1911, Silas Comer, aged seventy-seven years.

COMER.—At Newberg, Oregon, First month 17, 1911, Milton Comer, son of the late Silas Comer, aged forty-nine years.

DOUGLAS.—At the home of his parents, D. F. and Emma R. Douglas, at West Milton, Ohio, February 1st, Edward W. Douglas, aged nineteen years.

McCRACKEN.—At Woolson, Iowa, First month 24, 1911, Francis Coffin, infant son of C. Sumner and Mary Coffin McCracken.

NORTON.—At the home of her friends, William and Sabina Russell, Southland, Ark., First month 14, 1911, Margaret Norton, aged nearly eighty-eight years. She was a loyal member of the meeting at Winchester, Ind.

PARKHURST.—In Brookfield, N. Y., First month 16, 1911, Charles Parkhurst, in his fifty-third year. He was a member of Brookfield Monthly Meeting, and an active worker in the Christian Endeavor Society.

WINSLOW.—At Newberg, Oregon, Twelfth month 5, 1910, Andrew Winslow, aged eighteen years, son of Orlando and Mary Winslow.

The International Bible School Lesson

FIRST QUARTER, LESSON VIII.

SECOND MONTH 19, 1911

ELIJAH'S FLIGHT AND RETURN

I Kings 18:41-19:21.

For Special Study, 19:1-6.

GOLDEN TEXT.—They that wait upon the Lord shall renew their strength. Isa. 40:31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 13th. Elijah running before Ahab. I Kings 18:41-46.

Third-day. In the wilderness. I Kings 19:1-8.

Fourth-day. The still small voice. I Kings 19:9-14.

Fifth-day. The new ministration. I Kings 19:15-21.

Sixth-day. Appeal of Moses. Numb. 11:1-15.

Seventh-day. My heart faileth. Psa. 73:1-28.

First-day. My groaning is not hid. Psa. 38:1-22.

Time.—The day after the last lesson, 856, or 909 B. C.

Places.—1st, Jezreel, about 20 miles north of Samaria, a royal residence; 2d, the wilderness beyond Beersheba, 40 miles southwest of Jerusalem, and about 100 miles from Jezreel; 3d, Horeb, or Mount Sinai.

Rulers.—Ahab and Jezebel in Israel, Jehoshaphat in Judah.

Parallel Account.—None.

The graphic narrative continues from the close of last lesson, and should be read. As soon as the cloud arose, though it was "as small as a man's hand," Elijah knew that his prayer was answered. The rain in Palestine comes from the Mediterranean, from the west. From the nearest end of Carmel to Jezreel would be about 18 miles. Elijah's race is probably mentioned as an indication of his supernatural power.

1, 2. Jezebel, notwithstanding her power, was, doubtless, afraid to put Elijah to death, and determined so to frighten him that he would take refuge in flight. "So." No special words are used. The invoker was fearful of using words of ill-omen which might injure herself. This feeling was common and there are other instances in the Bible.

3. Elijah lost no time in starting and continuing in his flight. "Beersheba." Literally, "Well of the oath." It marks the southern limit of cultivation midway between the Dead Sea and the Mediterranean. Dan was in the extreme north; hence the proverb "From Dan to Beersheba" (1 Kings 4:25). Beersheba was 95 miles from Jezreel. "Servant." Rather, disciple. It was needful for him to be alone. Compare Matt. 26:36.

4. "A day's journey into the wilderness." An uninhabited place. "Juniper tree." A shrub of the broom family, which grows quite tall enough to give some shade. The passage reads, literally, "A single bush of broom." The following words are a wonderful picture of utter discouragement. After all said and done he was no better than his fathers. What had the great incidents of his life, even the triumph at Mt. Carmel accomplished? Here he was a fugitive in the wilderness without prospect of anything better. Many a discouraged soul since has felt just as Elijah did.

5, 6. "Arise and eat." Instead of taking away his life, the command came, strengthen that life. Partly from facts and partly from physical exhaustion, Elijah was down-cast and worn out.

Just when all seemed at its worst God's messenger came and told him what to do.

7. He needed more than to recuperate; he needed increased strength.

8. "Went in the strength of that meat forty days and forty nights." This does not necessarily mean that he ate nothing during that period, but that his normal strength was restored and more too, and that he was able to live on what food he could get in the wilderness. The distance to Horeb is about 170 miles. There was now no occasion for hurry and doubtless Elijah took his time. Horeb and Sinai are practically interchangeable names. Here was thought to be the special meeting place with Jehovah. This may have directed Elijah's flight.

9. "The word of the Lord came." It is not stated how. Probably in a vision. "What doest thou here, Elijah?" According as each of the three middle words of this question is emphasized, the meaning will be different. Doubtless all those meanings were included. What was he *doing*? Nothing. *Thou*, the prophet of the Lord, who hast been so blessed. *Here* in the desert, when there are men and women to be helped, scoffers to be rebuked, idolators to be reclaimed!

10. Elijah tells how he was overwhelmed with a sense of failure. "Jealous" has a suggestion of "zealous." He had been zealous in vain, as it appeared to him.

11, 12. The answer was, "Go stand before the mouth of the cave and wait and watch." The splendid description could hardly be surpassed, "Passed by." In the most striking and terrifying symbols of His power—whirlwind, earthquake, fire. "Still small voice." Literally, "a sound of gentle stillness." It was so still that the very silence seemed to speak.

13. Elijah, overawed, retired into the mouth of the cave and again he heard the same question. Fearing lest he might look on the face of Jehovah, he wrapped his face in his prophet's mantle. Compare Exod. 3:6.

14. Elijah, moved as he is, does not fully recognize the meaning of the revelation which he received, and repeats his former answer.

15, 16. Instead of answering Elijah directly, he is shown there are three things at least, for him to do—three men who are to carry on the work of the extirpation of Baal worship—Ahab was to be attacked from without by the Syri-

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ans under Hazael, a war-like king; Jehu, another great soldier, was to attack him from the south; and third, Elijah's place as a prophet was to be taken by Elisha. There is no mention of the anointing of Elisha.

17, 21. These verses carry on the story so far as Elisha is concerned.

PRACTICAL THOUGHTS.

1. "Alas for him who never sees,
The sun shine through his cypress
trees."

2. "If we weaken the body too much, we do not make it the slave of the spirit, but rather make the spirit its slave. By violating the laws of physical righteousness we only make moral and spiritual righteousness more difficult to attain."

3. The silent, often unobserved forces, are the ones of greatest and most lasting influence.

News in Brief

Carrie Nation, who became famous for smashing saloon fixtures, is reported to be very low at a private sanatorium near Leavenworth, Kans.

* * *

The committee on foreign affairs of the Austrian delegations, at Budapest the 1st inst., adopted a resolution in favor of President Taft's disarmament proposal.

* * *

During the last week in First month, the students of Wellesley College voted on woman suffrage under the auspices of the Equal Suffrage League. The ballot showed 293 in favor of woman suffrage and 557 opposed.

* * *

Dr. Ralph Hernstein, a dermatologist in the Hahnemann College, Philadelphia, has announced that by a treatment of carbon-dioxigen he has successfully cured skin cancer. He says that during the last few years he has had a large number of cases and that the remedy has never failed.

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Miss Smart: "Have you ever been
through algebra?"

Miss Slow: "Yes, but it was in the
night and I didn't see much of the place."
—Sacred Heart Review.

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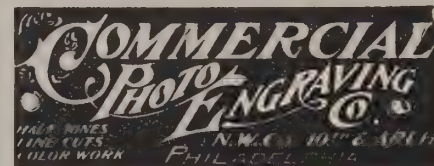
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The American Friend

Vol. XVIII

SECOND MONTH 16, 1911

No. 7

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Life's Year

Full happy is the man who comes at last
Into the safe completion of his year;
Weathered the perils of his spring, that blast
How many blossoms promising and dear!
And of his summer, with dread passions fraught,
That oft, like fire through the ripening corn,
Blight all with mocking death and leave distraught
Loved ones to mourn the ruined waste, forlorn.
But now, tho autumn gave but harvest slight,
Oh, grateful is he to the powers above
For winter's sunshine, and the lengthened night
By hearth-side genial with the warmth of love.
Through silvered days of vistas gold and green
Contentedly he glides away, serene.

Timothy Cole, in the Century Magazine.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SECOND MONTH 26, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD. II.

Missions in the United States. (South.)

ISAIAH 55:1-13.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 20th. Outstretched hands. Ps. 68:31-35.

Third-day. First-fruits of Ethiopia. Acts 8:26-38.

Fourth-day. Neglected fields. Matt. 9:36-38.

Fifth-day. Blind to opportunity. Acts 10:9-17.

Sixth-day. Rural missions. Mark 1:35-39.

Seventh-day. Organized missions. Matt. 10:1-15.

The hope of the colored race in America lies not in Christian mission halls, but in Christian educational halls. The emotional nature of the negro yields quickly to the religious appeal. When the stimulus is removed it relaxes as quickly to the level of moral life to which the appeal was first made. Christian education arouses the life and then by training holds it upon the higher level until it becomes established. Forty years of this type of Christian missions in the South has vindicated its right to the field.

At the close of the Civil War only a negligible fraction of the negro population was literate. By 1890, the percentage of illiterates in the race had fallen to 59.1; by 1900, to 44.5. Thirty years ago a negro teacher would have been a curiosity; now there are 30,000 negro teachers instructing 2,000,000 children.

* * *

Booker T. Washington is the greatest living advocate of the transformation of the colored race through Christian industrial education. He and those working with him are disposed to waive all questions as to the social and political status of the negro, and to concentrate their energies upon the improvement of the economic position of the race. The practical methods advocated are industrial education and the development of thrift and the instinct of property ownership.

At the close of the Civil War, the negroes were penniless; now 400,000 own their own houses. 23,383 square miles of land in the United States are owned by 750,000 negro farmers.

* * *

We suggest that Friends Christian Endeavor societies consider what is being done by Friends for freedom in the South. We submit herewith brief statements regarding four such schools.

* * *

I. Institute for Colored Youth, Cheyney, Pa.

The Institute for Colored Youth was organized in Philadelphia in 1887. In 1903 the management decided to reorganize the work as carried on in the City of Philadelphia and to concentrate their efforts and funds in a first-class normal school with this aim: To give a course of instruction, both academic and industrial, that will prepare the young people for teachers of the various industrial subjects and graded school work.

This year it has again brought together from nearly every State of the East and South about 75 teachers, and through

them it will influence during the next year the work of at least 3,500 pupils.

During the six years of the operation of the institution it has reached 408 teachers, who (counting all students taught since taking the Cheyney course) have influenced approximately 60,000 pupils.

The Institute for Colored Youth stands as a sole example of a Northern Teachers' Training School aiming to train colored men and women for work in Southern schools.

A new library was dedicated in 1910. New dormitory facilities are necessary, for more than 50 applications were refused last year. The principal is Hugh M. Browne, Cheyney, Pa.

II. Christiansburg Industrial Institute, Cambria, Va.

This school is modeled after the Tuskegee Normal and Industrial Institute of Tuskegee, Alabama.

The object of the institution aside from literary training, is to give young men and women sufficient knowledge of some industry by which they will be able to earn a living and become intelligent, useful citizens. Graduates are fitted to teach in Virginia public schools.

The property of the school consists of a farm of 185 acres and 11 buildings, which, with the tools and equipment, is valued at \$75,000.

In the industrial department, the school teaches agriculture, printing, blacksmithing, carpentry, shoe-mending, millinery, laundering, sewing, cooking and general housework. The school conducts academic and normal departments.

There are 269 students enrolled.

The principal is Edgar A. Long, Cambria, Va.

III. Southland College and Normal Institute, Helena, Ark.

This school was founded in 1864. Its aim has been to make its students useful and law-abiding citizens of the commonwealth, a blessing to their own race and a benefit to the State. Its success in this line has been of great service to that part of the country, and its influence has extended to adjacent States.

The thorough, practical training given its students has qualified them to succeed, especially in teaching, in which a large number (over 400) of them have been engaged.

The majority are perhaps rightly employed along agricultural lines. Some have chosen the practice of medicine, or that of law, while others are in the civil service as pension agents, mail clerks, etc. Many enter the Gospel ministry.

The school is located on a farm of over

300 acres. There are four school buildings. The school accommodates between 160 and 170 students. The president is Harry C. Wolford, Helena, Ark.

IV. High Point, North Carolina.

Handicapped by a disastrous fire which destroyed a valuable building, the friends of this school have rallied to its support and the new building erected to replace the loss has proved a great success. The following taken from a letter from one of the trustees describes the work of the institution.

"The school has filled an important part in the great demand of the colored girls and boys for education. Even with this addition to our accommodations we have not been able to care for all those who have requested admission. Three years ago we accommodated from 50 to 60 boarding pupils. This year we have 91 students who reside on the place and we care for over 200 day pupils from the city. All the boarding students are taught trades and it has been gratifying to hear from our former students where they have obtained situations in consequence of this education, and life to them has been a success. Nevertheless it has been a greater burden to the principal, A. J. Griffin and the teachers to care for so many."

HEREDITY

CAN BE OVERCOME IN CASES.

The influence of heredity cannot, of course, be successfully disputed, but it can be minimized or entirely overcome in some cases by correct food and drink. A Conn. lady says:

"For years while I was a coffee drinker I suffered from bilious attacks of great severity, from which I used to emerge as white as a ghost and very weak. Our family physician gave me various prescriptions for improving the digestion and stimulating the liver, which I tried faithfully but without perceptible result.

"He was acquainted with my family history for several generations back, and once when I visited him he said: 'If you have inherited one of those torpid livers you may always suffer more or less from its inaction. We can't dodge our inheritance, you know.'

"I was not so strong a believer in heredity as he was, however, and, beginning to think for myself, I concluded to stop drinking coffee, and see what effect that would have. I feared it would be a severe trial to give it up, but when I took Postum and had it well made, it completely filled my need for a hot beverage and I grew very fond of it.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SECOND MONTH 16, 1911

No. 7

A More Excellent Way Of Bible Study

I have very briefly pointed out the dangers and limitations of literalism and allegorizing as methods of biblical interpretation. There are, no doubt, many passages of Scripture which are to be taken literally and many other passages which are to be treated as allegory or taken spiritually, but whenever either of these methods is capriciously or sweepingly applied, the real meaning of this great Book of revelation is lost or distorted.

There remains another method of interpretation which has more promise of success, which is, in fact, the only sound method, for it gives both the former methods their true place. I mean, of course, the historical method of study and of interpretation. No great living creation can be cut up into pieces and bits, and these pieces used without any regard to their setting in the whole, and the Bible is no exception to the principle. A famous lawyer once said, in his argument: "We have it on the highest authority that 'all which a man hath will he give for his life.'" The opposition lawyer made very merry over the citation, and remarked that he was very glad to know what the learned counsel's highest authority was, as these words were actually spoken by Satan! (Job II: 4.) The first speaker had used his text without any reference to its place in the larger whole of a great Book, and had assumed that it had the weight of a divine authority behind it.

This tendency to cut a text apart from its context and to use it as though it had come down to us sealed in a separate package is a very common tendency and has led to much confusion. But it is just as serious to neglect the larger setting of the place where and the time when the words were uttered and the meaning they were *meant* to convey when they were written or spoken. Every one of the prophetic books of the Old Testament is dealing with a situation as real and urgent and concrete as our American struggle with slavery. In each one of the books the Hebrew people or the nation is confronted with definite issues and the great words are uttered primarily in direct reference to these issues. They can never be truly *understood* if the historical background is ignored. These men were so divinely

favoured that they uttered many truths which are eternally true and can be applied to any nation or any age, but the primary meaning of any passage can be understood only when we see what they were dealing with.

It is perfectly obvious that St. Paul's epistles cannot be correctly interpreted until we come in touch with the situation that confronted him when he wrote his chapters. For example, the Church has for ages quoted his word that "women must keep silence in the churches and be in subjection" as the final authority that only men are to minister. A little historical insight would have given a vastly different conclusion. St. Paul lays down as his broad working principle that "in Christ Jesus there is neither male nor female," *i. e.*, in spiritual matters distinctions of sex are annulled. But in Corinth there were peculiar reasons why the women of the Church were to be kept in a modest and restrained position, and the wise apostle's cautious and practical regulation for a local situation has been exalted into an eternal law for all ages and places! There has recently been much discussion over Isaac and Rebekah, and we have heard the clang of controversy as to whether they were religious and moral or not. The whole matter has been confused by the failure to deal with the situation historically. Isaac was not an American citizen of the nineteenth century and he did not belong to a modern Christian Church. He was born and nurtured in a patriarchal civilization, where religion and moral ideals were vastly different from ours. Nobody then chose his wife according to the moving of his own heart; his wife was chosen for him, and it did not occur to anybody that a different way was conceivable. It was an age when child-sacrifice was common, and the wonder was not that Isaac was bound to an altar and doomed to sacrifice, but that a divine revelation burst in upon this child's father as he raised his knife—a clear insight that God did not want the child's life and did not call for it. This episode, therefore, marks one of the great revelation epochs in the life of the race—a watershed moment—when a higher conception of God dawned upon a father's soul.

To swing back again to the New Testament—there

is no chance of understanding the passages which seem to refer to a second coming until they are read in the light of history. There grew up in Palestine during the two centuries or more of history before the birth of Christ a vast literature which formulated the glowing expectations of Israel. The Messianic age was the theme of all great writers of the period. The very air was loaded with dreams of the age to come shortly. The people's minds were saturated with the ideas and the words of this literature. Christ always found Himself confronted, in whatever group He might be, with these crude popular expectations. His three great temptations were temptations to accept and fulfil these expectations—to be the kind of Messiah the people expected. Throughout His ministry He was again and again met with questions which made it necessary for Him to deal with these expectations, and now no one can unravel the meaning of His words on these matters until he goes back and finds out what those expectations were and how the Saviour rose above them and

transcended them, even while using the familiar words and phrases of that time. The Book of Revelation is another creation which cannot be cut into pieces and taken out of its setting. If it is to become to us a living message, we must ask first what it would mean to its first readers there in the Asian churches, as they faced their sufferings, their martyrdoms and their temptations. The imagery is the familiar imagery of the first century—the white stone, the rainbow, the name written in the book, the white robes, the palm branches, and the war of the Lamb against the beast.

This all means, of course, that we must gradually furnish our minds with fuller, wider, more adequate knowledge of the ancient world, its issues and its ideas, if we are to fully grasp this great volume of revelation, and that is coming step by step. Meantime we all know enough to comprehend the simple gospel of forgiving love, the true way of the Kingdom: "Love God with thy whole heart, and thy neighbor as thyself."

R. M. J.

Current Events and Comments

Friends Meetings in London

It is encouraging to find that Friends have made substantial progress in the largest city of the world. A study of London and Middlesex Quarterly Meeting covering the decade between 1900 and 1910, together with maps showing the location of meetings at the beginning and the close of the period, has just been issued. From this we learn:

At the close of 1899 the quarterly meeting, comprising six monthly meetings, contained 31 meetings, with a membership of 2,677; at the present time there are 46 meetings and a membership at the end of 1909 of 3,038, which shows an addition of 17 new meetings (two were discontinued; a net gain of 15) and an increase in membership of 361, or 13.5 per cent., *i. e.*, about $1\frac{1}{3}$ per cent. per annum. During the same period the number of associate members and registered attenders at our meetings has increased from 651 to 801.

This growth is 6.5 per cent. greater than the average increase in America for the same period. In other words, London Friends, with guarded methods of Church extension, have grown nearly twice as fast as Friends in this country. Like American Friends, their gains have come from without. The report continues:

Statistics show that this increase in membership is entirely due to the admission of new members by conviction. There is a loss by the excess of deaths over gains by birth of chil-

dren registered as members, and there is also a loss on the balance of removals.

The number of meetings has increased so much faster than the membership that the average attendance at particular meetings has considerably diminished. This is partially explained by the movement of Friends to the suburbs. The report says:

It will be seen, on reference to the London map, that nearly all of the new meetings are at a distance of about seven miles from central London. At present most of the members of London Quarterly Meeting have made their homes at about six to eight miles from the center. The older meetings within this circle have all suffered depletion (except Bunhill), while the older meetings *on* the circle have maintained their position best of all.

It is not to be expected that the migration of Friends to the suburbs has stopped, and there is already the beginning of an outer ring of meetings at a distance of about twelve miles. The three meetings which have been recently started at about the twelve-mile radius are all in districts which enjoy a good railway service to the city. The presumption is that, as the traveling facilities improve, Friends will tend more and more to live further out, and so the districts on the twelve-mile circle will need to be provided with Friends meetings in the future.

It is noteworthy that more workers are found with a decreased attendance in a particular meeting.

Three Important Measures Before Congress

With only a few days left for business, three important measures are yet pending before Congress. One is the amendment providing for the popular election of Senators, which has passed the House and has been placed on the program of the Senate as irregular business.

The second is a bill providing for the appointment of a Tariff Board. The measure, as it passed the House, empowers the President to appoint a permanent board of five members who shall investigate the cost of production, tariff schedules and "all other facts which may be necessary or convenient in fixing import duties or in aiding the President and other officers of the Government in the administration of the custom laws." At the direction of the President, the board is to report on the effect of tariff or bounty laws in foreign countries. If this bill passes the Senate, which is now somewhat doubtful owing to the press of business, it will put tariff legislation on an entirely new basis. In place of the tremendous contest for special privileges among the varied industries and different sections of the country, it will provide a means for the scientific adjustment of trade and taxation.

The third measure is the Canadian Reciprocity Agreement. It is practically certain that the House will approve the measure this week; and, for political reasons, the Senate can ill afford to adjourn without like action. There are a few determined obstructionists—Senators Bailey, Borah and others—who may be able to prevent the vote. Should they succeed, the President is prepared to call an extra session, in which instance the new Tariff Board and the Reciprocity Agreement are both likely to become laws.

The reception of the Reciprocity Agreement in Canada is as favorable as could be expected. The Canadian House is considering the measure, and no less a personage than the Finance Minister, Fielding, has declared "that Parliament will put through the measure without delay with the provision that it should go into force as soon as the United States has taken favorable action."

Unseating Lorimer

Recent developments in the Lorimer contest give occasion for encouragement. The increasing sentiment against him is not alone due to a study of the evidence of bribery in the Illinois Legislature. The country at large has been aroused, and Senators are hearing from their constituents. In some instances the protest has been so emphatic that their honors are being forced from a state of apathy to one of active interest.

This unusual manifestation of a public conscience is no less significant than the ground of an appeal made by Senator Root last week. He declared that legal technicalities should in no wise hinder the Senate from rendering a judgment in accordance with moral intelligence. To quote his words:

"We are here not as a court. We are more

than a court. There is no power short of a Constitutional amendment which limits or controls the evidence we shall take of the grounds upon which we shall act in deciding the qualifications of a member of this body. The sole limit to our power is our own sense of justice and right and the public weal. There are no statutes which bind us. We are not a board of canvassers to count votes. Congress itself cannot control us in the protection of the integrity of this body. We are charged with a duty to determine, on our own consciences, whether the election of William Lorimer was brought about by corruption. It is not a question of the mere counting of votes, but a question of substance."

The Recall of Mayor Gill

The power of recall was exercised for the first time in Washington State last week when Mayor Hiram C. Gill, Seattle, was voted out of office and George W. Dillingham, the candidate of the Public Welfare League, was voted in. It was also the first election in the State where women exercised the right of franchise.

Mayor Gill was elected last year on a wide-open ticket, and his troubles began with the appointment of a notorious character as chief-of-police. The two were charged with collecting a large private revenue from the keepers of dives and houses of ill-fame. Meanwhile the women of the State were given the right of suffrage, and of the 71,000 votes registered, 22,000 were women's. A year ago Mayor Gill received 18,000 out of 35,000 votes; last week he received 25,000 votes, an increase of 7,000 over his election poll, but his opponent received 31,000 votes. The downtown wards supported the Mayor, but the residential districts were strong against him. This indicates that the mothers and wives of the city were responsible for his recall; and the result of the vote seems to vindicate the contention that woman suffrage would insure higher standards in politics. It will also have its effect in Kansas, where woman suffrage will be an issue in the coming campaign.

Finding Atlantis

According to Plato, in the *Timaeus*, Atlantis was a continent lying over against the pillars of Hercules, which, as the result of a mighty earthquake, disappeared in the sea. This is practically all we know of the lost Atlantis. But Herr Frobenius, a German explorer, announces that he has found it not in the Atlantic to the westward of Gibraltar, but in the so-called Hinterland of Togo, in northwestern Africa. He has recently returned from an expedition in this region, and, in token of his claim, has brought back a bronze bust of Poseidon. His evidence is far from conclusive, because "one swallow does not make a summer," nor does one statue establish the fact of an archaic civilization. His courage and imagination, however, must be commended, since they betray the qualities that have blazed the way for discovery.

The Boyhood of John Henry Douglas

BY MABEL H. DOUGLAS.

II.

In a previous article we have had a glimpse of the life of John Henry Douglas from his own viewpoint. How often, when we see a fine, promising boy, we say, "What a strong man he will make." How seldom we project ourselves backward and try to imagine the boy that was "father to the man." In fact, we take things so for granted that we almost forget that the man was ever a child at all.

For the most of my readers (who know John Henry Douglas so well), it will take no very great flight of the imagination to picture the active, impulsive, dark-eyed little fellow, playing with his brother, Robert, around the old, red farmhouse "down in Maine." The house itself is of interest to us. It is no longer standing, but at the time of our hero's birth it was one hundred and fifty years old. His father had bought it from his father-in-law. His mother, Chloe Douglas, and his brother, Robert, and himself were all born in the same room. He had a little brother who died at the age of four, and three older half-sisters, Hannah Lane, Oskaloosa; Eunice Winslow, lately deceased, and Lydia Douglas, who died at the age of twenty-one.

We can almost see the family group as they clustered at evening around the fireplace of the old farmhouse—the father, David Douglas, a man of magnificent build, 6 feet 2 inches tall, noted for his great physical powers and endurance, but no less for his mental poise and strict moral and religious integrity. He was an inspiration to his sons, as noted in a previous paper. Then came the mother, tall, slender, with the dark, keen eyes inherited by both of her boys. She was a woman of remarkable executive ability. Her sons always speak of her not only with the utmost filial love and affection, but with the most intense admiration for her mental powers.

His playmate, schoolmate and life-long friend, his brother, Robert, is known so well to all of us that he needs no introduction.

Amid these happy surroundings the child spent the first eight years of his life. Here, at the age of four, he started to school, and one of his first recollections is of receiving a "reward of merit" card at this very "tender" age. He attended the Friends academies of the neighborhood, and at fourteen went to Providence Boarding School with his brother, Robert. At school and in the literary societies the boys were great debaters, usually taking opposite sides for the sake of the argument merely. The great political questions of the day were "thrashed out" by them, and it would indeed have been interesting to hear some of their first debates on the temperance reform in those early days in Maine. John Henry's eyes fairly kindle now at thought of those "winged words."

It is indeed remarkable how many things the boy learned to do before he reached young manhood. He became a competent clerk, a skilled shoemaker (hand-

sewing on the uppers), a farmer with specialties, I think, in horses and trees. Only last First-day he was showing me how well his walnuts, trees of his own planting, had prospered. Even at the age of seventy-eight he is eager to take up "ranch" work, as we call farming in California. His shoemaking experience makes him a splendid judge of leather. He also acquired a knowledge of boats, and became a most untiring fisherman. It was all these varied elements and experiences that went far, in later years, to transform the conscientious, imaginative child into a great "fisher of men." They gave him, too, a wealth of experience which brought him close to men, so that he gained not only their confidence, but their love, in a most remarkable way. I meet so many today whose faces light with gladness at the mere mention of his name, "A heritage, it seems to me, well worth a life to hold in fee."

Immediately after his conversion, he describes his call to the ministry in the following words:

"My heart was at once enlarged in love to God and my fellow-men. I wanted to tell father, mother, brothers and sisters and even the whole world what the Lord had done for my soul. I spent several months with a cousin in Springfield, Ohio, and had the great privilege of sitting under the ministry of E. G. Pray.

"I found myself entering upon an entirely new field; the Bible was my constant companion. I soon read it through. It seemed more interesting than all other books. I felt sure that if my vows were performed, I must tell to others what great things the Lord had done for me. But I found myself tied hand and foot. No way was opened for me to tell how it was with me. We were advised not to talk on such subjects. I was alive, but in prison.

"After several months I returned to my home in Maine. My family and friends were glad to know that I had become a Christian. A little while after my return a traveling minister, Joanna Miller, came to my father's house, expecting him to take her to some meetings north of St. Albans. My father was sick in bed—the only time I can remember his being ill enough to be in bed, until his last sickness.

"The dear sister was greatly disappointed. As she and my mother were trying to plan some means by which she could go on, I felt impressed to offer my services. I thought I could drive for her, and get my sister and her husband to go with us as companions. I requested mother to step into the other room with me. There I told her how I felt. She seemed surprised, but consented. I asked her to lay the matter before the sister and tell her I would go, if she would take me as I was (I had not yet laid aside my fashionable dress). I charged her on no account to tell her of my experience.

"My mother laid the matter before her. She at once said, 'This is the Lord's doings.' In a few hours we were off on our journey. As we started, I determined that I would not talk on religious subjects. As we rode through that beautiful country, amid hills and sparkling lakes, we had plenty of

subjects for conversation. In a short time, however, the conversation ceased, and for a long time not a word was uttered. Then Joanna Miller suddenly turned her face toward me and said: 'Thou art a Jonah, and unless thou art faithful to preach the Gospel, and that quickly, thy health and life will fail.'

"She then went over my life minutely, and closed with an earnest exhortation and words of encouragement. I knew it was the Lord's doings, and made no reply until we reached our journey's end.

"For some reason, the lady of the house where we stopped rode with me to the meeting-place. On the way she remarked: 'I believe you are a Jonah, and if you don't preach the Gospel, you will be lost.' I made no reply to her, but I did say to the Lord: 'This is enough. I will begin whenever thou shalt again call for it.' It was a solemn promise, but I meant every word of it. I cannot describe the peace that came into my troubled soul.

"The next afternoon a meeting was appointed in an old grist mill. Here the Holy Spirit came upon me with power and with words for me to utter in His Name. I delivered the message. My heart was greatly broken, the people were made tender, and all nature seemed to be filled with melody. The birds sang as I had never heard them before.

"Thus began my life's work. I think this was in my twentieth year.

"I have two reasons for thus writing at length of my experience; one is that the Church at the present time may note the marked change that has come over us. Now every encouragement is afforded to the young to make it easy to confess Christ. The second reason is that the work of the Spirit may be marked by a deep conviction for sin, repentance toward God and faith in our Lord Jesus Christ, followed by a clear witness of the Spirit that we are born of God and our names written in Heaven."

The California Field

BY HERMON D. WILLIAMS.

V. *Work Among the Japanese.*

The Friends of Pasadena, California, have an important part in the problem of Christian work among the Japanese, who come in large numbers to our Pacific shore. For two and one-half years they have conducted a night school in an upper room of their church building, under the superintendency of Mary A. White, with an attendance of about 15 students. Here six teachers, each with a little group in a booth, come in close contact with them in imparting a knowledge of English, attention being mainly directed to grammar, rhetoric, history and related subjects. Marked enthusiasm is manifested by both students and teachers, and it is with evident reluctance that work is relinquished as the hour for closing approaches. The students are young men, nearly all of whom have completed the high school course, or even more advanced studies, in their native land, and the aptness with which their disciplined minds

take hold of the problems presented in the classes adds a delightful zest to the work of the teachers and maintains an emulation among students that precludes all weariness. Thus an earnestness and sustained interest marks every feature of the nightly sessions.

The classes come together in a closing exercise, which includes Gospel songs and the repeating of a Psalm or the Lord's Prayer, Bible knowledge and spiritual advancement being made the objective point throughout the evening's program. Twenty-five members of the meeting donate a portion of their time to this work by teaching in rotation. A monthly practice night is observed by the Japanese, with addresses in English, followed by refreshments, which is always a delightful social season to students and others.

Other features of the work are a Japanese Christian Endeavor and a Bible school, the former being wholly in the hands of the Japanese, with officers of their own countrymen; and the reverent spirit and thorough work which characterize the proceedings would do credit to any organization.

An important adjunct of the work is the Japanese Christian Home, two blocks away, where a house of eight rooms, nicely furnished, affords a home for ten Japanese young men, in which cooking and every detail of household work is wholly in their hands, under direction of one of their own countrymen as leader. On calling here with the superintendent, I was cordially greeted by Leader Kurosu, and conducted through the faultlessly clean rooms, every feature of which bespoke order and system, and every one of which was supplied with the Bible in both English and Japanese, with other good books and periodicals, while mottoes and Scripture texts upon the walls bespoke the tastes and wholesome life of the Christian home. On a card suspended above the dining table, embossed as if to emphasize the impressive thought, I read the words, "Christ is the Head of this House, the unseen Guest at every meal." Family worship is maintained, and courtesy, reverence and mutual goodwill are visible amenities, an early fruit of the Christian instruction imparted by the teachers above referred to. Significant of the hospitality of these young men, soon after our arrival, a small table, spread in white, was set before us, from which was served delicious tea and Japanese wafers.

I left the door of this Christian home feeling that the work which Pasadena meeting is doing for these alien young men, as they come and go and finally return to their native land, will prove a leavening force in Christianizing the Flowery Kingdom that can never be fully measured until "the mists have cleared away."

The financial management of the home is in the hands of a committee of the monthly meeting, with John Chawner as chairman. A small monthly payment by the occupants meets incidental expenses, and like expenses in the school are met by a small charge for tuition.

The importance of having as leader one of their own countrymen, who is familiar with their language, tastes and habits, and who can give direction and system to their business and religious interests in this land of their sojourn, is everywhere recognized by the Japanese. Leader Kurosu, above mentioned as occupying a responsible place in the home, performs like duties in the school as well, and has done so from nearly the beginning of the work.

The Japanese Home, in its moral and spiritual wellbeing, is included with the school in the superintendency of Mary A. White, and the signal ability

Isaac and Rebekah from Another Viewpoint

BY GEORGE N. HARTLEY.

In a recent number of *THE AMERICAN FRIEND* there appeared an article entitled "Isaac and Rebekah." It has seemed good to me to take a look at that noble pair from another standpoint.

The position we occupy may make a great difference in the appearance of things.

The writer once stood upon a mountain top and looked down upon the great rocks of the "Garden of the Gods," of which he had often heard. They



JAPANESE CHRISTIAN HOME, PASADENA, CALIFORNIA.

Reading from left to right, upper row: Messrs. Higami, Gatsee, Mizukami, Katow Tabucbi, Hammamoto, Takeyama, Dohara and Matsuo.

Lower row: Messrs. Sato, Nakata, Leader Kurosu, Superintendent Mary A. White, Messrs. Watanabe and Shimizu.

The benign face appearing in the doorway is that of Phoebe White, mother of Mary A. White, who supports with ardent interest the work in which her daughter is engaged.

and devotion with which she discharges the arduous duties assigned her, receive, as they deserve, the highest appreciation of all who know of her self-denying labors.

As the Japanese change residence frequently, in improving opportunities for employment, a large number of them, by a longer or shorter stay at the home or the school, will be benefited by the influences here brought to bear upon them. Ten of these young men have joined in membership with Friends as a result of this work.

"There is nothing so kingly as kindness, and nothing so royal as truth."

appeared very insignificant and disappointing. On the following day he stood at the base of those majestic rocks, filled with awe and wonder. There were crevices, rough places and jagged edges, indicating what they had passed through during the ages.

So it is with many of the Bible characters. It is good to get down to where we can get a clearer vision of them and observe how the buffeting of Satan has made jagged edges in their lives, but nevertheless they endured and proved themselves worthy. Isaac was born after his father had become settled in southern Palestine. Abraham was at peace with all the tribes around him. He was recognized as a powerful prince, and very rich. When Isaac was

old enough to be weaned, a great feast was prepared, and, doubtless, a special sacrifice was made to the God of Heaven as a thank offering. The joy of the occasion was marred by the mocking of Ishmael, who was then seventeen years of age. Sarah knew that the peace of the home could not be preserved so long as this Egyptian bond-woman and her son remained in it; she therefore besought her husband to send them away, which grieved him sore, but the Lord sustained her in the request. This was certainly not jealousy on the part of Sarah, but from necessity, as indicated by the Lord's approval. Time passed, peace reigned, Abraham prospered and, by digging wells, worked for the improvement of the country. Isaac was under the care of his worshipful father and mother, and doubtless was an obedient and devout son. When about twenty-five years of age, his father was sorely tried; his faith triumphed. On their arrival at the mount, where Isaac was to be offered up—I read between the lines—a conversation took place between father and son, and a full explanation made; and although he is still to be offered up, yet they believed that Isaac was to be the father of a great nation, according to the promise. The God that could give him life at the first could as well make him live again. Thus I see Isaac humbly submitting—a beautiful type of Christ—without any fear of the final outcome. God in this way proved Abraham's faith and satisfied Isaac of His mercy and love.

When he was about thirty-seven years of age, his mother died, and three years later, Abraham, feeling that the time of his departure might be near at hand, thought best to make arrangements for the marriage of his son.

Considering the great importance of the matter, we would naturally suppose that Abraham and his son would make their accustomed sacrificial offering, and that they would ask counsel of the Most High, that there might be no mistake made in choosing a wife for Isaac. Accordingly Abraham called his old, tried and devout servant, and, with proper instructions, sent him to his kindred, and asked that an angel go with him to guide him to the right place and make the right choice. When Eleazer arrived in Padan-Aram, according to the directions given him, he stopped by a well without the city, and there offered up a prayer and asked for a sign, which was immediately given. He was soon ushered into the home of Abraham's nephew, Bethuel, and before he would take any refreshments, he told the story of how the Lord had prospered his master, Abraham; of how he had been sent to them to secure a wife for his son and heir, and of the meeting of Rebekah at the well, in answer to his prayer. Bethuel and Laban immediately recognized that this thing was of the Lord, and in consultation with Rebekah, she expressed her willingness to go. No doubt Bethuel had heard before of the prosperity of his uncle, and that Rebekah was not altogether ignorant of the family of the great prince and his son. She must

have thought herself highly favored, to be chosen of the Lord—as well as of her great uncle—to be the wife of his heir.

In due time they arrived at Hebron, the home of Isaac. He was walking in the field in deep meditation. We are not told what the trend of his thoughts were, but most likely upon the goodness and mercy of God in providing for his welfare and future happiness. His meditations were broken by the coming of the camel train which he well knew.

Rebekah, on being informed who the young man was, alighted from her camel—doubtless with her maids—and modestly drew her veil over her face. The account given of their marriage is very meager: Abraham does not appear at all. There is no mention that he ever saw Rebekah; but do we suppose that to be the case? May we not rather believe that there was a suitable reception given by this wealthy prince? Would it not be in accordance with the dignity of such a character, his prayers having been so signally answered, to prepare a great wedding feast for his son and heir, to which he should invite his friends, Abimelech, Phichol, Ephron, Aner, Esheol and Mamre, with their families? Would it not be perfectly natural for Isaac to conduct Rebekah and her maids to his mother's tent, where they should prepare for the wedding on the morrow? Is it not likely that Abraham, in the presence of the assembly, standing by the altar, laid his hands upon the heads of this young pair, and devoutly prayed that God's blessings should rest upon them and their posterity, and that the promises given to himself should be transferred to Isaac? If it is said that we have no right to conjecture, I ask why not? Abraham lived thirty-five years after this event, and we have no record that he ever blessed Isaac, or that he ever built an altar after the one on Mt. Moriah, or that he ever offered a sacrifice after that of Isaac, but are we to suppose that he never did, because it is not recorded? Certainly not.

The statement has been made that Isaac and Rebekah were "essentially irreligious," but the Scripture statements are certainly sufficient to clear away all doubts. They entreated God for children, and He answered their prayers. The Lord declared to Isaac: "I will be with thee and bless thee * * * and in thy seed shall all the nations of the earth be blessed." Therefore Isaac "builded an altar there and called upon the name of the Lord." "And the man waxed great, and went forward, and grew until he became very great." His greatness was recognized by the princes of the surrounding tribes, who came to him saying, "We saw certainly that the Lord was with thee" * * * and, "Thou art now the blessed of the Lord." They recognized his *power* when they asked that he should make a covenant of peace with them, that he should do them no hurt. In his business relations with the people about him, difficulties sometimes arose, but he peaceably settled them, at a sacrifice to himself, and his non-resisting spirit was rather an element of strength in his character than of weakness. In his home relations

he conformed to the Gospel standard in that he was the husband of but one wife, whom he loved.

He proved his social qualities by making a feast and entertaining his friends, and thus we see that the few defects in his character are greatly overbalanced by his many virtues.

Mountain City, Ind.

The Greatest Christmas Gift

We print the following interesting extract from a personal letter recently received from Dr. William W. Cadbury, telling of the conversion of some students in the Canton Christian College, Canton, China:

"The week before this present one was a most eventful one from one point of view. Some of our older boys who are Christians, including two of those who joined the Church last year, have been working very hard during the past few weeks to stir up more interest among the non-Christian boys in Christianity. You may understand that we have been helping in this work in every way that we could. Finally they decided to hold three meetings last week and ask the boys to come to a definite decision as to what stand they would take, either for Christ or against him. Mr. Leiser, of the Y. M. C. A., spoke on Third-day; Mr. Chambers, of the Baptist mission, on Fourth-day, and a Chinese pastor in the city, belonging to the English Congregational Church, spoke on Sixth-day. The most impressive meeting was the one held on Fourth-day afternoon. Almost the entire school was present. Mr. Chambers spoke of the need of making a definite decision, and then asked if any present were ready at that time to make a public confession of their faith. It was not an emotional address, but a plain, straightforward appeal. Twelve of the boys raised their hands. Yue Chung Kei, one of the boys who became a Christian last year, has been working especially hard with his fellow students, and when he saw twelve of them raise their hands, he broke down completely and sobbed for two or three minutes. You may imagine that all were much moved by this. The best part of the whole thing is that these boys have all been seriously thinking the matter over and most of them had made their decision a few days before. They are some of the finest students and strongest men in the college. I have had six students in my Bible class this past term; two were Christians, and the other four were among the twelve. I feel sure that they are all genuine in the stand that they have taken and will stick to their confession.

"Last First-day all these boys went up to the London mission church in Canton (this is the church that they are all going to join), and each one stood up before the entire congregation and openly declared what had led him to become a Christian. Next First-day the Chinese pastor will come to the college and the boys will be baptized before the school, and in the evening they will have a Y. M. C. A. meeting of the students at which these boys will again tell their fellow-students why they have joined a Chris-

tian Church. The whole affair has made a profound impression on the other boys, and I think it will prepare the way for more to follow in the steps of their elders. Our medical students are now all Christians also.

"I feel that I have had the greatest gift this Christmas that I could have hoped for in the change in the lives of the young men about us at the school. It is indeed wonderful to watch how they develop, especially those who have come out definitely as Christians. One of the men has been especially earnest in telling others of the new joy that has come into his life. The remarkable thing about it all is that it is really the students themselves who are the initiators of the work. We teachers try to project, as it were, what we believe, and then the students do the work. I think it is especially essential, therefore, that our lives here should be most consistent. For if they are not, surely the force of our words, as well as what the Christian students say of Christianity, will be greatly impaired."

Some Notes on Present Day Topics

The Relation of the Pastor to the Church*

BY O. N. HUFF, M.D.

To receive the divine commission to preach the Gospel is the most sacred and responsible obligation that can come in the life of any man or woman.

The physician deals with the physical, the mortal part of man; the minister with the soul, the immortal, and the results of his work must last throughout eternity. Who can estimate the value of a human soul? "What profiteth it a man if he gain the whole world and lose his own soul."

The pastor of a Church stands in the relation of a teacher and guide, counselor and judge, a pleader, a comforter and sympathizing friend, an arbitrator and a reprover of sin, a watchman on the watch tower, who must sometimes "cry aloud and spare not." And, not the least of important qualifications, he should be a leader and an organizer to rightly divide and apportion the work.

Rarely are all of these combined in the same individual; neither are they given with the divine call, but they all need the purifying, qualifying and guiding influence of the Holy Spirit.

I think sometimes that ministers of the Society of Friends have a greater responsibility than those of any other denomination. Why? Because they lay greater claim to being guided by the "inner light." Being thus guided is one of the cardinal principles of the Quaker faith. If this be true, why doesn't the Quaker ministry have greater power and success in winning souls?

Some time ago I heard a minister say, in speaking of the guidance of the Holy Spirit, that we might know of being thus guided, first, when it is according

*Prepared by request and read at the session of New Garden Quarterly Meeting of Ministry and Oversight, New Garden, Ind.

to Bible teaching; second, when it is in harmony with common sense; third, by the results. These are causes for deep reflection, especially the last one.

The adoption of the pastoral system is the most radical change that has come in the operations of the Quaker Church. It was so radical that neither the Church nor the ministry were prepared for it. Such changes require years for proper development. Many of us accepted it with great reluctance and not without some sadness. It was such a severe innovation and break of long established views held so dear that many have not yet accepted it and are out of unity and working harmony with the system. Such divisions weaken the strength of any Church, and are to be deplored. To me personally the pastoral system in the Friends Church was a sad blow to the beautiful ideal of a free gospel and ministry guided by the divine hand. But carefully studying the situation, I became convinced that the change must come, and the more heartily we all entered into it the better it would be for the Church. I have said that neither the membership nor the ministry were ready or qualified for such a change. There was very little in the experience or training of the former Quaker preacher that specially prepared him to fill the position of a pastor for today. The pastor of the present time is to preach the Gospel, but, more than that, he has the general oversight of the spiritual welfare of a definite number of people. Not only must many sermons be preached each year, but these sermons must be more than simple exhortations. Not only must they call sinners to repentance, but they must teach something to give growth and development to the Christian character; to stimulate the membership, if possible, to greater activity in all kinds of Church work; to organize the forces in such way to get the greatest good. Personal service of the membership should be one of the chief aims of the pastor. It is necessary that he study the individual capabilities of his people, that he may be able to choose the proper persons to do special service. Every congregation has a variety of talents that needs stimulation and encouragement to make it bear fruit. These are a very few of the qualifications needed by a successful pastor that were rarely considered in the Quaker preacher of earlier days. Someone has said, "We cherished the ideals of a deep religious life, but we lacked the training necessary to make them appeal to others. We sadly needed a teaching ministry."

A teaching ministry must have men and women of broad and deep culture and learning, together with the divine inspiration. *This gives a reserve power necessary to an enduring success.*

It is a great thing to be pastor of a Church. The responsibilities are heavy and important. Numerous and delicate duties are to be performed that often times require special tact and judgment. The duties outside the pulpit not infrequently are the most difficult to perform; and here is where many a pastor fails to satisfy his charge. It is not always the greatest sermonizers who have the strongest and most successful churches.

But I would not by any means place all the responsibility upon the pastor. The membership is equally responsible, and no pastor can succeed without the hearty co-operation of his congregation. When we choose a pastor, it is our duty and obligation to stand by and support him in every way possible—not to watch him, with critical eyes and ears, for what may seem human defects of manner or action, but work together with him in sympathetic harmony in any way that will promote righteousness and the interest of the cause.

But, as I hinted a while ago, we are so critical that if the sermons are not altogether pleasing—possibly his orthodoxy may not be up to our standard; or he is not as cordial in personal greetings as we think he ought to be; something faulty in dress or address; perhaps we may not like some member of his family; we imagine he gives greater attention to certain members of the congregation, thereby causing jealousy; and in many ways we may and do find fault. In this frame of mind we become indifferent and lag in interest. We leave the Sabbath school, and do not remain for the hour of worship, or we may not attend either service.

Individual criticism prevails more in the Quaker Church, I believe, than in any with which I am acquainted. This is partly the fault of our education. We must get out of it if we ever expect to prosper and grow as a religious people.

But the signs are improving and there is a bright ray of hope for the future. The ministers are steadily making greater preparations for their work. The membership is becoming more reconciled to this radical change and is showing a more willing spirit to support it, both by personal effort and sympathy and with their money.

Then my plea would be to study organization and withhold unnecessary criticism. Let the interest of the Church be uppermost, and have a willingness to work for it. The lack of effective organization, to my mind, is one of the greatest weaknesses of our beloved Society. This includes both the ministry and the lay membership, and affords a topic for much discussion. The Quaker faith has always encouraged individual dependence upon the Holy Spirit for guidance in all religious matters. This teaching has educated us into such independence of personal action that makes it more difficult to perfect an organization that will be united, harmonious and effective. We are so determined and conscientious in our personal beliefs and conduct that it seems impossible to unite all the forces. These conditions lead to divisions. There are those called "progressives" (who would like to move forward), "conservatives" (who are determined to hold back), others are unsound in theology, higher critics, orthodox, unorthodox, "old line" Friends, and a host of other terms to describe the various divisions.

The same spirit permeates the business affairs of the Church. Some will refuse to give financial support because everything is not done according to their

individual judgments. How can success come out of such antagonistic actions and opinions? *It is impossible for the Holy Spirit to be the guide of such diversified beliefs.* I am firmly convinced that the greatest hindrance to the growth, expansion and influence of the Society of Friends, both now and in the past, is and has been within its own borders. With all the grand doctrines and ideals of our faith, and which have largely been accepted by other religious denominations, we have failed, largely through our own faults, to occupy the place in the sisterhood of churches which is justly due us.

The greatest field of service for us seems to be in the smaller towns and rural districts, at least until there is greater growth in the pastoral system. Comparatively few of our ministers are qualified to cope with the great preachers of the larger cities. So it behooves us to give special attention in these fields of labor.

Here lies, however, the greatest strength of the nation, and we should endeavor, in every way possible consistent with New Testament teaching, to make the churches of the smaller cities and towns

larger winners of souls. That marvelous man of action, Theodore Roosevelt, a few months ago, when speaking to immense audiences of farmers, said, "The country Church should be made a true social center, alive to every need of the community, standing for a broad individual outlook and development, taking the lead in work and recreation, caring more for conduct than dogma, more for ethical, spiritual, practical betterment than for merely formal piety."

The present is a time of great religious awakening. The lay membership is aroused to some lines of work as never before. The progress in civic righteousness is remarkable, and still advancing. The development and extension of missions is rapid. There has been great expansion in public charities and reforms not directly connected with the Church. So let us be aroused to the opportunities that are all about us; organize our forces so as to get the highest results. Be less strenuous for technicalities and non-essentials, and with hearts full of charity and enthusiasm, work for the glorious day when righteousness shall prevail in the whole earth.

Fountain City, Ind.

Things of Interest Among Ourselves

Emma Coffin, Oskaloosa, was expected to begin meetings at Bear Creek, Iowa, the 12th inst.

* * *

Ralph Clem has accepted a call to act as pastor in Pleasant Ridge Church, Scranton Quarterly Meeting, Iowa. His address is Coon Rapids.

* * *

Aaron Napier is aggressive in the work of the church at Ames, Iowa. Recently some of the students from the Agriculture College went to his home for spiritual counsel and were converted.

* * *

William Jasper Hadley, Evangelistic Superintendent of Iowa Yearly Meeting, since attending Springdale Quarterly Meeting at West Branch, the 5th inst., has been confined to his home on account of la grippe which is very prevalent this winter.

* * *

Frank E. Jones, Maine, who has been doing pastoral work in Prairie Center Meeting, Kans., for the past six weeks, is now visiting his brother, Prof. Arthur Jones, of Friends University. He has a prospect of returning to Prairie Center for the summer.

* * *

A series of meetings was held at Walnut Creek, Kans., closing on the 31st ult. They were conducted by John C. Griffin, North Branch and the pastor, Alvin Barrett. The Gospel was preached with power and the meeting was very much strengthened.

* * *

After nearly three years of useful ministry, Arthur Jones, pastor at Winthrop Center, Maine, has tendered his resignation to take effect Fourth month 16th. He will do pastoral work in Kansas City, Mo. His loss will be felt not only by the local meeting, the Junior Endeavor, the monthly and quarterly meetings, but by the whole community as well.

Our friend, David Tatum, who is now in his eighty-eighth year, sends us greetings from Joplin, Mo. He has been confined to his home for several years, and of late has been a great sufferer; yet he writes: "I esteem it a favor to be able to write you a little message," and with Job he says: "I know that my Redeemer liveth."

* * *

Prof. I. W. Kelsey, of Penn College, attended Springdale Quarterly Meeting at West Branch, Iowa, on the 5th inst.

The quarterly meeting petitioned Congress to neutralize the canal zone and not to fortify same. They also asked the State legislature to pass the five mile law, which prohibits saloons within five miles of any State institutions.

* * *

Susan B. Sisson is engaged in a very promising work in the Black Hills of South Dakota. Men accustomed to frontier life and steeped in sin have found peace. A temporary organization has been founded with 28 charter members and several more are expected to join later. The outlook is good for a strong work at this point and three other places are full of promise.

* * *

Arthur and Eliza Dann, England, held a series of meetings at the First Friends Church, Long Beach, Cal., from the 8th to the 15th ult. Their teaching was strong and practical, resulting in some conversions and much good to the church. Arthur Dann became ill while there and they were compelled to cancel some of their engagements. They went to Mt. Washington Hotel, Los Angeles, to get some much needed rest.

* * *

We wish to rectify a few errors that have recently appeared in our columns. On page 24, the title under the second illustration should read "Charles Hiatt, pastor at Long Beach, Cal., late of Marion, Ind., not "Muncie" as given. In the first sentence following this illustration the word "Long

Branch" should be "Long Beach" and on page 25, the sentence beginning "In the period following, etc.," the name of "John Wilson" should be "Jehu Wilson." In the last two paragraphs on page 55, John T. Hadley is spoken of as John F. Hadley.

* * *

According to an item published in *The Friend*, Philadelphia Yearly Meeting has still more ministers than we have yet reported. The item says: "An interested Friend, an elder, has for some time been engaged in preparing an accurate list of the ministers and elders in our yearly meeting. From this it appears that on the first of Twelfth month last, there were in our membership 40 Friends recorded as ministers and 140 in the station of elder. Of the 40 ministers, 22 were men and eighteen women. Fifty-five of the elders were men and 85 women."

* * *

Fairfield Quarterly Meeting was held at Winthrop Center, Maine, on the 3d, 4th, and 5th inst. A goodly number were in attendance. After thirty years of efficient service as clerk, J. Warren Hawkes resigned, and was succeeded by his son, Alfred W. Hawkes. A committee was appointed to prepare a minute of appreciation of his faithful services.

On First-day morning the pastor at Winthrop Center preached an instructive and helpful sermon from the text, "A man in whom the Spirit of God is." Perry Leach, from China, Alexis Burnham, Sidney, and Marquis Thomas, Benton, were in attendance.

* * *

The regular monthly meeting at Mt. Airy, N. C., was held on the evening of the 16th ult. Two members were received, one by letter and another by request. Vincent D. Nicholson, Washington, D. C., was very acceptably present at some of the services recently. Within the past month, Leanah Hobson gave a lecture to a very large and attentive congregation on the subject, "Shall Women Preach." On account of a mass meeting at the Methodist Church the 29th ult., Friends had no services. Leanah Hobson was on the program. At the C. E. meeting the 31st ult., Mary Holmes, one of the teachers in the graded school read a very interesting paper on "missions," that being the subject for discussion for the evening.

* * *

On the 13th ult., Martha Woody's English class gathered with their friends at the mission home, Madruga, Cuba, for a little entertainment, which consisted of select readings, recitations and songs in English.

Anna E. Williams, Louisville, N. C.; Carolena M. Wood, Mt. Kisco, N. Y., and Arthur E. L. Pain, Santa Cruz del Norte, Cuba, were present and helped to make the evening pass pleasantly. The principal object of the gathering was the awarding of a prize which had been offered a month before for the best English composition descriptive of Madruga.

The prize, a copy of Longfellow's poems, was awarded to Mercedes Rivera, a public school teacher of the town. Three other compositions received honorable mention.

* * *

Ada Janeway, Ramona, Cal., writes: Ramona is an isolated mountain town, about 35 miles from San Diego. The trip may be made from there by train to Foster station, and the rest of the way by stage. We have a well established little Friends meeting. The appearance of the valley has been greatly improved of late by the addition of many new residences. We are blessed in the fact that the saloon has been rooted out of our midst. Ida Curtis, former pastor at Ramona, has retired from pastoral work for a time, but owing to her grandmother's health, will remain in the valley. Since the last Tenth month the position has been filled by George Taylor, who with the aid of his wife is doing much good

work. The meetings of Y. P. S. C. E., recently organized, are good and well attended. A Junior C. E. is also held with the pastor's wife as superintendent. We had expected to have Arthur Dann and wife, of England, with us for a few meetings, but were disappointed owing to the sickness of the former.

* * *

The offer made by the British government to the F. A. I. M. is one of unusual interest. In writing concerning the matter Chas. F. Spann says:

"We have received word from the British government, stating that they were making arrangements to educate the chief's sons and the sons of the head men. Not only are they to be taught in the common branches of school but in methods of administration and in technical work such as building, masonry, cabinet work, sanitation for villages, farming, etc. Our station has been chosen for this work among a number of tribes and unless it be taken up at once it will be turned over to the Catholics, who are eager to get a chance like this. It would give them a prestige that we should never be able to overcome. We must *act*, therefore, and *act at once*. This is not a matter that can be taken up at any time, nor can it be taken up in a year or two as well as now. *It must be now or never*. It will, therefore, be necessary for me to take charge of the chief's sons and the sons of the head men. If I do this it will require nearly all of my time and it will be impossible for me to do the building that must be done very soon. Arthur's house is still incomplete, the mill must have a new building and machinery installed, the chapel must be enlarged and a new school house built, beside the other missionary houses. We must also have lumber for Dr. Blackburn's hospital, beside the dormitory and manual training shop as required by the government. We not only have these houses to put up, but must get out the lumber, brick, and other material for them. We need help. In fact we must have it or lose out with the natives and with the government.

"I personally know of a Christian young man and his wife who are called to Africa and they would be well adapted to our present need, he being a good mechanic. I have carefully looked into the work here and can see no reason why we will not be able to make this a self-supporting mission as soon as we can get our machinery and a man for the agricultural department, and a good mechanic to help on the mill and other buildings."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

In justice to the church which has for seven years honored us by making us her missionaries in Mexico, to the mission board which has so nobly stood behind that work, to God who called us and to ourselves, we feel that there are a few things which we should make clear.

First, foreign mission work to be successful and economically carried forward must be made a life work. Heretofore American Friends have as a rule sent out their missionaries for a few years only. The principal reason for this has not been lack of consecration on the part of the missionaries, but lack of support on the part of the church. Ill health or the care of children has compelled a number of our missionaries to return home who with adequate means would have conserved their own health and cared for their children while continuing to live and work in the foreign field.

These facts are recognized today by our mission board and steps are being taken to remedy them, but the board is only the agent of the church and can only advance so far and so fast as the church provides.

Through the efforts of Chas. E. Tebbetts, a manual or working constitution has been adopted which defines and locates the responsibility for the work both at home and abroad. The salaries of missionaries are being equalized and increased. All this is good, very good and encouraging, and it becomes increasingly the duty and the privilege of every Friend to stand by our organized mission work and to help to make it the effective, permanent, world-wide work which it is rapidly becoming.

However, our old limitations have not all passed away. We are still too much inclined to scatter our resources; as a church we do not yet rally to the support of our organized work as we should and as we must. The board does not yet have the necessary funds to make the work, already established, as substantial and effective as it ought to be. From China, from India, from Palestine, from Africa, from Mexico, from Guatemala, from Japan, from Jamaica, from Cuba, and from Alaska come urgent appeals—appeals which ought to be met and met at once. Much foundation work has been done and well done; now the opportunity is before us to go forward and build the superstructure, but funds are lacking and in many cases costly foundations are allowed to crumble. The Board does not yet have the necessary funds to give our missionaries sufficient support to enable them to conserve their own efficiency and discharge their duties to their children, while making missionary work their life calling.

In view of these conditions and after earnest prayer, my wife and I have felt clear in severing our relations, for the present at least, with the foreign mission board.

GEO. C. LEVERING.

Winchester, Ind., Second month 2, 1911.

Born

ANDREW.—At Eudora, Kans., First month 25, 1911, to Alpheus L. and Ardella Andrew, a daughter, Unity Jackson.

Died

BRANSON.—At West Elkton, Ohio, First month 5, 1911, Amos Branson, aged seventy-nine years. He was a life-long member of Friends, was quiet and unassuming in disposition and during his illness expressed many times his appreciation of the strength and comfort of the Saviour in times of need.

CARTER.—(Corrected.) At the Red Cross Hospital, Kansas City, First month 1, 1911, Abel, son of John and Hannah Carter, in his seventy-sixth year.

CHARLES.—At Knightsown, Ind., First month 13, 1911, John T. Charles, aged seventy-eight years. His was a beautiful life, well lived. He was an elder in the local meeting.

COPELAND.—At Rich Square, N. C., First month 30, 1911, Eli G. Copeland, in his eighty-seventh year. He was a birth-right Friend and a member of Rich Square Monthly Meeting, North Carolina.

CORNER.—At his home, Newberg, Oregon, First month 17, 1911, Milton J. Corner, aged nearly fifty years. The deceased was a birthright member with Friends.

CORNER.—At his home in Newberg, Oregon, First month 8, 1911, Silas Corner, aged nearly seventy-seven years. A life-long member with Friends.

HAYDEN.—Near Wyandotte, Okla., Twelfth month 14, 1910, Elizabeth Hayden, wife of Thomas Hayden, aged about fifty-one years. She was converted at the age of nineteen years and remained faithful.

MACY.—At the home of his son, A. F. Macy, Macyville, Kans., First month 19, 1911, aged ninety-one years. The deceased was a member of the meeting at North Branch, Kans.

STEERE.—At the home of her brother, Daniel Steere, at Greenville, R. I., First month 13, 1911, Rachel Steere in her eighty-third year. She was a life-long and beloved member of Smithfield Monthly Meeting, Rhode Island.

WARNER.—In Philadelphia, Second month 3d, 1911, William Y. Warner, aged fifty-nine years. The deceased was a member of Germantown Meeting.

WILLIAMS.—At the home of her son-in-law, Peter Lawson, near Protection, Kansas, First month 3, 1911, Adeline Carter Williams, widow of Job Williams in her seventy-fourth year. The deceased was a sister of Abel Carter whose obituary is given above. They lived together in New Sharon, Iowa, and both were members of New Sharon Monthly Meeting.

WHAT IS YOUR LIFE?

What is your life? The infant sleeps
And wakes without a care;
Yet but to answer life's great end
Makes every breath a prayer.

What is your life? The questioning child
Needs something more than food;
The mind seeks knowledge, and the soul
Wakes at the touch of God.

Give to the child its daily bread,
Its food for mind and soul;
Let it develop with the years
In all its beauteous whole.

What is your life? A beckoning call
To deeds high as the skies:
Youth's airy castles rise and fall,
Fall but to higher rise.

The sunshine from the heaven above
Lights up their gilded domes,
Till hearts grown radiant with love
Reflect these castle-homes.

What is your life? The fields are white,
The harvest is in view,
The time for reaping is at hand,
The reapers still are few.

Thrust in your sickle with your might;
Think not of rest or gain;
The harvest field is all the world,
And human souls the grain.

What is your life? Some day we'll lay
Our heads beneath the sod;
Then rising to a clearer day,
We'll answer it with God.

EDWARD WING.

There are loyal hearts and spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best shall come back to you.
Give love and love to your heart will flow—
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

M. S. BRIDGES.

The International Bible School Lesson

FIRST QUARTER, LESSON IX.

SECOND MONTH 26, 1911.

ELIJAH MEETS AHAB IN NABOTH'S VINEYARD.

I KINGS 21.

GOLDEN TEXT.—Take heed and beware of covetousness.
Luke 12:15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 20. Coveting of Ahab. I Kings 21:1-16.

Third-day. The king arraigned. I Kings 21:17-29.

Fourth-day. Prophecy fulfilled. II Kings 9:21-37.

Fifth-day. Coveting of Achan. Josh. 7:10-26.

Sixth-day. Coveting of Eli's sons. I Sam. 2:11-25.

Seventh-day. Coveting of Gehazi. II Kings 5:1-27.

First-day. Covetousness. I Tim. 6:1-9.

Time.—863 or 906 B. C. About five years after the last lesson.

Place.—The house or palace of Ahab in Samaria, and Naboth's vineyard in Jezreel about 20 miles north of Samaria, and the summer residence of the king.

Kings.—Ahab and Jezebel in Israel; Jehoshaphat in Judah.

Parallel passages.—None.

The time intervening between the last lesson and the present, about five years, seems to have been spent by Elijah in quiet, possibly in companionship with Elisha, and also with those associations of men of prophetic gifts known as "sons of the prophets" (II Kings 2:15), or wrongly "schools of the prophets." Persecution had apparently ceased or there would hardly have been these associations of prophets. The incidents related in chapter 20 imply open profession and worship of Jehovah. The earlier verses of the chapter give a clear account of the incidents on which the lesson rests. Ahab had built a splendid palace. He wished to have gardens next to his palace, but the lot he wished was a vineyard owned by a man, Naboth, who had inherited it from his father—it was an old family possession and as such highly valued by its owner. The story gives in detail Ahab's offers, which in themselves were liberal, but Naboth was clearly within his rights in declining to sell. But Ahab was sullen, "heavy and displeased." The story is told with great clearness how Jezebel brought about the death of Naboth.

11. "The men of his city, even the elders and nobles." They slavishly obeyed the orders of the queen, doubtless through fear of her ill will.

12. "Proclaimed a fast," as they had a right to do. "Set Naboth on high." Probably in the place of an accused person. Compare Gen. 40:20.

13. "The two men:" see verse 10. "Sons of Belial." An expression meaning worthless fellows—men who could say or do anything for pay. Two witnesses were required. Deut. 17:9. "Naboth did curse God." R. V. This was a charge almost impossible to disprove. The punishment was stoning to death. Exod. 22:28; Lev. 24:10-23; Acts 6:11. All was done as planned and we learn from II Kings 9:26 that his sons perished with him for such was the cruel law of the day. Compare Josh. 7:24, 25. It was felt that a man's guilt was shared by his children. Compare Exod. 20:5, 15. "Arise and take possession of the vineyard." As Naboth and his children were dead the estate would go

to the crown and there would be none to say Ahab nay.

17. Note that Elijah is still called "The Tishbite" and not the prophet.

18. The idea seems to be that, though Ahab's domicile was in Samaria he was so covetous as to seize Naboth's vineyard in Jezreel, but the verse is not very clear.

19. Elijah now received a message and a mission. He comes as suddenly into view as at his first appearance. "Hast thou killed?" He was really the murderer, though the act was carried out by others he was responsible. "Taken possession." Literally, "Made thyself heir." But this was not all; there was not simply reproach and charging with sin; there was to be a foretelling of a terrible fate. "In the place where the dogs licked the blood of Naboth shall dogs lick thine, even thine." This prophecy was not literally fulfilled for Ahab himself as is shown by verse 29, but the doom was transferred to his son, Joram. II Kings 9:25, 26.

20. "Hast thou found me O mine enemy?" Compare chap 18:17. Then Elijah was the "troubler of Israel," now he was Ahab's personal enemy. It is rather implied that Elijah came unexpectedly into the presence of the king. Elijah was bold enough now, and answered without hesitation, I came "because thou hast sold thyself to do that which is evil." He had sold his soul for a vineyard.

21-26. Then follows a terrible catalog of the evils which were to come upon him and his house. Compare II Kings 9:36, 37.

27-29. These verses give a modification of the doom originally pronounced on Ahab as a result of Ahab's penitence. "Went softly." Probably, without pomp, or possibly on foot.

PRACTICAL THOUGHTS.

1. The story of Ahab and Naboth has been ever since an illustration of the sin of covetousness.

2. Covetousness is not the desire for more than a man has—that in proper limits is most praiseworthy; but covetousness is the desire to gain something at the expense of others and at the expense of higher things—it is an inordinate desire uncontrolled by principles of justice, fellow feeling and love. "Covetousness regards possession as more than character, having as more than being." Colos. 3:5.

Buy not silk while you owe for milk.
—Spurgeon.

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News in Brief

The Mexican insurrection still continues in a small province on the northern frontier opposite El Paso, Texas. The insurgents succeeded in defeating the government troops last week in a fight which almost reached the dignity of a battle.

* * *

The dentists of Washington decided through their association to enter on the charitable task of looking after the teeth of the poor children of the District of Columbia.

Dental chairs and appliances are to be placed in all the hospitals in the central portion of the city, and each dentist as his turn comes will meet the children at one of the hospitals.

* * *

Bishop O. W. Whitaker of the Protestant Episcopal Church, diocese of Pennsylvania, passed away the 9th inst., in the eighty-first year of his age. He was born and raised on a New England farm and taught school for a number of years before he studied theology. He began his ministerial work in Nevada, and came to Pennsylvania in 1886. He was always greatly beloved by the common people.

* * *

The Portuguese government has decided to pay a monthly pension of \$3,300 to its deposed King, Manuel. Manuel II, the exiled King of Portugal, is now living with the Queen's mother Amelie, at Wood Norton, Eversham, England, where he was obliged to accept the hospitality of the Duke of Orleans. He reached there last October from Gibraltar, where he sought British protection after being driven out of Portugal. His

debts in Portugal are estimated at more than \$300,000. The importunities of creditors have been strong, and it was understood at one time that the new Government of Portugal had determined to liquidate those of the obligations legally incurred.

Concerning the property in Portugal owned personally by Manuel and others of the royal family, a decree issued a few months ago, promised that a settlement would be made as soon as possible and that the legal rights of the exiles of the royal family would be respected.

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The American Friend

Vol. XVIII

SECOND MONTH 23, 1911

No. 8



EAST WHITTIER ORANGE ORCHARD AND FRUIT HARVESTING. PUENTE HILLS AND OIL DERRICKS IN BACKGROUND.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR THIRD MONTH 5, 1911.

LESSONS FROM GREAT LIVES. III. MOSES.

Ex. 3: 1-14.

(Consecration Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 27th. In God's school. Acts 7: 20-30.

Third-day. The call. Ex. 3: 1-10.

Fourth-day. Divine strength. Ex. 3: 11-20.

Fifth-day. Great renunciation. Heb. 11: 24, 27.

Sixth-day. Great leadership. Deut. 34: 1-7.

Seventh-day. Great reward. Heb. 11: 25.

Name other lessons from Moses' life.

How has Moses' life helped you?

What are some of his trying experiences?

Three titles may legitimately attach themselves to the name of Moses: the Hebrew Peasant Prince, the Sinaitic Shepherd, the Prophet Statesman. These titles belong respectively to the three forty-year periods of his life. He spent his life in the following ways. 1st. In the home, and in the Egyptian Court studying the condition of his people. (Ex. 2: 2, 9; 2: 10; 2: 11.) 2d. In the desert studying himself and God. (Ex. 2: 15; 3: 4.) 3d. In the midst of the Hebrew people building a nation. (See Ex., Lev., Num., Deut.)

Born a Hebrew, educated as an Egyptian, and trained by Jehovah, he was therefore eminently fitted to break the Egyptian yoke from the Hebrew slaves and lead them to a divinely appointed national consciousness.

Life's school teachers are human relations and divine leadership. These two train life to find and fulfil its mission in the world.

* * *

"The back of the wilderness" and that the desert near the mount of God is a great place to find life's mission, and make the great life forming resolves. (Ex. 3: 1.) God's method of fitting a soul for its mission in life is to reveal the work to be done, then to secrete the soul where it may mature quietly under divine sunshine, then, thus equipped, to thrust it out to grapple with world problems and lift the race nearer God. Moses saw his life work, then spent forty years in the wilderness with God getting ready for it. (Ex. 2: 11; Acts 7: 30.) Jesus perceived His great work at twelve years of age, then spent eighteen years in seclusion at Nazareth gathering divine maturity for the three years ministry and the cross. (Luke 2: 41-52.) Paul on the Damascus road received his call to be a Christian and a foreign missionary, then spent three years in Arabia thinking through the great soul problems and was thus divinely fitted to crystallize Christian thought for the Gentile world. (Acts 9: 15; Gal. 1: 17, 18.)

* * *

Moses attempted his great work in his own strength and in his own way and miserably failed, becoming a fugitive from justice. (Ex. 2: 11-15.) He attempted it in God's strength and in God's way, and an Egyptian throne was shaken, a hostile army was destroyed, the slave shackles were broken from off Hebrew wrists.

Our work in our way, or God's work in our way, is not the Christian's rule

of life. God's work in God's way breaks up the fallow ground of human hearts and prepares the soil for seed that brings forth an eternal harvest. We have all slain our Egyptian and then shaken with fear at the consequences of our well meant action. Have we faced a Pharaoh on his throne, seen him tremble at our word, and witnessed his yielding to the divine demands of righteousness and truth?

* * *

Moses was loath to take up the actual work for which eighty years had fitted him. (Ex. 4: 13.) His excuses are almost universally applicable to him who hesitates between duty and action. Note them with open Bible. Lack of fitness, Ex. 3: 11. Lack of authority, Ex. 4: 1. Lack of powers of speech, Ex. 4: 10. Lack of success at first attempt, Ex. 5: 23. Lack of acceptance by Israelites, Ex. 6: 12.

It is easy to tell what ought to be done. There are too many who preach duty, but do not do duty. It is easy to see visions and dream dreams about life's work and possibilities; it is another thing to put those visions and dreams into action. The stimulus to duty is prone to pass out of the brain through the nerves that create emotions and thoughts. He, who has learned to let the stimulus to duty pass from the brain through the nerves that create muscular action in the hands and feet, has learned much of life's true meaning, and knows the joy of duty performed.

* * *

Moses accomplished God's work in the face of great odds. He was obliged to conquer his own sense of inefficiency. (Ex. 3: 11.) He contended with a hard-hearted (Ex. 7: 22) and unwilling (Ex. 7: 4) Egyptian ruler. He was the leader of a fearful and unwilling horde of slaves before an impassable sea, and with their rear threatened by the Egyptians. (Ex. 14: 9-14.) He was compelled to deal with the grumbling of a dissatisfied and hungry people. (Ex. 16: 2, 3.) He was on the point of breaking down under the load of governing the incipient nation. (Ex. 18: 13-18.) He rose above all these things to a point of spiritual efficiency, where he could commune with God and receive at His hand the laws and religious ordinances for the Hebrew people. (Ex. 19.) He faced the crushing disappointment of seeing the people dancing in worship around a golden calf while he held in his hand the tables of stone the first and second commands of which

denounced the homage to other gods than Jehovah or the making of any image as an object of worship. (Ex. 32: 15-20.)

Find in these trying experiences of Moses the common battlefields of all true followers of Christ. Self's inefficiency, the indifference and enmity of humanity, insurmountable difficulties, ingratitude, the limits of physical endurance, struggles to attain a true spiritual life, disappointment at the evidences of failure in our most cherished work, these are the things that try the soul. Personal victory can be ours only through close fellowship with the Christ.

News in Brief

George J. Gould has announced his intention of relinquishing the presidency of the Missouri Pacific Railroad Company as soon as a suitable successor can be found.

* * *

Dr. J. Wilbur Chapman and Charles M. Alexander are leading an Inter-church Evangelistic Campaign in Brooklyn, N. Y. They began the 2d inst. and will continue three weeks.

* * *

The national forest bill passed by the Senate last week, and previously passed
(Continued on page 127)

IT'S FOOD.

THAT RESTORES AND MAKES HEALTH POSSIBLE.

There are stomach specialists as well as eye and ear and other specialists.

One of these told a young lady, of New Brunswick, N. J., to quit medicines and eat Grape-Nuts. She says:

"For about 12 months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation.

"I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirit and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts and my health began to improve immediately. It was the keynote of a new life.

"I found that I had been eating too much starchy food which I did not digest, and that cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality.

In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SECOND MONTH 23, 1911

No. 8

Gains in the American Churches for 1910*

There are 628,955 more Christians in the United States now than there were one year ago. The gains of the year are not quite up to the corresponding gains of 1909, but it is an impressive fact that this vast number of persons has been added in twelve months to the organized churches of our country. When we focus upon our own local situation and see how little we are doing in our neighborhoods to extend the visible Church of Christ, it is very easy to take on a discouraged and pessimistic attitude and to conclude that the world is growing worse and that the churches are losing their converting power.

I do not think so, and I have been showing, year after year for many years, the steady onward march of the great Christian body in America. A backward look of twenty years supplies much ground for thanking God and taking courage. Twenty years ago there were 20,618,307 members in the Christian churches of the United States; now there are 35,332,776. Then there were 165,297 local churches; now there are 218,147. Then there were 111,036 ministers; now there are 170,153. This is not only a very large flat increase, but it is, furthermore, a good increase of ratio to the population of the country. In 1890 there was 1 Christian member to every 3 inhabitants; in 1910 there was 1 Christian to every 2.6 inhabitants. It is, no doubt, a sad fact that in a land which is nominally Christian there is such a large proportion out of the fold, but it is some satisfaction that the gains in the churches are more than keeping pace with the gains in population.

The Methodists are far and away ahead of other Protestant bodies in the net increase of their membership for the year. They have added, in all the branches of this composite denomination, 108,776 to their membership, which now totals over 6,500,000. The Baptists come next in their gains, having added 85,828 to a total membership of 5,774,066; and the Lutherans are third, with a gain of 70,439 in a membership of 2,243,486.

Not only are the membership figures impressive, but the financial figures are still more impressive

* My figures are taken from the annual census made by H. K. Carroll in the *Christian Advocate*.

and show that Christians are learning how to be stewards of wealth. For example, the Northern Presbyterian Church, in which there are 1,328,714 members, raised last year for religious purposes \$24,598,968, an average of \$18.37 for each member; and the Methodist Episcopal Church, in which there are 3,186,862 members, raised \$43,107,651, which is an average of \$12.37.

Some person has wittily said that the most popular book today is "the book of numbers." We like to spread out our vast figures and add up our huge columns—and no doubt in this way we can make a striking impression. I know how deceptive numbers are, and that it is still true that a little Gideon band, every man of whom is consecrated to the Lord and His tasks, is better than a large, sprawling army, disorganized, disloyal and disobedient. But I believe that there has never been a period in Christian history when so large a proportion of this great Christian army of ours was loyal and devoted. We have many nominal Christians, it is true, but so have there always been. We now have, in this army of over 35,000,000 persons, a very large number who know why they are Christians, who are warm in faith and love and who are pledged to the forward work of God's Kingdom. It seems to me encouraging.

R. M. J.

Reminiscences of Rhoda M. Coffin

We have recently received a copy of an attractive volume of reminiscences of our late friend, Rhoda M. Coffin, containing also 14 papers and addresses prepared by her. The book is edited by Mary Coffin Johnson, and is published for private distribution. It is a worthy memorial and will be very much appreciated by all who knew her.

It is a very valuable contribution to the interesting story of the great transforming revival movement of the last generation. Here is a sample passage: "At the beginning of the [Indiana] yearly meeting of 1860 a company met at our house to consult as to what should be done, or, rather, what *could* be done. Father and Mother Coffin, Harriet Steer, John Henry Douglas and ourselves met in our library. We were joined by Murray Shipley and Dr. David Judkins,

and after a season of prayer and consultation, we decided to send a written request to the yearly meeting for the privilege of holding an evening meeting for sacred worship in the 'old' Whitewater meeting-house for those in the younger walks of life. This proposal met with much opposition, but was finally granted. It was the understanding that the recommended ministers should refrain from preaching.

* * * We went early, after a season of prayer, and found that the meeting-house was filled with the exception of a few empty seats in the gallery. [There were nearly 2,000 present.] The solemnity of the meeting could only be *felt*; it could not be written. There was no form, no leader. The young people were told the purpose of the meeting and that it was theirs. Murray Shipley, Dr. David Judkins, Charles [Coffin] and myself spoke for the first time, publicly avowing our allegiance to Christ. * * * Hundreds gave their first testimony for Christ or offered their first public prayer. There was no con-

fusion, no haste, no urging or calling on anyone to speak. The Lord was working with great power, and when the meeting closed, we were astonished to find that it was 1.30 o'clock in the morning."

Every such narrative adds to our definite stock of knowledge of the stages by which our Church came to itself and awoke to its present-day mission in the world; and this book will have a permanent value for the light it throws upon an epoch-making period in our history. There are here and there many attractive descriptions of home life and domestic activities when the country was younger and life was simpler, and there are interesting accounts of travel and of religious and philanthropic work. Some of the papers here preserved are important, especially perhaps the one on "The Origin and Rise of Foreign Missions Among Friends." We are thankful that her family has prepared this memorial of her life and work and has thus preserved so much material for the history of her period. R. M. J.

Current Events and Comments

Committee Pastoral Work

The meeting at Coldwater, Okla., is prospering under a plan of pastoral work which appeals to us as eminently practical. It is thoroughly consistent with the spirit of the Uniform Discipline, and affords an opportunity for using a diversity of talents not always present in meetings under a single pastor. Then, too, a greater number are made to feel the responsibility of the work. A recent communication from a member of the monthly meeting says:

"We have no pastor, but we have a live Pastoral Committee looking after the needs of our members. Our aim is *an Evangelistic and Pastoral Committee up to the standard proposed by our yearly meeting superintendent of evangelistic and pastoral work, and recommended by our conference at Cherokee*. One is appointed to have charge in turn of all our meetings for one month at a time. There are several young in life who take a subject, talk upon it from fifteen to thirty minutes to the edification of the church, then others follow, giving thoughts on the same line. We have blessed meetings, and rejoice to see our membership growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. A committee is preparing a special letter of love, sympathy and encouragement from the church to all our isolated members."

Recently a series of evangelistic meetings were held, and A. J. Bales, Ringwood, Okla., was invited to help. As a result of these efforts, several were

persuaded to become Christians. The Bible school has taken on new life, and the Christian Endeavor is doing good work. At the last monthly meeting, six applied for membership with Friends.



The Opium Issue

When China inaugurated her crusade against opium, she agreed with the British Government to reduce the domestic production one-tenth per annum for ten years, while Britain on her part was to curtail the shipment from India, the principal source from which the drug is imported, in like proportions, so that at the end of ten years, opium would be banished from the empire.

When the compact was made, the Western nations felt that China would not live up to the agreement, but she has proven herself even better than her word, and is now asking that the importation of opium be curtailed as rapidly as its domestic production. Even so-called Christian nations, however, are slow to act against their financial interests, notwithstanding the demands of morality and religion. In this situation, as in the crusade against slave-produced cocoa, English Friends are awake and aggressive. A recent editorial in *The Friend* (London) says:

The reduction of the export of opium from India, so far from resulting in loss to the finances, has at present proved a source of profit. With the enormous reduction in the native growth, the price of the drug has risen till, as Leonard Wingham pointed out, it now stands at a figure five times that of two or three

years ago. * * * Thus far the Indian Government has made a gain of some £5,000,000 as a result of the reduced sales, and its aim is therefore to spread over as long a period as possible this high earning power. What we, in common with all thinking Christians who have studied the subject, desire to see is the raising of principle above financial policy. Through its rapid reduction of the native growth, the Chinese Government is losing revenue, but it has shown no signs of shrinking from the effort to free itself finally, absolutely, and at all cost, from the fatal influence of the drug. In a striking speech at the Friends meeting-house, Manchester, T. C. Taylor, M.P., urged the moral duty of our government to follow the suit of the Chinese Government by hastening the operation of the agreement for the cessation of the Indian export. In three years we have reduced that export by about three-tenths (less, rather than more), while the Chinese reduction of native growth (alongside of which our reduction was supposed to be running, according to the first agreement) has been some seven or eight-tenths. Surely the latter are morally in a position to point out to us our duty. The subject is one that should be urgently brought to the notice of Parliament at the earliest opportunity, while Christians must continue instant in prayer and practical in effort for the ending of our national wrongdoing in this matter.

An Unreasonable Pension Bill

Some weeks since the House passed a bill extending pension to all veterans over a certain age, regardless of service, physical condition or financial need. Should the bill become a law, it would increase the pension budget \$50,000,000. We believe pensions should be extended to superannuated government employes and to those who become disabled in government service; but, as far as we are aware, there is no rational justification of a general pension bill of this kind. We therefore have considerable sympathy with a correspondent from Dayton, Ohio, who says:

"My second cousin says that in 1864 she was taken on a visit to a prison where she saw a great number of Confederate prisoners of war, and she can prove it.

"I have two friends who, while on a tour of the South, saw a parade of Confederate soldiers who were attending a reunion.

"Thirty-two years ago my brother visited the battlefield at Gettysburg and saw the monuments and everything of interest.

"I am informed that we cannot get a pension under the old law, but can get it by special bill through my Senator, who has a good pull with Sulloway."

It was supposed by many that the Senate Committee would "trim" the bill, but they have reported

it practically as it came from the House. This may prove a blessing in disguise, since it calls more loudly for the President's veto—providing it passes the Senate.

Funeral Services

Two eminent Church officials have passed away, Bishop Whitaker, of the Protestant Episcopal Communion, and Archbishop Ryan, of the Roman Catholic Church. Both were widely known and dearly beloved by hundreds of friends and followers. Their funeral services, which took place last week, present a contrast which should be a lesson to all sane people. Bishop Whitaker's wish that his funeral be simple was respected, and the remains were reverently laid to rest with little demonstration. On the other hand, Archbishop Ryan's body was made an object of display, and remained on exhibition three days. Fifty thousand people passed the bier. On the evening prior to the interment, the press was so terrific that a number were injured and taken to a nearby hospital. After all this display, on the day of the funeral the remains were taken from the cathedral, driven in an open hearse about the adjacent square, and returned to the cathedral for interment.

Such ostentation is morbid to say the least. The strict simplicity of our older disciplines forbidding even the wearing of a badge of mourning or the unnecessary manifestation of sorrow is wholesome indeed by way of contrast.

Limiting Sky Scrapers

With the multiplication of high buildings in large cities it is becoming increasingly difficult to convey people to and from their business. Chicago, therefore, has made a wise move in limiting her sky scrapers. After Ninth month 1st, 200 feet will be the maximum height. The cause of this action is to be found in the declaration of an alderman from an outlying ward to the effect that restricting the building height was the only means of compelling the growing business of the city to go outside the "loop" district. Paris has for some time imposed like restrictions for considerations of beauty.

Recent Victories in Medicine

So striking have been the benefits realized in the army through the adoption of anti-typhoid vaccination that the practice is likely to become very general. Those in charge of the work believe they can make the army immune to typhoid in three years.

Phenomenal success has also attended the use of anti-meningitis serum at the Rockefeller Institute. Mortality from this dread disease has been reduced to less than one-third of what it was before the serum was used. The institute is also much encouraged in its investigation of venereal disease, and is patiently working with cancer—the most baffling of all common diseases.

The English Bible

BY W. O. TRUEBLOOD.

The Authorized Version.

Three hundred years ago the English Bible, which was gradually to acquire the title of "Authorized," because of its intrinsic merits, and not by virtue of any ecclesiastical or legislative action, was given to the public. That it was printed late in 1610 seems quite certain, but it was not given to the public until early in 1611. The exact date of its issue has not been ascertained. For two hundred and seventy years this "authorized" version held the field and remained unchallenged by any rival, until the year 1881, when the "Revised New Testament" was issued.

A long story of struggle and devotion and persecution, yes, and even bloodshed precedes the issuing of our noble version. It seems perfectly proper, in this the tercentenary of the publication of the authorized version of our English Bible, that we should all gather for a while around the Bible itself, to think over its history and the blessings this Book has brought, and express to God our deep sense of gratitude.

We recognize in this version a great English classic and a translation of the Scriptures that stands amongst the greatest ever made. The remarkable influence it has exerted on the English language and on English literature cannot be estimated. It has proven a bond of perpetual peace in uniting English-speaking people in all quarters of the earth. But, most of all, we cherish it because for centuries it has been the Bible of our fathers, to whom through it God revealed Himself and because in it we have found the Source of light and consolation. It has become "a lamp unto our feet and a light unto our path."

"How did we get our Bible?" is a question frequently heard. "All Scripture is given by inspiration of God" is an answer that must not be overlooked in answering the question. That it is a divinely-given Book must be granted, but with it we must remember that God gave it as we have it today, through human channels, and for that reason it has a history quite closely linked with the history of men. Because it is a divine-human Book, it lives. We know it is an inspired Book because it inspires to nobler and holier living wherever it is given a place. We know it is a human Book because it so accurately portrays the characters of men.

Since the Bible comes to us through human channels, we must study carefully its history to more fully appreciate and know the Father who by His Spirit inspired the Book we all love.

Sources.

If we go backward eighteen hundred years in history, we shall not be able to find the book we call the Bible in its present form. It is in existence, but widely scattered. In the possession of some early Church, such as Ephesus, Jerusalem or Rome, might have been found (1) some manuscripts of the Hebrew

Old Testament books; (2) a good many more of the Old Testament books translated into Greek for general use in the churches; (3) a few rolls of the Apocryphal books written by holy men in the Church and valued for the practical teaching they contained; (4) either the originals or direct copies of the Gospels and the Acts, the epistles of Paul and Peter and John, and the Book of Revelation. It is not likely that any Church would have all of these documents, but every Church would have some of them.

No attempt was made to collect them into one book until many hundred years after the last writer was dead. It was no small task to gather this "Christian Library" together. There were four lives of Christ. One was in Rome; one was in southern Italy; one was in Palestine; and the last one in Asia Minor. There were 21 letters. Five were in Greece and Macedonia; five in Asia; one in Rome. The rest were in the possession of private individuals. All these copies were written by hand. Many men who were interested made copies of the different documents to study for themselves or to read to their own churches. It being a time of persecution, the Gospels and the letters and epistles that have so much of comfort and encouragement in them were extensively copied and widely distributed. They were cherished alone for their spiritual value. In the third century the New Testament included the epistles of Barnabas and Hermas, but later they ceased to be regarded as upon the same spiritual level as the others, and were discarded.

In the fourth century the canon was closed. A list was made up of the books that were to be regarded canonical. There was never any formal closing of the canon, but bishops and scholars and Church councils by common consent agreed upon the authenticity of the different documents, and there came to be a general consensus of the Church on the matter.

The documents were not stitched together and made up into one book until many hundreds of years yet after the closing of the canon.

First English Translations.

It must be remembered that all these documents were originally written in Hebrew or Greek, and consequently were sealed to all who could not read these languages. The first notable translation of these early documents was the Vulgate, by Jerome, a noted Latin scholar who lived the latter part of the fourth century. This Latin translation was freely used in all subsequent translations.

Some attempts at translation were made by early Anglo-Saxon scholars, but we should find as much difficulty in reading these translations as the early Hebrew and Greek. Through the period of political change in England, these early Anglo-Saxon translations were flung contemptuously aside as relics of a rude barbarism, and for centuries the Scriptures remained in England a "spring shut up, a fountain sealed." But during these centuries the languages of the contending classes were being fused, until there emerged the language of united England.

Early in the fourteenth century John Wycliffe, "the morning star of the Reformation," appeared. He was a friend of the common people, a profound scholar and a devout student of the Scriptures, studying them, of course, in the originals. The ignorance and superstition of the common people moved him deeply. The arrogance and selfishness and ignorance of the clergy and the ruling classes exasperated him. He determined to offer to all the open Bible as the best exposure of the selfish rulers, and at the same time exhibiting to the people the beautiful self-forgetting life of Jesus Christ as recorded in the Gospels. "The sacred Scriptures," he said, "are the property of the people, and one which no one should be allowed to wrest from them. * * * Christ and His apostles converted the world by making known the Scriptures to men in a form familiar to them, * * * and I pray with all my heart that through doing the things contained in this book we may all together come to the everlasting life."

Wycliffe set himself the task of translating into English the Scriptures and giving them to the masses. At the same time he openly denounced the greed and corruption of the Church and its priests. However, the denunciations of the Church and her iniquitous practices were of little moment in comparison to his "crime" of giving the Scriptures to the common people in their own tongue. In the year 1378, when he was on trial before the Church authorities, one chronicler angrily complains that Wycliffe, beside denouncing pardons, indulgences and the mass as a system of gigantic fraud, "had filled up his cup of iniquity by translating the Scriptures into the English tongue, making it common and more open to laymen and women than it was wont to be to the clerks, well learned and of good understanding, so that the pearl of the Gospel is trodden under foot of swine." But the strong courage of the great Wycliffe was not to be daunted. He labored on amid difficulties and persecution until the whole Bible was translated into the "modir tonge" and England received for the first time in her history a complete version of the Scriptures in the language of the people, 1378.

The cost of such a book in manuscript—for the printing-press had not yet come into existence—was so great that only the rich could buy the whole volume. Many would give a load of hay for the privilege of reading a small portion each day. The "poor priests," who were in sympathy with Wycliffe, went about reading the Scriptures to the people. Ere long the enemies of Wycliffe complained "that common men and women who could read were better acquainted with the Scriptures than the most learned and intelligent clergy."

Naturally the first great English translation was the focus of the hatred of all enemies of the Light, and just when they were ready to put to death "that pestilent wretch, John Wycliffe, the son of the old Serpent, the forerunner of anti-Christ, who had completed his iniquity by inventing a new translation

of the Scriptures," he was seized with the palsy while kneeling before the altar, "and was not, for the Lord took him." Forty years later, by the decree of the Council of Constance, his bones were ordered dug up and burned and the ashes thrown to the little River Swift, which empties into the Avon.

"The Avon to the Severn runs,
The Severn to the sea;
And Wycliffe's dust shall spread abroad,
Wide as the waters be."

(To be continued.)

The Education of a Prophet

BY G. A. JOHNSTON ROSS.

The power of this story lies in part in its vivid faithfulness to psychological truth. Elijah was a man subject to like passions as we are. "We never see Elijah," says Dr. Whyte, "that he is not subject to some passion or other—a passion of scorn and contempt; a passion of anger and revenge; a passion of sadness and despair; a passion of preaching; a passion of prayer. He was a Mt. Sinai of a man—a man with a heart like a thunderstorm."

Now, to such a man there must have come a terrible reaction after the strain of that long day of solitary defiance on Carmel and the ghastly eventide of bloody carnage. While the Baal priests had yelled and danced and gashed themselves, Elijah had been calm, cool and scornful. But when these same men lay stark and still in death, the tension of the day's terrific work began to tell. It seemed as if the frenzy had passed over from the false prophets to the true, and the passion of slaughter could not abate it. The shrieking of the Baal priests had been silenced in death; but the silence was more insupportable to Elijah than the pagan cries had been; and there was already the element of flight in that mad race before the chariot of Ahab to Jezreel. Nor was there rest there for the panting prophet. Around him no soul spoke in sympathy. On the slopes of Carmel and in the passion of the slaughter, Jehovah seemed triumphing and Baal himself in the throes of death; but here in Jezreel is only a "sound of thin silence," the cold look of a dazed and unfriendly populace and the menace of death. The Lord had been sensibly present in the turmoil and the storm and the fire of Carmel; He was horribly absent from this dread stillness. Oh, to escape to God, to get nearer His heart, to see the God of Israel, of Moses, of the righteous law! So the weary limbs were goaded for the long journey to Horeb—Sinai—the mount of God.

Happily the overstrained mind and body were refreshed on the way by sleep and by nourishment providentially afforded, else the tired and despairing servant of God had possibly never reached the heaven-kissing mountain whence had issued the stream of his people's religion. As it was, the recovery of some equilibrium of mind is marked by the self-inquiry (behind which the prophet recognizes the remonstrance of God), "What am I doing here?"

The vexed spirit would fain justify itself, and goes monotonously over its refrain of petulant complaint. Suddenly a tempest breaks on Sinai, and the mountain seems to shiver, and the lightnings flash. The storm reflects the prophet's mood, laden with tempestuous memories, and reflecting relieves it; such is the subtle sympathy between nature and man. But after the storm, a holy stillness falls—"the sound of a gentle silence" (Delitzsch has the beautiful suggestion that it was the breath of the fragrance of the wind-swept flowers); and the quieted soul of the prophet found God in that holy peace.

And now, as he meditated with covered head in reverent quietude, Elijah began to think out again the meaning of these late excitements and this his so fruitful retreat. He tested the old formula of petulance, but it would not answer. He could not now unsee, what he had come to see, that God works out His will not only, nor so much, in tempestuous crises of conflict as through the still, slow-moving, persuasive movement of His ubiquitous spirit. God *had* been, after all, in that dread stillness in Jezreel that followed the tempest of Carmel. There was all the time, though the prophet in his passion had overlooked it, a genuine if as yet non-vocal spiritual response in the land. There were thousands, he began to see, still faithful to Jehovah. Elijah had so permitted the pollutions of Samaria and the royal court to fill the field of his mind that he had forgotten (much as we do when we hastily judge France by giddy Paris) the body of unsullied piety in the rural districts. He began to feel that he needed to lean on this rural piety, and he resolved to search for a young countryman to be his friend and colleague. And as for the corrupt dynasty, the God, whose processes of working he now saw were slow and sure, would use an alien hand for His punitive work.

So the chastened and reinspired prophet emerges from this amazing discipline, purer, loftier, more patient. We shall see that he has lost nothing of his capacity for righteous indignation; and to the end he remains essentially the ecstatic hero; but he has become the kindly, companionable man of God and friend of the people, though always a little sadly apart and preoccupied, as the pioneers in religion are apt to be.

He had begun by testing God in the field of nature; he found Him, most impressively, in the realm of spirit. He began by associating Him with the unusual, the catastrophic; he found Him later in the ordinary, the unobtrusive. He began, in his heat for Jehovah, in a passion of haste; he learned to control that fire and wait for the patient working out of God's holy plans. From the natural to the spiritual, from the outward to the inward, from storm to calm, it is a recapitulation of the story of religion, of our own individual and collective progress in the knowledge of God and of His ways. The hot idealism of youth gives way to the calmer view of the broad work of God appropriate to the experience of maturer years. The tempests of triumph and

despair, the alternations of fierce strength and exhausted faith, give place to the more even flow of steady confidence in the fulfilment of God's holy plans. But let us not forget, however, that it is only those who, like Elijah, *stand always before God* whom His taming gentleness makes truly great.—*The Sunday School Times.*

The California Field

BY HERMON D. WILLIAMS.

VI. East Whittier Meeting. A Church Embowered in Orange and Lemon Groves.

What is known as the East Whittier and La Habra section, stretches ten miles eastward from the city of Whittier, along the southern slope of the Puente Hills, an undulating elevation of several hundred



EAST WHITTIER MEETING-HOUSE IN GROVE OF EUCALYPTUS TREES.

feet running parallel with the mountains 20 miles northward and forming a picturesque background to the landscape.

Central in this district is located East Whittier Monthly Meeting, four miles from Whittier, amid surroundings that present semi-tropic features of peculiar interest. This southern exposure of land, embracing some 12 square miles, protected from north winds by its bulwark of hills, and fanned by the soft sea breezes, is widely known for its marvelous production of lemons and oranges. From the door of the church building you may look out upon the Leffingwell lemon orchard of 500 acres, with the perennial green of other orchards in the vista beyond. The acreage here given to lemons is being rapidly enlarged, even fine English walnut orchards being supplanted by them as being more profitable. But oranges here hold equal claim with lemons to consideration. You may traverse miles of groves laden with the yellow spheres ready for the hands of the pickers, and often studded with props to sustain them under the increasing weight, a picture of beauty and fruitfulness scarcely to be found on the continent outside of the orange-growing districts of California.

Remembering the icy grasp of winter as experi-

enced in the East at a corresponding date, I could scarcely realize that it was on the 13th of First month that, basking in the sunshine on the wall of a reservoir, I viewed hundreds of acres of ripening oranges, with pickers busy here and there, while on the higher slopes of the hills, plowmen were turning furrows in the teeming soil for the sowing of grain.

East Whittier meeting here began as an outpost work, under direction of a committee of Whittier Monthly Meeting, appointed Tenth month 4, 1905, including Dr. C. J. Cook, I. H. Johnson, Eva Cook, W. K. Green, O. L. Baldwin, P. C. Hadley, Lydia J. Jackson and Clara E. Johnson.

Seeing an opening for work at East Whittier, a building belonging to the yearly meeting was moved to the present site from New River, where an outpost work had not been sustained, and was later enlarged to its present commodious dimensions. I. H. Johnson took a leading part in soliciting funds and directing the removal of the building. A meeting for worship was opened Seventh month 29, 1906, Charles E. Tebbetts serving as pastor in addition to his duties as president of Whittier College. A Bible school was immediately organized, with I. H.



W. MAHLON PERRY, PASTOR EAST WHITTIER CHURCH AND PRESIDENT OF CALIFORNIA YEARLY MEETING EVANGELISTIC BOARD.

Johnson as superintendent and O. L. Baldwin as assistant, about 65 persons being present. The church building was formally dedicated First month 6, 1907, Andrew F. Mitchell preaching the sermon and Thomas Armstrong participating in the services. There were many present from Whittier to share in the glad occasion.

With the signature of 33 members and candidates for membership, request was now made for a monthly meeting, action on which was deferred for a time, and in the meantime very successful revival meetings were conducted by Edward Smith, bringing additional requests for membership. The monthly meeting was organized Sixth month 14, 1907, W. Mahlon Perry, Thomas Armstrong and Nannie M. Arnold representing Whittier Quarterly Meeting in the proceedings.

Dr. C. J. Cook was appointed presiding clerk,

and Clara E. Johnson reading clerk. Nineteen requests for membership were made at the first session. Many of the charter members came from Whittier meeting, and some of these resided nearer to Whittier than to the new meeting, but felt it to be a call of duty to assist in extending the work into this rural district; and the success of the effort should not be without significance to meetings where there is a crowding together of a large membership, on which the sense of personal responsibility may tend to rest too lightly.

Amos Cook next served as pastor, and he has been followed by Lewis I. Hadley and W. Mahlon Perry, now serving. The present pastor's previous work was at Danville and Westfield, Ind., the latter his old home; Damascus, Ohio; Central City, Neb., and Whittier and San Diego, Cal. W. Mahlon Perry was not originally a Friend, but became a member by conviction, and, as seems not unusual in such cases, seems more attached to the views and methods of our Church than do some of our birthright members.

This meeting, in a notably large attendance in proportion to its membership, in a Bible school maintaining marked interest and up-to-date methods and in a liberal participation of its members in the vocal exercises of public worship, gives evidence of vigor and spiritual life, and is certainly impressing itself on the community in which it is located. The membership now exceeds 100, showing a gratifying increase above its charter membership of 33.

Resident ministers here besides the pastor are Amos Cook and Elizabeth Milhous. Amos Cook recently served Long Beach meeting most acceptably for a time, pending the arrival of the new pastor at that place. He is also gratefully remembered as one of two whose liberal and unexpected contributions, made at a critical moment, turned to success the ebbing tide of subscriptions to the \$100,000 college endowment fund in the yearly meeting a few years ago.

Elizabeth Milhous, daughter of Esther Griffith, who was widely known among able women preachers of the past generation, exercised her gift to the edification of the Church in the years of her strength, being for quite a period the only minister at Grove meeting, Butlerville, Ind., her former home. She maintains an active interest in all the work of the Church in her advanced years.

Heads of departments in this meeting are: Bible school superintendent, Ashton M. Otis; president of Christian Endeavor, Roy Ware; superintendent of Intermediate Christian Endeavor, Adelaide Abel; president of Missionary Society, Martha Ware.

The devotion to the interests of this meeting, in its establishment and maintenance, of Dr. C. J. Cook, who passed to his reward less than two years ago, is tenderly remembered by all its members.

Here, in the home of Lindley Abel, I found an interesting heirloom, which showed the high appreciation in which the solid members of our Church in the preceding century held the *Friends Review*,

predecessor of THE AMERICAN FRIEND, in a bound volume of the periodical covering a part of the years 1859-60. This was handed down from Lindley Abel's grandfather, Lyman Abel, Leeds County, Canada, who left one of these bound volumes of the *Friends Review* to each of his several sons and daughters, and these, like the one whose leaves I turned, are, doubtless, prized as keepsakes in the several branches of the family after the lapse of half a century, and have continued to shed a wholesome influence long after the hands that penned their pages were stilled.

Answering the query probably in the mind of the reader as to the price of one of those orange or lemon groves, I will say that it runs from \$1,000 to \$3,000 per acre. Unimproved lands with water supply may be bought at from \$500 to \$1,000 per acre.

But it should be remembered that one wishing to establish a home in this citrus belt may well do with five acres, or even half of that, this being the size of many of the orchards. With lemons requiring to be picked monthly, and to be irrigated and cultivated with like frequency in the dry season, a very little patch of ground devoted to this fruit will keep the head of a household employed, and will give his family a good support.

The Jubilee in Philadelphia

BY ELLEN C. WOOD.

The twenty-fourth city to celebrate the jubilee of the Women's Foreign Missionary Societies was Philadelphia. The four days of meetings are over and a backward view is possible. That the interest exceeded the greatest expectations of the Committee on Preparation is unquestioned. From the opening meeting, Dr. Vinton's illustrated lecture on "Mission Lands," at Witherspoon Hall, when an overflow meeting of hundreds had to be held in another hall, the committee was forced to plan simultaneous meetings for every session.

Children's meetings were the feature of First-day, Second month 12th, though ministers all over the city spoke on missions.

Susan C. Lodge opened the missionary conference on Second-day by pointing out many definite leadings of the Holy Spirit during the period of preparation. A symposium, "Our Responsibility at Home and Abroad," was lead by missionaries from Japan, India, Turkey and China and representatives of the Denominational Boards.

The young women's supper was attended by 1,500 young women. Stirring addresses were made by Dr. Mary Noble, vice-principal of the North India School of Medicine, and Lucy W. Peabody, Boston, chairman of the Central Committee on United Mission Study. All adjourned to a large hall to hear Helen Barrett Montgomery and student volunteers. Simultaneously 1,000 more young women were listening to the same speakers in reverse order at Calvary Church.

On Third-day morning ten drawing-room meet-

ings and a conference on literature were attended by 1,500 women. The prayer service has been a source of strength in every city where a jubilee has been held. On Third-day morning one was held in which five periods of silent and vocal prayer were led by women of five Christian bodies, and those present realized that the spirit of God indeed broods over those who seek His presence.

Twenty-five hundred women attended the luncheon and then adjourned to the Academy of Music for the toasts and addresses. During the afternoon 12 denominations held meetings, with about 5,000 present. The Program Committee, by means of a dozen automobiles, spirited the 15 members of the traveling group from meeting to meeting, thus insuring the presence of three or four speakers at each "rally."

The culmination was the meeting in the Academy of Music on Third-day evening, with two simultaneous meetings in large churches near by. The audience was chiefly women. A chorus of 500 voices led the singing; and a pageant added interest to the evening's exercises. Two processions of "Pilgrims of the Night" crept with bowed heads to the center of the platform. India, Burmah and Turkey, typified by young girls in costumes brought from those countries, met others representing China, Japan, Korea and the island world, and the trains wound back and forth, pausing as a group of pearl-robed angels with trumpets swept forward. The chorus movingly sang "Hark, Hark My Soul, Angelic Songs Are Swelling," and the audience was very still as the veiled pilgrims and footsore Orientals stood with heads lifted high to hear the glad tidings.

Short addresses by Etta D. Marden, Turkey; Jennie V. Hughes, China, and Dr. Mary Noble, India, told the need of heathen women for the consolation of Christ. Lucy W. Peabody showed that women are widening their sympathies and are more than ever called upon to carry Christ's message to women beyond the seas and to bear with Christ the burden of the sin of the world.

Perhaps to most of those present Helen Barrett Montgomery's closing address carried the profoundest conviction. She said that the most important point in the world is where a mother stands with her babe in her arms, and that the supreme force shaping her life is always religion. Of the five great religions thus shaping women's lives the world over, Christ's is the only one which gives woman a place. Then she forced home the thought: Are we to deny to other women the joy, the comfort, the salvation of Christ? She closed with the paraphrase of Livingstone's famous saying, "The end of the exploration is the beginning of the undertaking," given at the Edinburgh Convention, "The end of the convention is the beginning of the campaign," and insisted that the jubilee is only a stepping-stone to persistent, joyous effort for missions.

"There is no better capital for a poor man than civility."

Grew Old Together

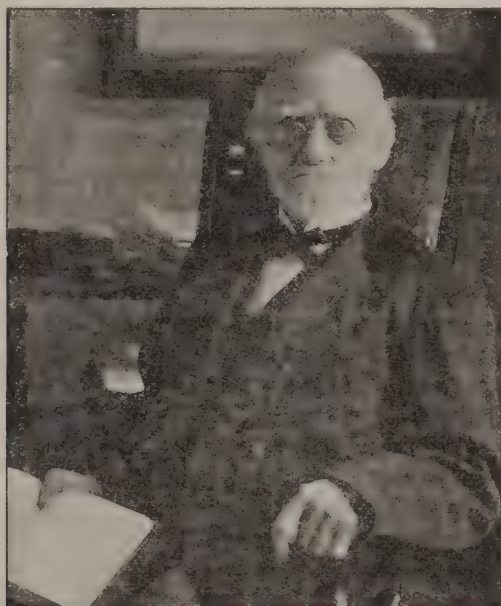
BY DAVID W. DENNIS.

Walter T. Carpenter.

Walter T. Carpenter, a beloved elder of Indiana Yearly Meeting for more than fifty years, and from 1858 until 1893 connected with Earlham College either in the capacity of superintendent or as a member of the Board of Trustees, passed from among us Eighth month 31, 1910, in the one hundredth year of his age.

For many years previous to his death his home was in front of the campus of the college where his life had been so useful for so long.

He saw and helped the college grow to five times



WALTER J. CARPENTER.

FIRST MONTH 1, 1811—EIGHTH MONTH 31, 1910.

the dimensions it had when he superintended it. What may fairly be called his retirement lasted for a quarter of a century, although he rendered important services during a large part of this time. He helped the endowment of the college from nothing at all to \$350,000. He saw trees he had planted on the campus grow to the dimensions of native forest trees. He conversed daily with his friends about the prospects of the college and the Church, looking forward to and planning for the future with more enthusiasm and spirit than he ever showed in recalling and recounting the past, although his recollections ran back to within a very few years of a century.

The Church during these years had no more faithful attendant, and as he grew in age he contributed with increasing frequency and acceptance to the devotional services. The superintendent of Earlham College is the father of the college family; in the days when Walter Carpenter was superintendent, he was also treasurer and the chief disciplinarian. In the discharge of the delicate, difficult and many-sided duties pertaining to his office he influenced for good the lives of hundreds of young

men and women who are now bearing in their turn the burdens of the Church and citizenship in their several communities. If his best friends had the shaping of his record in their hands today it is difficult to see how it could be bettered. "Well done" is also the judgment here.

Susan M. Carpenter.

It is enough to say for Susan M. Carpenter that she was a helpmeet for her husband in every way. She was our mother, gentle, refined, competent, untiring, our queen mother, just what we needed, a model of courtesy and kindness. Her regal bearing would have been enough; but her sacrifice for our comfort so endeared her to us that her example did for us what it should have done. She left us Ninth month 30, 1908. So she and her husband grew old together under the happy surroundings above described. The old National Road in front of Earlham was for them the "village" that never was "deserted." It was a great pleasure to us all to see them here

Husband out life's taper at its close,

And keep the flame from wasting by repose.

In this home, until death intervened, the table was spread every Sabbath evening for all the chil-



SUSAN M. CARPENTER.

TWELFTH MONTH 27, 1811—NINTH MONTH 30, 1908.

dren and grandchildren who could avail themselves of its hospitality.

In this home, at the age of ninety-seven for both father and mother, visitors saw a husband as gallant and a wife as gracious as it is possible to see in a new home at twenty. Such a home in any community is the very salt of the earth in that community.

If every "deacon was the husband of one wife" in such a home, what a Church we should have! If one by one in every family in all our free land the

boys and girls grew to manhood and womanhood in honor, trained for life's duties, in the practice of life's amenities, we should at once become a nation without ills.

When it can be truthfully said that a father and mother have been competent; sane, successful in the

nurture of their children, the best thing has been said that can be said. When it is possible to add, as in this case, that the same parental influence has gone out to many hundreds of their neighbors' children, there is no desirable thing to add.

Earlham, Ind.

Things of Interest Among Ourselves

Emma Coffin, Oskaloosa, Iowa, began evangelistic efforts at Bear Creek, Iowa, the 12th inst.

* * *

A public welcome was given recently to 18 new members in East Whittier Meeting, California.

* * *

Morton C. Pearson, addressed a mass meeting of 400 men at Brazil, Ind., First-day afternoon, Second month, 12th.

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The new academy building at North Branch, Kans., was dedicated the 5th inst. President E. Stanley delivered the address.

* * *

Addison and Rebecca Nayler, Berkeley, Cal., stopped at Haverford on their way to visit in the Orient. They sailed from New York on the 18th inst.

* * *

Steps are being taken for the erection of a new meeting-house in Sherwood, Oregon, where the meeting-house was destroyed by fire a few years ago.

* * *

Robert E. Pretlow visited the meeting at Upperville, N. Y., the 7th and 8th inst. He also addressed a no license mass-meeting in Smyrna the evening of the 9th.

* * *

William J. Sayers, Poughkeepsie, N. Y., has recently organized a Bible school, at Fairview, N. Y., a suburb of Poughkeepsie. This is a rapidly growing place, there are at present four classes, with an increasing attendance.

* * *

Friends in New England are planning to celebrate the 250th anniversary of their yearly meeting, Sixth month 24th, of this year at Providence, R. I. Invitations have been sent to Friends in other yearly meetings to attend and take part.

* * *

David and Margaretta Alsop, Haverford, Pa., and Edward and Margaret Wistar, Germantown, are sailing on the *Manchuria*, for Japan, on the 28th inst. They are going out to visit the Tokio mission and will be absent about three months.

* * *

Butternuts Quarterly Meeting was held at Upperville, N. Y., the 13th to 15th ult., and was a time of great blessing to all. Three of the home ministers were in attendance, also Albert G. Shepard, pastor at Clinton Corners. A number who are not members were much impressed with his ministry.

* * *

Indianapolis Friends are securing through the Legislature, now in session, a law to prevent the use of the term "Quaker or Friend" on bottles or any receptacles in which articles are sold. At the time of this writing, the bill has passed the House without a dissenting vote. It is very probable the Senate will vote in a similar manner.

Alice Whittier Jones, Amesbury, Mass., who is home on a furlough from Ramallah, Palestine, was in Philadelphia last week. She addressed a missionary meeting at Twelfth Street Meeting-house and also addressed companies of Friends at Haddonfield and Lansdowne.

* * *

A number of our Friends in California and Oregon are interested in the new "Pacific Coast Evangelistic Federation," an interdenominational movement carrying out the federation idea that has become so prevalent in recent years. Tilman Hobson, Pasadena, has been selected as general secretary of the organization.

* * *

The current number of *The Pacific Friend* devotes considerable space to Bible schools in California Yearly Meeting. It is very encouraging to find a number of schools using the International Graded Lessons in their Primary, and some in their Intermediate work. Also that a number of the schools have organized classes which are alive and aggressive in extending their influence for good.

* * *

The meeting-house at Arthursburg, N. Y., has been reopened for services after being closed several months. William J. Sayers, pastor at Poughkeepsie and Elmer D. Gildersleeve, are interested in starting a meeting there and will attend once a month during the winter and spring. They hope later that a permanent meeting can be established. On a recent First-day ninety people were in attendance.

* * *

Grand River Quarterly Meeting was held at Miami, Okla., the 3d to 5th inst. There was a very small attendance on account of much sickness—an epidemic of la grippe and pneumonia prevailing all over the country. Only home ministers were present.

Angeline Latz has been very low with pneumonia, but is better and thinks she will recover. She is in her eighty-second year.

* * *

Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vt., the 11th and 12th inst. Edward Ransom and his wife Marion Hallock Ransom were acceptably in attendance. On First-day there was a good attendance. Edward Ransom preached and nearly 40 testified. Mention was made of the long and faithful labors of Hannah B. Goddard, East Farnham, P. Q., who died in her ninety-third year and whose funeral was being held at the same time.

* * *

The Second Friends Church, Marion, Ind., has just closed a very successful series of meetings. They were conducted by the pastor's sister, Ada E. Lee, assisted by Virgil Brock and Samuel Pack of Fairmount Academy. About 50 were converted or renewed or decided definitely for Christ. Thirty-two were received into membership and were given a public

welcome on First-day morning the 12th. Several more intend joining Friends soon.

* * *

Richard R. Newby, Evangelistic Superintendent of New York Yearly Meeting, began a series of evangelistic meetings at Poughkeepsie, N. Y., the 9th inst.

On Third and Fourth days preceding, Nine Partners Quarterly Meeting was held at the same place. The special feature of the occasion was the presentation of a number of practical subjects, R. R. Newby discussed "Gifts" and "Lost Things," while Mary Doan Hole, Richmond, Ind., spoke on "Practical Mystics."

* * *

Springdale Quarterly Meeting was held at West Branch, Iowa, from the 2d to the 4th inst. Ministers from the three monthly meetings, Yearly Meeting Superintendent W. Jasper Hadley and Pro. W. Iring Kelsey, of Penn College, were present. The latter spoke in the interests of the college and a committee was appointed to assist in raising the endowment. The meeting sent letters to their Senators and Congressmen urging in the interests of peace the neutralization by international agreement of the Panama Canal Zone.

* * *

The Chicago Quarterly Meeting was held at Watseka, Ill., on the 3d and 4th inst. Charlotte E. Vickers from Chicago, bore the chief service of all the meetings. The committee appointed to prepare a protest against the verdict of the Supreme Court of the State, debarring the reading of the Scriptures in the public schools, reported that they had drawn up and sent a copy of the protest to each of the seven judges of the Supreme Court.

Carrie R. Samms, a returned missionary from Alaska, gave an account of her experiences in that country on First-day morning.

* * *

Friendsville Quarterly Meeting was held at Knoxville, Tenn., 27th, 28th and 29th ult. Fanny E. Benedict preached on Seventh-day and Maude Hoskins on First-day. The quarterly meeting was a time of refreshing and blessing.

Maude Hoskins conducted a series of meetings in the Knoxville Friends Meeting First month 15th to 31st, in which there were ten professions of conversions and renewals. These meetings were also a great blessing to the church, greatly deepening the members in spiritual life and bringing the new meeting into much better condition, than it has ever been, for religious work in the city.

* * *

A revival meeting of two and one-half weeks closed the 12th inst., at Dublin, Ind. It was conducted by the pastor Dalton H. Lewis, a student in Earlham College. The church and town have not experienced such an awakening in years. The revival began at a prayer meeting a short time before. The special services began when a young married man was converted. The most remarkable feature was the conversion of several young men in the high school. One young man, converted in the meetings, feels definitely called to the ministry. About 55 have decided to live a better life. The church is very much strengthened and feels a spiritual uplift.

* * *

The situation relative to the fortification of the Panama Canal is nowhere better summarized than in a resolution passed by the American Peace Society, which reads as follows:

"Resolved, That the American Peace Society regards the fortification of the Panama Canal as unnecessary, in view of the Hague convention forbidding the bombardment of unfortified coast places, as involving a vast outlay of money needed

for the material and moral uplift of our citizens, and as committing the United States to a program of increased military expenditure at a time when we ought to be leading the world in the effort to settle all international disputes by arbitration. We believe that neutralization by international agreement, as in the case of the unfortified Suez Canal, will give us ample guarantee of security, will be an important step towards the neutralization of all international waterways, and will give the United States a moral leadership in the world-wide movement towards the removal of national misunderstandings and the fostering of international goodwill."

* * *

The Friends Missionary Society, Knightstown and Raysville, Ind., met the 8th inst., at the home of Jennie H. Pray. There were 25 women present, 18 of whom were members. The quotation for the day was "We become happier than others not by having more goods, but by doing more good." The circle is studying Western Women in Eastern Lands. Anna Binford read an account of Dr. Eleanor Chestnut and Alice Elliott an interesting paper on hospitals in the Orient. Those present were deeply stirred as she vividly set forth the conditions existing there, showing the great need for Christian methods for caring for the sick. The contrast was the more impressive as most, if not all, of them had the night before heard Dr. Buchtel's lecture on "The Pleasantness of American Life." And many expressed their gratitude for the blessings that Christian women enjoy. The music and social hour were delightful and refreshments added to the pleasure of all.

* * *

Plainfield Quarterly Meeting, held at Plainfield, Ind., Second month 4th, was a time of unusual blessing. Prof. Elbert Russell was present and preached a most acceptable and illuminating sermon on "The Good Man of the House." On First-day morning, Prof. Russell preached at The First Friends Meeting, Indianapolis, and in the evening opened the Quaker Round Table series with an address on "The Social, Political and Religious Conditions out of which Quakerism Sprang." On Second-day morning, the Ministerial Association of Indianapolis, comprising 264 pastors and ministers, listened to a masterful address by Prof. Russell on "The Passing of Augustine." The true doctrines of Quakerism were never more profoundly set forth to Indianapolis audiences than on these occasions. Our correspondent adds, "we wish to register our high appreciation of Elbert Russell's worth and work among the Friends of the Middle West."

* * *

Vermilion Quarterly Meeting was held from the 10th to the 12th inst., at Vermilion Grove, Ill. Chas. Axton and wife, Watseka, Ill., and Dr. D. W. Edwards, President of Penn College, Oskaloosa, Iowa, were present. The latter preached powerful sermons both on Seventh-day and on First-day. A new building and an endowment for Vermilion Academy were considered. A nominating committee was appointed to propose Friends to constitute a permanent Foreign Mission Board. Nearly all the monthly meetings in this quarterly meeting have recently held special evangelistic services which have resulted in reclaiming backsliders, converting sinners and building up the church. Nathan T. and Esther G. Frame concluded a twenty-five days' service at Vermilion Grove, First-day evening the 29th ult.

* * *

At Newberg Quarterly Meeting held at Newberg, Oregon, the 10th, 11th and 12th inst., Friends were especially favored with the company of Harry Hayes, Blanche Ford and Mead A. Kelsey, whose messages were full of Gospel truth and power.

During the business session a request came for the establish-

ment of a quarterly meeting to be opened in Portland, Oregon, in Ninth month, 1911.

A very interesting letter was read from Quilcene Monthly Meeting, Washington, where Samuel B. Taylor and wife are doing efficient work.

Prof. W. J. Reagan, acting president for Pacific College, was recorded a minister of the Gospel.

Interesting reports were read from A. C. and Frankie L. Martin from Kake, Alaska.

The meeting directed a letter of loving greeting sent to Louisa P. Round located at Jefferson, Oregon, she being detained at home on account of sickness.

John Frederick Hanson, our veteran peace worker, conducted a peace meeting the evening of the 10th, and Virgil Hinshaw delivered an excellent temperance address the evening of the 11th.

* * *

Puget Sound Quarterly Meeting met in Seattle, Wash., the 4th and 5th inst., under a deep sense of the love and preservation of the Lord. The attendance was not so large as usual, but the sense of the obligation of the Kingdom of God was never more present.

Levi D. Barr from California, who is now working with the Volunteers of America, spoke Seventh-day morning to the satisfaction of many. Also Harry Hayes, Iowa, was present in the last sessions.

A request from Everett Monthly Meeting for the establishment of a monthly meeting at Peshastin, for the Friends beyond the mountains, was granted and a committee appointed to set it up on the last Second-day in this month. The meeting is to be known as Peshastin Monthly Meeting.

This is the second monthly meeting in the famous Wenatchee Valley, and the prospects are good for a further growth in this promising field.

On Sixth-day evening a very interesting meeting was held and a very general discussion was conducted on the subject of the "Equipment for Workers," opened by J. Edgar Williams, Seattle, with a paper on the subject and followed by Claude Barker, Peshastin, which was very helpful to all present.

Chas. Replogle was appointed to prepare a memorial of the life of our late beloved friend, Jonathan Votaw.

The quarterly meeting adjourned to meet at the State Street Meeting-house in Tacoma, on the first Seventh-day in next Fifth month.

Everett Monthly Meeting, Wash., reports very encouraging prospects, even though it is losing 44 members in the setting up the new monthly meeting at Peshastin this month. Eight new members were received into membership this month and others are expecting to join soon. A minute signed by Belfast Monthly Meeting, Ireland, for Matilda Crouch, was read in the monthly meeting and she gave a very helpful talk which was greatly appreciated by all.

* * *

A letter by John B. Garrett, recently published in *The Friend*, calls attention to an interesting situation in the meetings of Philadelphia and vicinity. It says:

"A condition has arisen in Philadelphia Quarterly Meeting to which I ask attention as meriting the thoughtful and prayerful consideration of many of its members.

"It is composed of eleven local meetings, of which four are in the city of Philadelphia—at Fourth and Arch Streets, Sixth and Noble Streets, Twelfth Street south of Market, and Forty-second Street and Powelton Avenue. One is suburban, at Haverford, nine miles from the heart of the city. Three are in northern Pennsylvania, in the adjoining counties of Columbia, Lycoming and Sullivan. The remaining three are

small and somewhat irregularly held, in the valley of the Schuylkill, forty to sixty miles from Philadelphia.

"The membership of the quarterly meeting, if I mistake not, is rather over than under one-third that of the whole yearly meeting. With the exception of the two meetings at Germantown and Moorestown, the average attendance of two of the first five named is probably larger than of any other of the meetings in any part of the yearly meeting.

"One year ago six *men* were numbered among the recorded ministers of Philadelphia Quarterly Meeting. Two have since been removed by death at an average age of about sixty-eight years. Another is about transferring his membership to another quarter, within which he has long resided, to which no exception can be taken as it is strictly in accord with the letter and the spirit of the Discipline. Until a comparatively recent date, this Friend was engaged in business in the city, which made the regular attendance of week-day meetings there, both for worship and discipline, more feasible. This condition has ceased, and there is no longer valid reason for continuing city membership.

"The number of men among the recorded ministers belonging to the quarterly meeting is thus about to be reduced to three. Of these only one resides within its borders, the homes of the other two being about thirteen and twenty miles out of the city, and within an adjoining quarterly meeting, though attendance of the meeting of their membership on the part of one or both is frequent, perhaps general.

"Is this remarkable condition of Divine ordering, or is it due to any fault of our own? Are the men who reside in or about the city so absorbed with the things of this life that the spiritual life fails to receive its due share of attention? Do we fail to recognize and to exercise the gifts which our Father is so ready to bestow? Do our Elders who are appointed, *inter alia*, to discern and to cherish the gifts which are bestowed, fall short in the performance of this vital service? These are the questions which I feel drawn, in the love of the Gospel, to ask my fellow members to weigh and determine, and in which I would myself continue to be exercised.

"The Apostle's words are pertinent, 'Follow after love, yet desire spiritual gifts, but rather that ye may prophesy.' (I Cor. xiv: 1.) R. V."

Married

CARPENTER-BINGHAM.—In Oakland, Cal., Second month 1, 1911, Frank Loosing Carpenter, M. D., and Mary Saylor Bingham, only daughter of David S. and Annie Dorland Saylor. The bride is a member of Glens Falls Monthly Meeting, N. Y. They will be at home 2824 College Ave., Berkeley, Cal., after Third month 1st.

Died

CAREY.—At the home of her son, Isaac Carey, Fairmount, Ind., Second month 6, 1911, Lydia Carey, aged nearly eighty-nine years. She was a birthright member of Friends, and for many years an elder.

ROGERS.—At the home of her daughter, Kate R. Malott, near Bedford, Ind., Tenth month 13, 1910, Edith Mary Rogers in the ninety-fourth year of her age. She united with Friends thirty-five years ago at Mt. Pleasant, Ohio, but lived with her children during her latter years at Bedford, Ind. She was an earnest Christian, active in W. C. T. U. work and other lines of religious service.

SMITH.—At his home in Fairmount, Ind., Second month 1, 1911, Ephraim Smith, in his ninetieth year. He had been a life-long member of Friends.

The International Bible School Lesson

FIRST QUARTER, LESSON X.

THIRD MONTH 5, 1911.

ELIJAH GOES UP BY A WHIRLWIND TO HEAVEN.

II KINGS 2: 1-18.

(For Special Study, verses 1-11.)

GOLDEN TEXT.—Enoch walked with God: and he was not; for God took him. Gen. 5: 24.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Second month 27th. Ahaziah and the prophet. II Kings 1: 1-18.

Third-day. Elijah's translation. II Kings 2: 1-12.

Fourth-day. Search for Elijah's body. II Kings 2: 13-18.

Fifth-day. Enoch. Gen. 5: 21-24; Heb. 11: 1-6.

Sixth-day. Redeemed from death. Psalms 49: 1-15.

Seventh-day. I will fear no evil. Psalm 23: 1-6.

First-day. A building of God. II Cor. 5: 1-10.

Time.—Probably about B. C. 857 (or 900), five or six years after the incident of Naboth's vineyard.

Place.—Near, and then east of the Jordan.

Rulers.—Joram, son of Ahab, in Israel; Jehoshaphat in Judah.

Parallel Passage.—None.

To preserve the continuity of the narrative I Kings 22, and II Kings 1, should be read. We now come to the closing scene of Elijah's mission and the opening of that of Elisha. The former's public life covered about twenty years, while that of Elisha covered about sixty years. The contrast between the two men and their work is great. The one a "wild man," an ideal Hebrew prophet with a burning, and often terrible message; the other, a quiet, civilized man, whose delight seemed rather to comfort, to help, to do deeds of mercy. See II Kings 4: 9. The great exception in the life of the second is the incident in chapter 2: 23-25.

The account of the translation of Elijah ranks with those of other incidents in his life, as one of the most striking of the narratives of the Old Testament. In simplicity and effectiveness it could hardly be surpassed. Elijah, alone with Enoch, of all men, shares the experience of translation. Compare Heb. 11: 5.

1. "And it came to pass." No definite time is named. "Elijah went with Elisha." They had apparently been living together. "Gilgal." Site not certainly known. The word is analogous to Stonehenge—a circle of stones. There must have been many in Palestine.

2. The narrative intimates that Elisha and his companions understood that they were to lose Elijah. "As far as Bethel." R. V. "I will not leave thee." He was determined to cleave to his master as long as possible.

3. There was evidently a community of prophetic persons at Bethel. Bethel was twelve miles north of Jerusalem. Elisha, very naturally declined to discuss his impending loss.

4. And "Elisha said," etc. Why did Elijah ask Elisha to leave him? Possibly it was because he knew that he was approaching a great crisis in his life, and felt as if he must be alone. But Elisha had a strong will and was determined to see the end. Jericho was about 14 or 15 miles to the south, longer by the road.

5. There was another community of the "sons of the prophets" at Jericho. Here the same question was put as that

at Gilgal, and Elisha made the same answer.

6. Again Elijah asks Elisha to leave him. "To Jordan." This rather implies that Elijah expected to receive further directions when he reached that stream. "They two." None were to accompany them.

7. "Fifty." This is an indication of the number of the "sons of the prophets."

8. Elijah now knows what to do, and by a miracle makes a way for them through the Jordan. "Mantle." The hairy robe of the prophet—an insignia of his office. It was doubtless a sheepskin.

9. "Ask." Elijah wished to do something for his disciple and friend. "A double portion." Not twice what Elijah had, but the portion of an eldest son, which by custom was double that of the younger sons (Deut. 21: 17). He desired to be Elijah's successor.

10. "Thou hast asked a hard thing." To inherit spiritual power and strength is indeed a hard thing. Compare Matt. 20: 20-23. Spiritual power is an endowment which comes only with individual faithfulness and individual character. It comes to those who are willing and obedient and to none else. "Nevertheless." Elijah doubtless saw that Elisha had the needed qualifications and so gave him a sign by which he could recognize the fact. It has often been asked, Was Elisha's prayer really answered? There can be no doubt that in spirit it was, though the current and the character of their lives were so different. Each fulfilled faithfully his mission and was a great influence upon his countrymen. Elijah naturally made more obvious an impression than Elisha, though no one can tell how wide or lasting was the quieter work of Elisha.

"Elijah it was, who was wrapped in a tempest:

And Elisha was filled with his spirit; And in all his days he was not moved by the fear of any ruler.

And no one brought him into subjection.

Nothing was too high for him;

And when he was laid on sleep his body prophesied.

As in his life he did wonders,

So in death were his works marvellous." Ecclus. 48: 12-14.

11. Note that it is not said that Elijah went up in the chariots as is often said, but "by a whirlwind into heaven." It is idle to comment how this could be done. It is selected as a miracle and



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as a miracle it must be taken. Compare II Kings 6: 17; Hab. 3: 8; Psalm 78: 17.

12. "And Elisha saw it." The token of his inheritance, but everything was for the moment swallowed up in the sense of his loss. The chariots of Israel and the horsemen thereof. "The protection and the defense of Israel by thy prayers." Compare II Kings 13: 14.

13. Elisha holds up the mantle in token of his desire that Elijah's prayer for him might be fulfilled. "He offers to God before he takes it as the badge of his new office as successor of Elijah. "Took up" means "lifted on high."

14. He follows the example of Elijah, and when he smote the waters of Jordan they divided at his bidding.

15-18. The sons of the prophets who had not seen the ascension of Elijah, when they saw Elisha, said, "The spirit of Elijah doth rest on Elisha." They do not seem to have been convinced, however, until after a fruitless search for Elijah.

(Continued from page 114)

by the House, does not designate the lands to be acquired for forest reserves, but refers that question to a commission to be composed of the Secretary of War, Secretary of the Interior, Secretary of Agriculture, two Senators, and two Representatives. The actual purchases are to be made by the Secretary of Agriculture, but they are to include only lands whose purchase has been approved by the Commission, and has also received the consent of the State in which the lands are situated. A report by the United States Geological Survey declaring the preservation of the forests in question to be necessary for the protection of water-courses is also an essential prerequisite. The bill will doubtless be approved by the President. Those who have witnessed the havoc made in the White Mountain forests in recent years must keenly regret the long delay that has attended the adoption of some measure for their protection.

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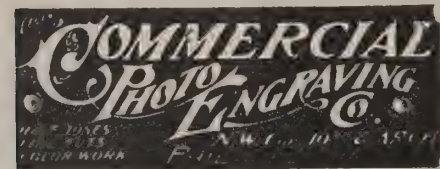
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A Friends meeting of about 40 members has just been established here, which Charles White, well known by his efficient work in the East, is serving as pastor.

To Friends desiring a home in California, this section, by its splendid schools, its church-going people, its abundant water and cheap lands, and its newly established and promising Friends meeting, holds special attractions. Those desiring further information should address Robert Meredith, Lindsay, Tulare County, California.

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The American Friend

Vol. XVIII

THIRD MONTH 2, 1911

No. 9

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<i>Lucy Larcom.</i>	

He Leads Us On

[The following lines have been attributed to Zinzendorf, but recently were discovered to be the work of Hiram O. Wiley (1831-1873), a Massachusetts lawyer. They appeared first in the *South Danvers Wizard* in 1865.—Ed.]

He leads us on by paths we did not know;
Upward he leads us, though our steps be slow;
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on.

He leads us on through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps; through all the tangled maze
Of losses, sorrows, and o'erclouded days
We know his will is done,
And still He leads us on.

And He, at last—after the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past—
Will give us rest at last.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR THIRD MONTH 12, 1911.

FIRST AID FOR THE TEMPTED.

HEB. 2: 14-18.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 6th. Aid in despair. I Kings 19:4-8.
Third-day. Angel aids. Matt. 4: 11; Heb. 1: 14.
Fourth-day. Aid in prayer. Matt. 6: 13.
Fifth-day. Aid in promise. Luke 10: 19.
Sixth-day. Aid by resistance. Jas. 4: 7.
Seventh-day. Aid by watchfulness. I Cor. 10: 9-13.

How has aid come to you?

How do Scripture texts help you in temptation?

How do you meet temptation?

The dentist in his work of filling and extracting teeth has before him within immediate reach numerous instruments, each one adapted to a particular kind of work, or a particular portion of the filling process. His efficiency as a dentist is tested by his skill in the use of these different instruments. The surgeon in that critical moment when the patient's life is in the balance uses a variety of instruments during the process of the operation. Without these tools his efforts to relieve suffering or save life are futile. Temptation is like decay that attacks the teeth, or disease that assails the body. The Christian reveals his efficiency as a disciple of Christ, by his skillful use of the instruments within reach, which are to him in withstanding temptation like the dentist's and the surgeon's instruments. In this array of instruments he finds the Bible, prayer, the Church, Christ as daily strength and companion, public testimony, human sympathy and faith.

* * *

Jesus was tempted and His first aid in the temptation was an appropriate use of the Holy Scriptures. (Matt. 4: 4, 7, 10). This was more than a mere quotation, it revealed the fundamental principles that governed His life. It was a revelation to the tempter of His purpose in life. Purposeless lives are fertile fields where temptations sow the weeds of sin. Purposeful lives afford little opportunity for temptation to get sinful crops started. These lives choke the weeds by flourishing crops of good wheat.

* * *

"An ounce of prevention is worth a pound of cure." Overcoming temptation is prevention, salvation from sin is cure. Pulling a man away from the edge of the precipice is prevention, picking a body up from the rocks and sending it to the hospital to have the broken bones set is cure. It is more necessary for a Christian to learn how to keep from falling, than how to get up when he is down, for here he applies the principle that prevents, and therefore does not need the principle that cures.

* * *

To be efficient, aid in temptation must be immediate. Classes in "first aid" are held to teach men what to do in case of accident before a physician can be reached. All aid in temptation must be "first aid." There is no waiting for an opportune moment in which to be tempted. Temptations in their very na-

ture come at inopportune moments and assail the weakest point in the character. The Christian must go armed all the time. The carrying of physical weapons secreted upon the person is forbidden by law. In the Kingdom of Heaven the first concern of the recruit is to secrete upon his person all the spiritual weapons he can carry. "Put on the whole armor of God," is the command. The list of weapons is cataloged in Eph. 6: 13-18. Read it, and strive to become skillful in the appropriation and use of this armor.

* * *

In history we read of men who wore continually a steel waistcoat beneath their outer garments. They did this to protect themselves from sudden, cowardly, and unlooked for attacks upon their lives. The Christian must be clothed in the spirit and mind of Jesus Christ. This is the armor of light to his spirit. This is the Christian's coat of mail. This is better than a wall of fire, better than the mountain around Jerusalem. It is closer, more personal, more intimate. Friendship is a great protector; divine friendship is the soul's great fortress.

* * *

Aid in temptation is found not by running away, but by facing and fighting the insidious inducements to sin. Strength comes through struggle. He is far from being at his best when no temptations assail him.

"No, when the fight begins within himself,

A man's worth something. God stoops o'er his head.

Satan looks up between his feet,—both tug—

He's left, himself, i' the middle; the soul awakes

And grows. Prolong that battle through life!

Never leave growing till the life to come."

News in Brief

The difficulty between China and Russia which raised a war cloud last week has been adjusted and the cloud has disappeared.

* * *

John Hays Hammond has been appointed special Ambassador to attend the coronation of King George V., which takes place next Sixth month.

* * *

Amory H. Bradford, a well-known pastor in the Congregational Church, a

writer of note and for some time an associate editor of the *Outlook*, died suddenly at the home of his daughter, Montclair, N. J., the 18th ult.

* * *

The Dean Bill, giving municipalities throughout Ohio the right to vote on the saloon question, was defeated in the lower house of the State Legislature last week. This ends one of the bitter fights in the present session of the General Assembly.

* * *

It is to be hoped that the Administration succeeds in increasing the rate of postage on second-class advertising matter from one to four cents a pound, but the magazines are not meekly submitting to the proposed change, and are putting up a stiff fight.

* * *

President Taft last week signed the bill designating San Francisco as the city in which will be held in 1915 the exposition signaling the completion of the Panama Canal. With a pen made of gold, mined in California, and in the presence of the two United States Senators and a number of the Representatives from that State, the President attached his signature to the engrossed bill. President Taft presented the pen to one of the members of the party and it will be placed on exhibition at the exposition.

* * *

The nation-wide fight against tuberculosis involved the expenditure of nearly \$15,000,000 last year, as against \$8,000,000 in 1909. The largest item, \$11,376,500 for treatment in sanatoriums and hospitals, is almost double that of the year before. Anti-tuberculosis associations spent \$760,500, tuberculosis dispensaries \$889,000, and special State and municipal outlays totaled \$1,750,000. The American people were slow in awakening to the need for this fight against tuberculosis and the hopeful feature of it lies in the comprehensiveness of the movement.

* * *

A recent dispatch from Topeka, Kans., tells how the State Senate was induced to study the Lord's Prayer. It says: "At a recent session, the chaplain requested the Senators to repeat with him the Lord's Prayer. Only eight were able to join him. Since that he has distributed copies of the Book of Common Prayer among the members. At the opening of yesterday's session the chaplain again requested the Senators to say this prayer. Fully half were then able to repeat it."

Let those who do not live in glass houses cast the first stone.

* * *

Women have long held the record for being better Church-goers than men. They now seem to lead in theatre-going also. At the request of the department of dramatics at Harvard University, a prominent New York theatrical manager had accurate account kept at the door of five large playhouses last week. The general proportion of women at the nightly performances was between 68 and 69 per cent. Every type of attraction save musical comedy was included

(Continued on page 143).

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, THIRD MONTH 2, 1911

NO. 9

Living

We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another, as we have been fed,
From the Hand that gives body and spirit their bread.

Our lives they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is life saved and forever.

—LUCY LARCOM.

A Great Coming Anniversary

On the 24th of Sixth month, New England Yearly Meeting will commemorate the two hundred and fiftieth anniversary of its beginning. In this new world an institution which has existed for a quarter of a millennium is somewhat of a wonder. There is only one college in America that is older than this yearly meeting, and only three or four religious bodies have a prior claim to antiquity in the Western world. The commemoration will be held in Providence at the time of the annual gathering, and the program promises to be full of interest. It will be printed in these columns when it is completed.

The first meeting for all Friends in New England occurred in Newport, Rhode Island, in what was then called "Fourth month," corresponding in the modern calendar to our June, in the year 1661—four years after the first proclamation of the Quaker message on these shores! Events moved rapidly in those young days. This first meeting was called together by a very interesting visiting Friend, George Rofe, who had come from England to spread the "seed of God" through the colonies. For four years the magistrates of Massachusetts had been doing everything in their power to wipe this new form of Christianity out of existence and to make it too dangerous for any person to dare to join the movement, but the more they imprisoned, tortured and hung the Quaker apostles, the more the people believed in their message, and by 1661 whole districts of Massachusetts were adopting the new faith. When

the call went out for a general meeting on the island of Rhode Island, the people flocked in great numbers to the meeting. George Rofe, writing to one of his friends, says: "It was a very great and very precious meeting, and continued four days." In fact, it was so great that the Boston officials "raised an alarm that the Quakers were gathering to kill the people and fire the town of Boston!" Officials who persecuted were apparently somewhat hysterical in those days.

It is not to be supposed, of course, that these general meetings in the middle of the seventeenth century were exactly like a modern American yearly meeting any more than Harvard College of that period was like the university of today. But this "precious meeting" of 1661 was, nevertheless, the actual beginning of the yearly meeting which exists today, and there is every indication that the succession of annual meetings has been unbroken from that day to this. It is thus a shining date and every way worthy to be celebrated.

The Friends who have charge of the commemoration wish to extend a cordial invitation to all Friends everywhere to participate in the event, and they will welcome those who feel like coming from other yearly meetings. In those early days, what was for the interest of one group of Friends interested all. The cords of love and fellowship were very strong. George Fox has left a beautiful account of the fellowship spirit at the Newport yearly meeting of 1672: "When the meeting was ended, it was somewhat hard for Friends to part, for the glorious power of the Lord which was over all, and His blessed truth and life flowing amongst them, had so knit and united them together that they spent two days in taking leave of one another; and then, being mightily filled with the presence and power of the Lord, they went away with joyful hearts to their various habitations."

We could not do better in commemorating the momentous beginning of this first American yearly meeting than have a return of this high tide of love and life and power; and if once more we could all be "knit and united together," great things would happen again!

R. M. J.

Current Events and Comments

Missions in 1910

The Friends Missionary Advocate for Second month contains the 16th annual report of the American Friends Board of Foreign Missions. It covers the year 1910, and the World's Conference at Edinburgh stands out as the significant event. Nothing in the history of the world has so emphatically demonstrated the growth of brotherhood. It seems strange that the followers of Jesus Christ have been all these centuries actualizing this aspect of His teaching, yet it is a fact, as one of the conference speakers put it, "that all previous Church councils had been called together over some point of controversy, and generally met in the heat of passion. Now, practically for the first time, a Church council had assembled without any point of controversy, but with the one purpose of co-ordination in the great work for which the Church was established—the conquest of the world for Christ."

The old complaint that our statistics are very incomplete is reiterated, and on good grounds. For instance, "in no yearly meeting does the Bible school report show what becomes of the mission funds collected," and, the secretary adds, "It is probable that for much of it no account could be given." There is certainly no good reason why Friends should not mend in this respect. The statistics which do appear, however, give some idea of the general situation.

Most Friends contribute to missions through the regularly appointed officers of the meeting, though the collections made by the Women's Foreign Missionary Association, the Christian Endeavor and the Bible school are considerable. Where the women are organized, their societies usually report the largest contributions, although in North Carolina, Indiana, Western and Nebraska Yearly Meetings the Bible schools show the largest footing.

The total contribution for the year is \$82,492.47, which is \$4,313.65 less than the previous year. A falling off appears in New York, Philadelphia, Ohio and Oregon Yearly Meetings. The other yearly meetings report an increase, Kansas Yearly Meeting more than doubling its contributions of the previous year. The average per member is greatest in Philadelphia, where it is \$3.05; California is second, with an average of \$2.80; and Baltimore, third, with \$2.08. North Carolina Yearly Meeting, although it increased its contributions more than 64 per cent. over the previous year, still has the minimum average per member—28 cents. The average for American Friends is 82 cents. In 1909 it was 87.

The Men and Religion Forward Movement

In response to invitations sent out by a department of the International Committee of the Y. M.

C. A., representatives from 12 denominational brotherhoods, together with the International Sunday School Association and the Y. M. C. A., have appointed a "Committee of Ninety-seven" to promote a continent-wide campaign for "men and religion." In the language of John R. Mott, the primary object of the movement is "to present the living Christ with such fullness and attractiveness that He will do what He has always done when thus presented, appeal to living men so that they will feel the touch of His power." Emphasis will be placed on eight lines of endeavor: The organization of Christian brotherhoods among men and boys; literature on religious work; evangelism; Bible study; missionary activities; personal religious service; civic betterment; and public worship.

Bands of specialists will hold eight-day conferences in 90 cities throughout the United States and Canada between Ninth month, 1911, and Fifth month, 1912. At these conferences, or centers of training, other bands will be organized to visit the principal cities within a given radius, so that within the time specified, practically every city in the United States will be reached.

Nothing so ambitious in the way of evangelism has ever taken place in the Christian Church. The vigor, the enthusiasm and the wisdom thus far manifest are indeed promising features, and the hand of God seems unmistakably pointing the way to forward movement.

Sane Methods of Religious Work

The work as it has been outlined in the several departments of "The Men and Religion Forward Movement," cannot fail to inspire confidence. There is a disposition to profit by past experience and by the results of the scientific investigations which shed light upon mental and spiritual development. Take, for instance, the evangelistic work: Boys and men are to be appealed to in separate meetings and by methods adapted to their respective ages. In speaking of the work for "the adolescent boy," Charles W. Gilkey, in the handbook of the movement, says:

First and foremost, if we are to build solidly and for the future, we must include and capture the adolescent boy in our campaign. * * * Second, here is the field that will yield us the largest immediate results. * * * Third, our responsibilities begin with adolescence, and we are not called to undertake a campaign for children. The cultivation of the religious life of childhood belongs to the home and to the church, and not to a movement like this. It will be easy for us to crowd our meetings with boys under fourteen and to swell our statistics with "conversions" among them; but it will be a temptation to which we shall yield at our

peril—and theirs. * * * Finally, we must not apply to adolescent boys the methods of religious work which are necessary and right in dealing with mature men. If we shall go astray in trying to work for children who have not yet entered on the period of adolescence, we shall go equally astray if we try to apply to boys in the plastic process of transition the pressure which is necessary to change the lives of mature men whose habits are set and whose character is formed. Our business is to reach the adolescent boy in the way that will reach him best.

Following this is an outline of work which should appeal to young men as a high and holy calling. To win boys and conserve their religious life is no easy task of a few days or weeks; it is a work of years.

Railway Rate Decision

It would be difficult to overestimate the importance of the decision rendered by the Interstate Commerce Commission last week denying to the railroads the advance in rates for which they had arranged. Through a "community of interests," the railroads north of the Ohio and Potomac Rivers, and from the Mississippi to the coast, succeeded in agreeing upon a general advance in freight rates. The action against them is generally known as the "Eastern" rate case. The roads between the Mississippi and Missouri Rivers made a like move, and the action against them is known as the "Western" rate case. The "Southwestern" case had to do with schedules on roads running from St. Louis to Texas and the gulf coast. About the time these rate increases were proposed last spring, Congress passed an act conferring on the Interstate Commerce Commission the power of reviewing and vetoing rate schedules. In lieu of the withdrawal of the anti-trust prosecution which the United States had entered against the railroads, they promised to submit their new schedules to the commission for its decision before putting them into effect.

In presenting their claims, the railroads contended that increased wages and operating expenses made it necessary to increase freight charges; but in the course of the investigation, it became apparent that the volume of business and the methods of administration were essential factors to be considered, and the railroads, with the burden of proof resting upon them, failed to show that these conditions warranted higher freight tariffs. Accordingly the commission denied the right of increase in the "Eastern" and "Western" cases, and allowed only a partial increase in the "Southwestern" case.

The commission held that, in addition to the facts presented by the railroad companies, it would be necessary for them to prove that they had administered their affairs with "proper economy" before an advance in rate charges could be allowed. This is another promise that a better day is coming in public service work, since it is asking that corporate servants

of the people render an account of their stewardship to those whom they serve, as well as to the stockholders who are financially interested.

The Veto Bill

The bill curtailing the veto power of the House of Lords has passed its first reading in Commons by a large majority, the vote being 351 to 227. This was the principal issue before the British people during the recent campaign, and the Government has lost no time in redeeming its promises. We are now to see what disposition the Lords will make of the matter. It is not unlikely that, with a compromise in view, they will propose reforms which will remove some of the objectionable features of the present system and yet leave them in full possession of their present power. When this matter is disposed of, Commons will proceed with the consideration of a bill giving Ireland a Parliament of its own with power to deal with all purely Irish affairs.

A New Treaty with Japan

A new treaty with Japan was ratified last week. It covers practically the same items as the former treaty, with the exception of the section on immigration. We are now without treaty right to restrict immigration from Japan, but the new treaty was signed with the understanding that "the Imperial Japanese Government is fully prepared to maintain with equal effectiveness the limitation and control which it has for the last three years exercised in regulating the immigration of laborers to the United States." Thus the national honor of Japan, and not our use of force, protects us against the importation of cheap coolie labor.

Creating a New World

The powerful reflection mirror of the Mount Wilson 60-inch telescope has found and photographed a swirling mass of gases 500,000,000,000 miles in diameter in the act of throwing off a new world. Using the most conservative figures, it is calculated to be 5,865,696,000,000 miles away from the earth. Professor Chamberlain, of Chicago University, and his colleagues recently evolved the theory that planets are formed from a spiral nebula whipping from its gaseous masses matter to become its satellites. These, cooling, become planets, and may become inhabitable like the earth. This photograph seems to confirm the theory.

Queue Cutting

How or when a man cuts his hair is usually a matter of indifference, but not so in China at the present. Recently a public queue-cutting was held in Shanghai, where not less than 10,000 were present. Wu Ting Fang, former minister to the United States, expected to be present, but was unable to attend. However, he submitted to the operation in his own home.

A Visit to the Grave of Wm. Penn

BY MARY LYON SACKETT.

To a Quaker on a trip through England there are few more sacred spots than the "Jordans"—the old meeting-house and burial ground of Wm. Penn.

Although it is only about 25 miles from London and but two miles distant from Beaconsfield, it stands alone in the shadow of a forest, aloof from the noisy, bustling world outside. It retains that peaceful atmosphere of seclusion which must have pervaded it a hundred or two years ago. No jarring noise of industry penetrates its restfulness, and only the sound of the birds is heard as they perch in the stately lime trees that shaded the place when Penn



JORDANS MEETING-HOUSE.

was living and still tower above the little meeting-house in majestic grace.

Our approach, being by automobile from Oxford way, was in the opposite direction from that of most tourists, and served to emphasize the antiquity and loneliness of the place.

From Stoke Pogis—the ivy-covered church and graveyard where Gray wrote his beautiful and famous "Elegy"—we cut across the country by a circuitous route, almost a path in its narrowness, lined on either side by veritable walls of hedge rows, so characteristic of rural England. As in the case of many English byways, the road curves almost constantly, and by reason of the height of the hedges, it is impossible to obtain any adequate view of coming vehicles. Therefore, as we sped cautiously along the winding path, with an increasing uncertainty of the result of meeting another machine where it was too narrow to attempt a passing, and figuring all the while upon the distance to the last cross-road, to which a backing-up would be necessary, we found ourselves in an anxious state of excitement and curiosity as we suddenly appeared upon the spot which was the object of our interesting though somewhat hazardous ride. However, this feeling soon changed into one of respect and reverence as we stopped in front of the door of the little meeting-house, where so long ago Wm. Penn had worshiped, and where for one hundred years no service had been held until Easter of 1910.

The building is a plain, neat, brick structure, in good preservation and repair, built in 1688. Here

Friends held meeting until 1801, when it was abandoned and has stood idle a whole century. The meeting-room proper contains the original raised seats in front and the rude wooden benches of Penn's time. There is no division on the ground floor, as in the case of many early meeting-houses, but at the rear of the meeting-room there is a wall with moving shutters in the upper portion, so as to make an opening from the auditorium into an upper room for the use of the women of the congregation. At this time it and the one below are used as living-rooms for the caretaker of the house and his family.

Last spring a monthly meeting of London Friends undertook the establishment of a meeting in this place. They sent one of their number, a young and enthusiastic Friend, to take charge, act as organizer, preacher, superintendent of the place and attend to visitors. Already there is a growing meeting and Bible school which bids fair to become permanent.

On the right of the house under the beautiful, old forest trees are the graves of Wm. Penn, his



PENN BURIAL GROUND.

wife and five children. That of Elwood, the secretary of the poet, Milton, is also to be found here.

Interesting old books and records are shown, and one is permitted to sign one's name, along with scores of other Americans who have journeyed to this out-of-the-way and lonely place to do homage to a renowned and beloved man. We were told that scarcely a day passes without visitors from America. But the majority of these are merely loyal residents of the State he founded, and not members of the Society of Friends.

On the grave of Penn there waved a flag, placed but the day previous by an ardent admirer and a native of Pennsylvania.

As we sat in the old room and listened to the interesting historical anecdotes connected with the place, told by a "real-for-sure" Quaker of the present day, we were imbued with an unspeakable reverence for the quiet dignity and solitary peacefulness not to be forgotten. Truly it was almost irreverent to crank the machine or sound the horn within hearing of this venerable spot.

Purdue University, Lafayette, Ind.

No power on earth, nor under the earth, can make a man do wrong without his own consent.—*I. Sharpless.*

God's Presence.*

BY FLORENCE E. G. SIMMS.

Let us play suppose. We will suppose you went home from school yesterday and saw in your yard, on the long stretch of clothesline, a great many of your own clothes, as well as those belonging to other members of your family. They were not soiled as they were when you took them off, but looked white and clean. Your mother was not there in the yard, but you knew as well as though she was that it was she who had washed and hung those clothes there to dry, for you remembered that she was washing them when you left that morning.

You wanted to see your mother and ask her something, so you hurried a little and went in at the kitchen door. I said you hurried, but you did not make much noise, but closed the door softly, because you had been taught by mother to enter all houses quietly. As you entered the kitchen and looked around for your mother, we will suppose that you did not see her, but you did see there upon a table the things which she always used when she was making biscuits or cookies or pies, and so you knew she was not far off, but had probably been called into another part of the house before she had finished here. Now we will suppose, in your search for your mother, that you go on into your sitting-room.

When you had left that room in the morning, it was all in disorder, because you yourself had, in attempting to reach something that was on a shelf in the closet, pushed your mother's work-basket off and down upon the floor, scattering the spools and buttons, the thimble and scissors, tapes and needles all around you. You had been dismayed at the time because you knew it was quite time for you to be on your way to school, and yet you also knew mother would not want her room looking like that, and you were so relieved when she herself called from the kitchen that she would gather them up and you might go on to school. And now, sure enough, there they all were in nice order in her basket again. There, also, was a garment she was making for you, lying upon the sewing-machine. So mother had been here also at work in this room, but she herself could not be seen. Then we will suppose you heard a slight noise upstairs and you stepped to the foot of the stairway and looked up. You could not see mother even then, but you saw on the wall above you a shadow of a woman bending over a crib, and you knew as well as though she had spoken to you that your mother was putting your little baby brother in his bed for a little nap before she finished that other work of hers downstairs, and that she would now come down to you and you could ask your question.

But just then some of your playmates came along and called you, and you ran out hastily and joined them, and so you had not really seen your mother at all, nor asked her the question, but yet it was not *her* fault; you simply did not wait long enough. She would have been glad to answer you, but you

wanted something else worse after all, and so ran away.

And now let us suppose again.

You start to school some morning and it is raining. You cannot see God, your Heavenly Father, but you know it's *His* washing-day. He is washing the dresses of the trees, bushes, ground and birds, yes, and He is washing the very air you breathe.

Then we will suppose, as you go home from school you find the wind blowing so hard you can scarcely keep on your feet. You know God is at work again drying His clothes, just as He dries yours when mother hangs them on the line.

It is God at work for His world and us, only we call it the rain and the wind. Then we will suppose you go out in the hot sun some day in summer. You find the heat so great you wish it were cooler, but you will remember it is only God's baking or ironing day for His world. He is at work, though you cannot see Him, welding together by this fierce heat the water and other things with which He makes the strawberries and other sweet, juicy fruits and nuts we all love so well. He is cooking the sugar into the water of the maple tree from which we get our maple syrup, and preparing the vegetables for our tables, ready for the further cooking we can give them in our homes. You cannot see God, just as you could not see your mother, but you know He is not far off, just as you knew she was nearby somewhere when you saw her sewing in the sitting-room and her preparations for baking in the kitchen.

So, if someone says to you some time, "The weather is very bad," you will know they do not mean just what they say, but that God's work is interfering with their play or pleasure for the moment, just as mother's putting the baby to sleep kept you from asking her what you wanted to ask her just at that time. And, of course, it was not bad for mother to put the baby to sleep, even though it did bother you a little. And if someone tells you they cannot find God, even though they see His work all around them, you will remember how you ran away just as mother was coming downstairs, and think perhaps that is the way they do with God.

Let us suppose again, this time that you are going to church or Bible school, and, entering the room quietly, you find all the people there with their heads bowed and some one person talking to God. You also bow your head and listen to the words of the one who is speaking. Suppose it reminds you of the way you use the telephone to talk with people that are far away from you, and you wonder how God speaks from His end of the telephone. And then when the singing and praying and talking and silence are all over and you leave the place, suppose you find some angry thought gone from your mind, or some new thoughts there that were not there before, and you think to yourself, "God has been at His work again, though I did not see Him."

When you go home today, or while you are still here at school, God will be talking to you many times, and you will wonder, perhaps, where the

*Read before the Selma Public School children.

thoughts, as you call them, come from; but if you talk back to God in what we call prayer, which is really God's telephone, you will soon come to know His voice, just as you know your mother's. Tennyson puts it this way:

Speak to Him, thou, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, nearer
Than hands or feet.

Selma, Ohio.

Quakerism Beyond the Mississippi

BY RAYNER W. KELSEY.

The Labors of Robert and Sarah Lindsey in Oregon and Washington.

As a supplement to the articles on the beginnings of Quakerism in Oregon, published in THE AMERICAN FRIEND a few months ago, it seems worth while to print the following story of the labors of Robert and Sarah Lindsey in the far Northwest in the years 1859-1860. These Friends, with minutes from London Yearly Meeting, traveled extensively during the years 1857-1861, visiting most of the yearly meetings in the Eastern part of the United States and also laboring among Friends in Iowa and Kansas. In Sixth month, 1859, they sailed from New York to the Isthmus of Panama, which they crossed by train, and then took ship for San Francisco. After laboring in California, Oregon, British Columbia and Washington, they visited the Sandwich Islands, Australia and Tasmania, and returned to England via Cape Horn.

Fortunately Sarah Lindsey preserved quite complete records of their journey, and later prepared the journal, extracts from which are here given.*

As far as the writer has been able to discover, the labors of Robert and Sarah Lindsey were the first of the kind by Friends on our Pacific coast. They found a few scattered Friends living in that far country, and among these and others they distributed tracts and spread the Quaker message. They held the first meetings after the manner of Friends in the land where two large yearly meetings now flourish. They carried to our farther shore the message that came to New England almost exactly two centuries earlier, for, according to George Fox, "In 1656 truth brake forth in America."

The labors of Robert and Sarah Lindsey in California will be omitted at this time, and we shall begin our journey with them as they leave San Francisco for Portland, Oregon, in Eleventh month, 1859:

"Seventh-day, 19th. Embarked on board 'The Panama,' with from 40 to 50 saloon passengers and about 250 soldiers, mostly young, undisciplined recruits, sent direct from New York to Fort Vancouver, to be in readiness should any disruption arise respect-

ing the island of San Juan, which is claimed both by the English and Americans. Before night some of us were affected with sea-sickness and glad to retire to our berths.

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"Fifth-day, 24th. At Portland, where we are staying over today, but have concluded to proceed pretty directly southwards, while the weather is fine and traveling moderate. A young man of the name of Field, whose name had been given us, has been useful in finding out others of the same class. Took a walk round the town, which is built along the bank of the Willamette River and is surrounded by forests of pine. There are good wholesale and retail stores, well supplied with the necessities and comforts of life. The population is said to be about 2,500. As we passed along, a stranger came out of a store and saluted us as persons whom an individual named Stroud, who boarded at his house was expecting and wishing to see, whom upon inquiry we found to be Mary Stroud, the young woman who came in the vessel with us from New York to San Francisco on her way to Salem. In the evening she made us a visit, which was mutually pleasant. She informed us that, not being able to meet with a situation to her mind near Salem, she had accepted the office of teacher in a college here belonging to the Methodists. She has a salary of \$600 a year, and boards herself, but board and lodgings are high, and the charge for washing is \$3.00 per dozen. Several other persons called upon us, one of whom was a Methodist minister, who asked many questions respecting our prospects. We understood afterward that he was the editor of a newspaper, so I suppose he was in search of news to fill a corner.

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"Sixth-day, 25th. * * * Morning clear and frosty. At 2 P. M. went on board a small steamboat, and after some detention, sailed to Oregon City, where we arrived about 6 P. M. and found lodging at a rough hotel kept by a German.

"Oregon City, Seventh-day, 26th. We are in company with a man who was one of the early settlers in this State, at which time he, in common with others, obtained a grant of 640 acres of land from the Government. He is now on his return from the mother States, accompanied by a new wife and her two sons by a previous marriage. Another of our company, going south, is Samuel Simmons, an old settler who has been to San Francisco to find a market for his apples, which are a source of wealth to the farmers on the Oregon plains. This person had a birthright in our Society, and was a native of North Carolina. By making inquiries, we fall in with some and hear of others who have a claim upon us, as we pass along, but we are desirous of pressing southward, and hope to make calls upon our friends in returning."

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The journey of our friends from Portland to Eugene, a direct distance of about 120 miles, lay

*This manuscript journal has been kindly loaned to the writer by Elizabeth L. Galleway, a daughter of Robert and Sarah Lindsey, now residing at Thornton Dale, Yorkshire, England. Portions of the journal were printed in the *British Friend* during the years 1887-1889.

southward up the valley of the Willamette River, still the most thickly populated portion of Oregon. In this valley live practically all of the 1,700 Friends in Oregon today.

The private meeting held by Robert and Sarah Lindsey at Salem, Eleventh month 27, 1859, and the meetings at Eugene, Twelfth month 3d and 4th, were apparently the first meetings held after the manner of Friends in Oregon. The last named meeting, being public, is especially interesting.

"Salem, First-day, 27th. After waiting until 5 o'clock last evening, we received orders to go on board a steamboat by which we came upwards of 60 miles to this place, which is the capital of the State. It is a pretty little town, having one business street, and houses scattered around upon the grassy plain. There are no well-furnished hotels. Not liking the one we were recommended to on landing this morning, we have removed to another which promises more comfort. Limestone not having been found in Oregon, the inside and, in some cases, the outside back walls of the houses are composed of a rough framework of wood, upon which thin cloth is nailed, and afterwards covered with wall-paper, consequently they are not very warm. * * * Spent the evening at George Stroud's, who, with his valuable wife, were born and educated amongst Friends, but have now joined the Methodists. Some other persons gave us their company, and before coming away we had reading and a favored opportunity with the man and his wife.

"Second-day, 28th. At Salem. * * * We had a call from Hannah Stanton, who left Indiana seven years ago, accompanied by her husband and six children, intending to cross the plains to Oregon. They much enjoyed the first few days' journey, remarking it seemed like a pleasure trip; but the cholera breaking out amongst the company, her husband fell a victim to it, and was buried on the road. After a distressing journey of six months, during which many lost their lives, the bereaved widow and her family reached their place of destination. A man, known by the name of 'Empire Jack,' whose real name is John Huntly, formerly of Leeds, in Yorkshire, is a wharfinger here, and made himself known to father. He is a nephew of the late William Huntley, and is living a bachelor life on the bank of the Willamette. He informed us that he had not heard from his relatives in Yorkshire for twenty-four years.

"Third-day, 29th. Having breakfasted, we were glad to hear the whistle of the steamboat, which summoned us on board, where we remained until 10 P. M. * * * Our captain, thinking it uncertain whether he could sail up to Eugene City, the head of the Willamette navigation, we concluded to land at Corvallis, a small town upon the plain, where we lodged at a hotel.

"Fourth-day, 30th. Accompanied by the young woman who came with us from Salem yesterday, we took our seats in the stage wagon which carries the mail once a week to Eugene City. The day was

cloudy and cold, and the roads in many places very muddy. Crossed several creeks and water-courses which were thickly bordered with timber. The land is mostly enclosed, with farmhouses here and there, and fields of wheat, with its green blades, give a richness to the landscape. * * * We reached Eugene City, a small town of 600 inhabitants, about 8 P. M., thankful for the Lord's preserving care, and glad to find a comfortable bed at a hotel whereon to rest our weary limbs, after a jolting ride of 40 miles.

"Eugene City, Fifth-day, Twelfth month 1st. This place is only about four years old. It is located upon the plain and encircled by a coast range of mountains. There are several families connected with Friends in the city, and others living some miles distant, to whom messages have been sent, with whom it is proposed to hold a meeting on Seventh-day morning, and a public meeting is advertised to be held in the courthouse on First-day evening.

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"Seventh-day, 3d. Rain fell in the night and this morning, which, I suppose, prevented several from being at the meeting this morning. Eleven persons were present, and the Lord was mercifully pleased to draw very near to us. * * * Spent the evening with Johnston and Martha A. McConnac.

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"First-day, 4th. Sat down in our own room to hold our little meeting. * * * On entering the courthouse in the evening, we were surprised to find it crowded with people. Others came in who stood all the time, and some not being able to find seats, went away. I thought it a very interesting meeting wherein there seemed much openness to preach the unsearchable riches of Christ. After the close, tracts were distributed, which were eagerly received, and some persons came round for more, whilst the children pressed for little books. Our hearts are often humbled under a sense of the Lord's goodness, who mercifully opens the way before us and proves Himself to be a very present Helper in the time of need.

"Second-day, 5th. The night has been bitterly cold, with a northeast wind and strong frost. Thermometer only 5° above zero. Called upon some families in the course of the day. In one house we found four generations, with whom we left books, which were gratefully received.

"Third-day, 6th. Left Eugene City by stage at 9 A. M. on our return to Corvallis. * * * Reached our place of destination about 6 P. M."

(To be continued.)

The Ministry of Intercession

BY J. LINDLEY SPICER.

Have an appointed time for private prayer; let no other obligation interfere with this appointment with the "Lord of all the earth."

Come not lightly or frivolously into this audience.

Consider it is Jehovah whom you approach. Prepare your mind and heart for the interview.

Change hours of wakefulness at night into joyous hours of communion. Seek God, and He will so sweeten those hours into a blessed "hush" with Him that you will look with joy for their recurrence.

Many well-known forms passed by in review.
Do you know, dear friend, I prayed for you
To the bountiful Father of all?

Move out into the wider fields of intercession. "First of all: supplications, prayers, intercessions and giving of thanks be made—for all in authority." The Rev. J. H. Jowett was led to see that he had never definitely prayed for policemen. Have you? They are in "authority."

Have at least an intercessory share in the winning of the 1,000,000 souls to Christ in Korea. Seek out new peoples or places for which to pray. Our sympathy goes with our prayers. Lengthen your prayer reach.

Why not have better preaching in your church? Why not have souls born again in your own congregation? Answer this by a new consecration of your own prayer gifts. Pray statedly and get another to unite with you—for your minister, for a revival, for a new sense of the Holy Spirit.

New York.

Missionary Department

Massacre at El-Kerak.

BY A. ROSENBERGER.

Much misunderstanding exists in foreign lands about the recent disturbances which took place in the regions beyond the Jordan, and a word of explanation to the Friends in America may not be amiss. Rough and somewhat lawless conditions are apt to prevail on the frontiers of all countries, and perhaps more so among the semi-civilized tribes of the Ottoman Empire. One need go back in the history of our own country only a few years to find the reign of the "cowboy" on the Western plains and the rough miners in the mountains a law unto themselves.

For administrative purposes, Syria is divided into the following political divisions: (1) The vilayet or province of Aleppo; (2) the independent liwa of Zor; (3) the vilayet of Beirut; (4) Lebanon; (5) the vilayet of Suriya, divided into the liwas of Hama, Damascus, Hauran and Kerak, with Damascus as the capital; and (6) the independent province of El-Kuds or Jerusalem. Each vilayet is presided over by a vali or governor-general, whose province is divided into liwas, over each of which is a mutessarif. Each liwa is in turn divided and every division placed under a kaimmakam. The kaimmakamluk is subdivided into districts under mudirs. Thus there are vilayet, liwa, kaimmakamluk and mudiriyyeh, presided over by vali, mutessarif, kaimmakam and mudir.

The liwa of Kerak, with El-Kerak as its capital, lies east of the Dead Sea, in the ancient land of Moab,

and forms a kind of doorway to Arabia. It is thus much exposed to the wild and hitherto unconquered tribes of the deserts. It is a fertile country, and the inhabitants are mostly engaged in agriculture and cattle raising. The trade with El-Kerak is almost wholly in the hands of the merchants and traders of Hebron. Both the inhabitants and merchants are in bad repute, owing to their cupidity, which is closely allied to the spirit of a more open robbery.

El-Kerak occupies the site of the ancient Kir of Moab, Kir Hareseth, Kir Hares and Kir Heres of Isaiah, Jeremiah and Kings. With the warlike inhabitants the kings of Israel often waged fierce war, though the Moabites were closely related to the Israelites, King David's great-grandmother being a Moabitess. The Moabite stone was found near here which mentions the wars between Omri and Ahab on one side and Mesha, king of Moab, on the other. El-Kerak commands the caravan route both to Egypt and Arabia, and for this reason was long the fruitful cause of discord between those countries. It led the crusaders for like reason to seize and fortify it strongly and to hold it until finally overpowered by the valient Saladin in about 1188.

Modern El-Kerak, the capital of the liwa of Kerak, has about 20,000 inhabitants, as follows: 25 Protestants, 200 Latins, 2,500 Greeks, and the rest Moslems. A garrison of more than 1,000 soldiers are kept there for the preservation of the public peace and to prevent the robber tribes from interfering with the general commercial interests of the country and especially with the caravan trade. Here is a large castle and other fortifications designed to make the government secure in the administration of public affairs.

It is necessary to keep in mind that the desert regions of southern Syria and all Arabia are occupied by warlike tribes that have never yielded allegiance to any government, but have maintained their tribal relations and rights to the present hour, as the American Indians did in the United States until recent years. Unconquered have they dwelt in the presence of their brethren, with every man's hand against them and their hand against every man. Not far from Hebron is a monument erected to their great patriarch or sheik, Esau, the Son of Promise. They claim that Esau inherited the blessing, and not Jacob. His is the favorite name for their children.

Some months ago the government made war upon the Druses, occupying the Druse Mountains, to the north, who were likewise dwelling in a state of more than semi-independence of the government, for they claimed exemption from enumeration, military service (but not for conscience sake), taxation and government supervision. A large body of soldiers were rushed to their mountains under the able General Pasha Said, and soon they were compelled to yield to the demands of the government to submit to enumeration, military service and taxation. It was a matter of quick work and with comparatively little loss of life.

A movement was set on foot to reduce the hitherto

unconquered tribes of the desert to a similar obedience to the authority of the government, and of them it was demanded that they also should submit to the taking of a census, to taxation and to military service. While appearing to have no hostile intentions, the Arabs were preparing to destroy the whole garrison at one foul blow, and suddenly gave the stroke at an unexpected moment. It was in no sense a religious disturbance, but wholly of a political character, Moslems and soldiers alone being sought for destruction. It was said, and perhaps with a large grain of truth, that they were urged to the rebellion by the still angered Druses, and were supplied with arms by one of the great Christian nations of Europe.

It is claimed that, before beginning the attack, orders were given by the sheiks to the tribes to spare the Christian quarters of the city, which in the main were obeyed faithfully. Reports were brought to Jerusalem to the effect that four French nuns had been captured and torn into fragments, but instead of the rumor proving true, the nuns were brought in safety to Jerusalem by an escort of tribesmen, and turned over to the French authorities. The incipient rebellion was soon quelled with the loss of only a few hundred lives and with some destruction of property, and the Arab tribes for the first time in their history were compelled to yield to the demands

of the government. In all probability the final result will be the subjugation of all the hitherto unconquered tribes of Arabia, which so long have lived under tribal governments much like the American Indians.

A party of eight Americans will have occasion to remember the attack on El-Kerak. They had spent two quiet days in the city, and early in the morning were just ready to start on the journey to Petra when the uproar of the attack burst in upon them like a cyclone. For a time they became prisoners, until an escort could be provided to conduct them to a friendly tribe where they would be safe. The Arab sheiks gave them letters to the other tribe in addition to the escort. On the journey a bold robber tribe pounced down upon them, took them from the escort, and deprived them of most of their belongings. After a week of great anxiety they reached Jerusalem sound "in life and limb," but somewhat worsted in their "filthy lucre" account.

It is always true that "war is hell," even at its best estate, and usually it takes on added violence when carried on by ignorant fanatics; but in this case, care seemed to be taken to avoid giving any kind of religious coloring to it, and the brutality was not of an unusually barbarous character.

Ramallah, Palestine.

Things of Interest Among Ourselves

William Pearson, formerly of Maysville, Mo., has removed to Clarksdale in the same State.

* * *

William P. Harvey, formerly of Columbus, Ohio, has removed to Clarksville, Ohio.

* * *

J. Arthur Wollam spent the first two weeks of the year at Argonia, Kan., conducting evangelistic meetings. Sixty-five were led to seek a better religious experience.

* * *

James R. Jones, while visiting his daughter in Gold Hill, N. C., preached an excellent sermon to an appreciative audience in the Methodist Church, on First-day, Second month 19th.

* * *

T. Leo Tierney, a member of the Society of Friends, has been appointed executive secretary of the Boy Scout movement in Philadelphia, and will have a great deal to do with carrying out its policies.

* * *

Florence Smith, Hutchinson, Kan., spent three weeks in a revival meeting during First month at Antioch Meeting, about ten miles south of Stafford, Kan. A number were moved to take a definite religious step.

* * *

Bertha Stubbs, pastor at Argonia, Kan., recently closed a two weeks meeting at a country school house about four and a half miles from town. A few professed conversion, and a Bible school has been organized.

* * *

A report from Seymour, Ind., says: Samuel S. Moore came

to New Driftwood Friends Church and held a two weeks meeting with Melven Russell as singer and worker. Results, seven saved and one sanctified..

* * *

A revival effort of four weeks closed the 19th inst., at Hopewell, near Quaker, Vermillion Co., Ind., conducted by the pastor, Frank V. Stafford. Sixty-eight "definite blessings" are reported. Seven persons applied for membership with Friends.

* * *

A revival effort was held at Stafford, Kan., between the 8th and 25th of First month. Homer L. Cox and wife and Carl Byrd, Haviland, assisted the local pastor, Albert J. Bond. Upwards of 60 confessed to having received a definite blessing, and 20 united with Friends.

* * *

Haviland Quarterly Meeting was held at Stafford, Kan., the 10th and 11th ult. It was well attended, and was a time of good-fellowship and enthusiasm.

A Christian Endeavor of about forty members is a great help to the meeting at this place.

* * *

C. M. Wanzer, Urbana, Ohio, is much concerned over the terrible possibilities of the use of airships as instruments of war. He believes that an international agreement is imminently needed to safeguard the future, and wishes to correspond with all who feel interested in the subject.

* * *

THE AMERICAN FRIEND PUBLISHING COMPANY, Philadelphia, Pa., has in the minds of some Friends been confused with the "Publishing Association of Friends," Plainfield, Ind.

They are two independent concerns. The latter failed last Eighth month, and has since been in the hands of a receiver, Charles M. Havens.

* * *

Elam Henderson writes from West Falmouth, Mass., stating that we were a little previous in saying that he was doing pastoral work at Oak Grove, the effects of his recent operation having prevented. He is now sufficiently improved so that he expects to begin his duties at Oak Grove Seminary this week.

* * *

Three-fourths of a mile from Hartford, Wash., Friends have started a meeting and built a little meeting-house. It is known as Lake Stevens Meeting. At present there are 18 members and Benjamin Mills is serving as pastor. They hope to build a home for him but are not able. Help from outside would be greatly appreciated.

* * *

Richard Newby, Evangelistic Superintendent of New York Yearly Meeting has just completed a two weeks series of meetings in Poughkeepsie, N. Y. The meetings were increasingly well attended, and their results seem to well justify the value of such efforts. On First-day, the 19th ult., Richard Newby addressed an afternoon meeting at the Y. M. C. A.

* * *

The arrangement for a series of meetings to be conducted by Arthur and Eliza Dann at Whittier, Cal., commencing Second month 12th, had to be cancelled on account of Arthur Dann's illness. He is being cared for at the home of Dr. J. J. Mills, in Whittier, and according to the advice of the attending physician must abstain from further service for an indefinite time.

* * *

The Representative Meeting of Philadelphia Yearly Meeting is sending to the editors of the country an address which was presented in person to the President of the United States and mailed to all members of Congress. It deplores the idea of fortifying the Panama Canal and favors "concluding a treaty with Great Britain to submit to arbitration all causes of dispute."

* * *

Mount Ayr Quarterly Meeting was held at Mount Ayr, Kan., the 18th ult. L. Clarkson Hinshaw, Yearly Meeting Superintendent of Evangelistic Work, was present, and his preaching was edifying to the meeting.

The meeting-house at this place has been repaired by the local monthly meeting at a cost of \$175, which adds greatly to the comfort and appearance of the place. During quarterly meeting time the weather was unfavorable, but a large number attended the session which resulted in a real spiritual uplift.

* * *

Anstice M. Harvey, pastor in Friends Chapel, Liberty Chapel, Friend Home Meetings, Mercer Co., Ohio, has been ably assisted in evangelistic efforts by the following persons: At Friend Home Meeting by Parvin W. Bond, Van Wert, Ohio, much good was done, some being renewed and others converted and the church greatly strengthened; Liberty Chapel, by Oscar H. Trader, Rockford, Ohio, a revival spirit prevailed throughout the meeting, and at Friends Chapel, by Laura Bogue, Fairmount, Ind., a gospel singer. Nine were definitely blessed.

* * *

Edward Woodard, Superintendent of Evangelistic Work in Western Yearly Meeting, began a series of meetings at New London, Ind., First month 29th, but on account of sickness was called away for two weeks, during which time Jehu Reagan, a former pastor, and John L. Kittrel, each for one

week, rendered efficient service and the work moved forward. Edward Woodard returned before the meetings closed.

Over 80 were "definitely blessed." Thirty-six united with the church, and 20 new names were added to the active list of the Christian Endeavor Society.

* * *

Bloomington Quarterly Meeting was held at Bloomington, Ind., the 18th and 19th ult. Simon Hester, from Ridgefarm, Ill., was especially favored in preaching. He spoke at length in the morning and evening meeting on First-day. A spirit of harmony and goodwill prevails in the quarterly meeting.

The local meeting at Bloomington has a membership of 453 among whom is one woman over ninety-six years of age, and two women and three men who are over eighty. There are several members between seventy and eighty.

* * *

In the death of Joshua M. Perisho, Western Yearly Meeting has lost a valuable member. When a child he moved with his parents to Indiana. In 1854 he was united in marriage with Lydia Anna Chappell, Carmel, Ind. For twenty years he was a prominent member of Greenwood, (Mo.) Meeting of Friends, where he was clerk, elder and head of the meeting for many years. In 1874 the family moved to Carmel, Ind., where they have since resided.

He was always a staunch Friend, sincerely believing in the mission and work of the church. For fifty years he attended the sessions of Western Yearly Meeting. He passed away as he had lived, trusting devoutly in the love and power of his Saviour.

* * *

Charles E. Tebbetts, secretary of the American Friends Board of Foreign Missions, accompanied by his wife, has been laboring in the interest of mission work in California Yearly Meeting. He was present at Whittier Quarterly Meeting, the 18th ult., and took a leading part in the morning meeting for worship. In the evening he gave a graphic and instructive review of the progress of missions during the past one hundred years. He had previously spoken on missions at Long Beach, and arrangements were made for him to address the Men's League, at Whittier, the following Sixth-day evening on "The World-Wide Work of Men for Men." He will visit other meetings during his stay on the Pacific Coast. His able presentation of missionary interests is highly appreciated, and will doubtless result in stimulating efforts on this line, and in securing more accurate and satisfactory reports from the several meetings.

* * *

Whittier Quarterly Meeting held at Whittier Cal., the 18th ult., was a most interesting occasion in a social way on account of the presence of many eastern Friends who are making a winter sojourn in Whittier, among whom were Laura Townsend and Benjamin Hiatt and wife, Iowa; Mahlon Day and wife, Indiana, and Josiah Binford and wife, Kansas. About 250 persons sat down to lunch in the social rooms at the noon hour. Dr. J. J. Mills, Quarterly Meeting Superintendent of Evangelistic Work, and Benjamin Hiatt preached morning and evening on First-day, respectively, both sermons being greatly to the edification of the hearers. An interesting feature of the business session was the presentation of a valuable paper on the topic, "A Study in the Prayer Life of Moses," by Will Blount, a student of Whittier College, showing that spiritual endowment, far above all circumstances of birth or environment, or attainments of culture, is the vital element in all Christian work. The paper was highly appreciated, not only as an able production, but as showing the religious spirit of Whittier College, and the lines of thought it pursues in biblical investigation.

On the evening of Second month 10th, a reception was given by the Women's Auxiliary at Whittier College, Whittier, Cal., to husbands and friends of the members of the organization, which in its spirit, its enjoyable features, and the large number present, will be remembered as notable among the many pleasant entertainments provided by the auxiliary.

With artistic decorations of flowers and greenery brightening the scene on every hand, about 250 persons mingled for half an hour in social converse in assembly hall, and then repairing to the auditorium enjoyed an interesting program, following a welcome and graceful greeting by President Nan-nie Wing Owens.

The program consisted mainly of presentations in pantomime, under a magic-lantern light, focused upon the stage, Maud Muller, and several historic Quaker characters being among the numbers given. Rhoda M. Hare very strikingly personated Elizabeth Fry, and President Thomas Newlin, in khaki hunting suit, represented Theodore Roosevelt in his "temporary absence from the White House." A mandolin quartet rendered artistic music between the scenes, and the College Girls' Glee Club, including 20 voices, gave two numbers. President Newlin made a brief address, commending the auxiliary for its splendid support of the college, and for its work of inaugurating extensive improvements upon the campus.

The company next returned to assembly hall at the invitation of the Entertainment Committee, where they were regaled with bountiful refreshments, following which a humorous reading by Ella Andrews closed an evening's exercises, which, throughout, afforded unalloyed pleasure to all who were present.

* * *

Southland College, Southland, Ark., is rejoicing over a thirty-room annex to its girls' dormitory completed in Twelfth month. Both the girls' and boys' dormitories are full this year and more boys applied than could be accommodated. The enrollment is about 400 students, coming from all the adjacent States. The prospects and results are both very satisfactory.

Southland College is one of the three schools for the Negro, under the Board of the Five Years Meeting having in charge the condition and welfare of the Negro. This school was started in a small way, about the close of the Civil War. For many years it was under the care of Calvin and Alida Clark, who were appointed to that service by Indiana Yearly Meeting. Little by little it grew in influence and numbers, so that when Stanley Pumphey visited the school, he said of it: "Southland is the most promising field of labor occupied by Indiana Yearly Meeting and ought to be well sustained." Friends have been generous in their aid to this institution, and yet as the numbers increase the need also is enlarged—for many worthy pupils are taken into the home who cannot pay anything like a full compensation for what is given. The present resident student body numbers about 160—the other pupils are day scholars, some coming quite a distance.

As stated above, a thirty-room annex to the girls' dormitory was completed in last Twelfth month. The boys' dormitory needs a like addition. The girls' have good training in household duties, as well as in the literary work. Effort is being made for more industrial work for the boys. Friends have good reason for encouragement over their mission school in the Southland for the education and training of the Afro-American, who is a citizen of the United States. The results of the work already done are satisfactory, and the prospects for the future are encouraging. The 30 new rooms in the girls' dormitory were furnished simply, but comfortably, at a

cost of about \$500—the money for the same being raised by donation mostly from Indiana Friends.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

My attention has been called to an error in my article some time since on "Isaac and Rebekah." My reference to the father of Robert G. Ingersoll as a strict Calvinist whose view of the sternness of God helped alienate the son from Christianity, was based on statements I had frequently heard and which I had never heard questioned. On investigation, however, it appears that Ingersoll's father was rather liberal in his views and one authority makes the assertion that it was the petty persecution which he received on account of his liberalism from some of the orthodox of his congregation that in part embittered the son against Christianity and the Church. I am glad to correct the mistake, into which I was led in this instance, as in others, by neglecting to subject such traditions to the tests of historic criticism before accepting them as true. Some other criticisms on my article have been made but none of them seems on investigation to be well-founded.

ELBERT RUSSELL.

Born

CHARLES.—At Richmond, Ind., First month 8, 1911, to Arthur M. and Carrie Lane Charles, a daughter, Katherine.

GIBSON.—At Philadelphia, Pa., Second month 21, 1911, to Frederick M. and Eva L. Gibson, a daughter, Mildred Lockhart.

TOMLINSON.—At Whittier, Cal., Twelfth month 6, 1910, to Allen U. and Catherine J. Tomlinson, a son, Andrew De Moss.

Died

FAMM.—Near Ramah, Colo., Twelfth month 22d, 1910, Ida, daughter of Harold and Elma Sheldon, and wife of Jay D. Famm, aged 26 years, who departed this life in the assurance of a living faith.

GODDARD.—At her home in E. Farnham, Quebec, Can., Second month 9, 1911, Hannah B. Goddard, aged about ninety-two years. She had been a life-long member of Ferrisburg Quarterly Meeting of Friends.

HOSKINS.—Near Pleasant Plain, Iowa, Second month 13, 1911, James E. Hoskins in his eighty-second year. The deceased was a native of Ohio, who migrated to Iowa in an early day. He is survived by a wife, eight children, thirty-two grand children, and one great-grandchild. He was converted and joined Friends when a young man, and remained a consistent member to the end of his life.

MORGAN.—Near Mooresville, Ind., First month 9, 1911, William J. Morgan, aged seventy-eight years. The deceased was a birthright Friend; was converted near the age of forty, after which he lived a consistent, Christian life.

PERISHO.—At Carmel, Ind., Second month 14, 1911, Joshua M. Perisho, in his eighty-second year. For years the deceased was an active and interested member of Western Yearly Meeting.

WARD.—At her residence near Belvidere, N. C., Second month 15, 1911, Margaret S. Ward, in her seventy-eighth year. She was a beloved member and elder of Piney Woods Monthly Meeting of Friends, Perquimans Co., N. C.

The International Bible School Lesson

FIRST QUARTER, LESSON XI.

THIRD MONTH 12, 1911

ELISHA RESTORES A CHILD TO LIFE.

II KINGS 4:8-37.

(For Special Study, Verses 25-37.)

GOLDEN TEXT.—The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 6th. Sense of obligation. II Kings 4:8-16.

Third-day. Child restored. II Kings 4:17-37.

Fourth-day. Healing the waters. II Kings 2:19-22.

Fifth-day. Defeat of the Moabites. II Kings 3:1-27.

Sixth-day. Aiding a widow. II Kings 4:1-7.

Seventh-day. A multitude fed. II Kings 4:38-44.

First-day. Restoring a maid. Mark 5:21-24, 35-43.

Time.—No exact date can be given. The beginning of Elisha's mission was about 857 (or 900 B. C.), but at what times during his career the incidents described took place it is not possible to say.

Places.—Mt. Carmel, Bethel, Jericho, the Jordan.

Rulers.—During Elisha's career of about fifty years in Israel: Jehoram, Jehu, Jehoahaz, Jehoash. In Judah: Jehoram, Ahaziah, Queen Athaliah, Joash.

The home of Elisha seems to have been somewhere in Samaria. Unlike Elijah, Elisha, as was said in the notes on the previous lesson, was a civilized man, living a civilized life, and it is not likely that he wore, at least usually, the traditional prophet's garb of sheepskin. All that we know of him goes to show that he was of a kindly, merciful disposition. He undoubtedly had the spirit of Elijah, but it was manifested in a very different way. It is somewhat remarkable that though Elijah is mentioned and referred to a number of times in the New Testament, Elisha (Eliseus) is only mentioned once. (Luke 4:27). The whole of chapter 2 should be read so as to get the complete account of the "Elisha incidents." There is no special connection between the different stories told of Elisha and the chapters containing them are in the nature of a collection rather than of continuous narrative. Note the story of the bitter fountain made sweet, verses 19-22; the irreverent boys, verses 23, 24; the jar that gave forth oil till all the vessels were full—all preceding the present lesson. All of them except the first, showing the kindness of Elisha.

Verses 8-37 tell one of the most attractive stories in the Old Testament. There was a wealthy woman who lived at Shunem, about three miles north of Jezreel. It happened that Elisha often passed that way and by invitation of this woman "as oft as he passed by he turned in" to get a meal. The woman recognized him to be "an holy man of God"—that is a prophet and she got her husband to build a substantial little room for him and furnish it. The story goes on that Elisha wished to do something for her. It was a son she longed for, and Elisha told her she should have one. The story tells in wonderfully simple, yet graphic fashion, how this son came and grew, and while in the harvest field had a sunstroke and died. In her great grief her one hope lay in

the prophet and she made haste to go the 15 or 20 miles which lay between her home and his. Here the lesson begins.

25. "Afar off." Doubtless he was on much higher ground and recognized her on the plain.

26. Elisha saw that something must be the matter and sent his servant to inquire. "It is well?" Literally, "Is it peace?" The mother, whose message was to Elisha, could not tell the servant and only answered "It is well," which, as used, was equivalent to our "yes."

27. When she reached Elisha, she prostrated herself clinging to his feet in true oriental fashion. Gehazi, the servant, thinking this derogatory to his master would have thrust her away, but Elisha forbid. "Her soul is vexed." Deeply troubled. He did not know the cause.

28. The mother's reply revealed the fact, though she could not bring herself to tell directly the sorrowful fact.

29. The directions are such as to ensure haste. The ordinary salutations take up a great deal of time. The staff was the symbol of his authority and ensured absence of meddling. There is nothing to show that Elisha expected any miraculous results were to follow. Some students think that Elisha thought that the child might not be dead and that the staff would keep the life in him, but this seems doubtful.

30. Whatever the staff might signify the mother had small faith in it as compared with the living prophet, and so she remained with him.

31. Gehazi, it would appear, thought that the staff would restore the child.

32, 33. Finding the child really dead. Elisha resorts to prayer. As someone says, "He shut out weeping and shut in prayer." Compare the action of Elijah at Zarephath (I Kings 17:21).

34. Elisha followed the example of Elijah. The idea was, doubtless, to bring warmth to the body.

35. "Walked in the house once to and fro." R. V. Then he repeated the action of warming the body. The word also expresses the idea of supplication. It is that which is used in the expression "Bowed himself in prayer." The whole attitude of the prophet in soul and body was that of earnest supplication. This time, signs of life manifested themselves—sneezing, opening the eyes. "Seven times." The number seven was a favorable one—a golden number, a sacred

number. There are numerous instances of this, such as the seven-branched candlestick.

36. "Take up thy son." He was now alive.

37. Before she clasped her child, she fell down in thankfulness at the feet of the prophet. The septuagint omits the words "and the child sneezed" and reads, "stretched himself upon him seven times, and the child opened his eyes." It is an interesting variant.

PRACTICAL THOUGHTS.

1. The Shunamite built the "prophet's room" not for the sake of reward, but from love.

2. The Lord honors those who honor Him.

3. The Shunamite lost her son, but she did not lose her faith.

4. God does not always give back physical life but He will always give spiritual life to those who maintain a close communion with Him.

NOTICE.

A meeting of the Friends Educational Association will be held at Friends' Select School, 140 N. Sixteenth Street, Philadelphia, at 2.30 o'clock, on the afternoon of Seventh-day, Third month 11, 1911 on

THE BOY SCOUT MOVEMENT.

Program.

"The Aims and Possibilities of the Boy Scouts in the Philadelphia District," George D. Porter, Scout Commissioner of Pennsylvania.

"The Movement as a School Principal Sees It," William F. Wickersham, West-town Boarding School.

"The Movement as a Means of Civic Training," Arthur W. Dunn, Civic Secretary of the City Club of Philadelphia.

GENERAL DISCUSSION.

All persons interested in this most important movement are cordially invited to attend.

MOTHER'S APRON-STRINGS.

When I was but a careless youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried
Or spoke such bitter things
As he who said that I was tied
To mother's apron-strings.

I loved my mother, yet it seemed
That I must break away
And find the broader world I dreamed
Beyond her presence lay.
But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron-strings.

O, happy, trustful girls and boys!
The mother's way is best.
She leads you 'mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
O, keep your hearts forever tied
To mother's apron-strings.

—Nixon Waterman,
in "A Girl Wanted."

(Continued from page 130).

in the count. Even a farce, designed to appeal particularly to men, showed a percentage of 65 per cent. in the attendance of the women.

* * *

Senator Lorimer's plea for vindication in the contest over his right in the Senate was a remarkable effort. He spoke for four hours to a crowded chamber held in rapt attention with many shedding tears, but he failed to answer the charge that bribery had been used in his election. The sole matter for the Senate to decide, is whether the bribery did not make the election invalid. On that point, Senator Root's argument has not been answered. Certainly it is no answer to assert that Senator Lorimer struggled up from poverty and was a good friend to Irish and Hebrew Democrats.

* * *

Eight years ago the late President W. R. Harper of the University of Chicago and others associated with him had outlined a plan to infuse more thor-

CHILDREN AFFECTED.

BY MOTHER'S FOOD AND DRINK.

Many babies have been launched into life with constitutions weakened by disease taken in with their mothers' milk. Mothers cannot be too careful as to the food they use while nursing their babies.

The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not do without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years later, a chronic sour stomach.

"The baby was born 7 months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience and she told me to quit coffee, that coffee did not make good milk. I have since ascertained that it really dries up the milk.

"So, I quit coffee and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with the baby and myself, but it increased the flow of milk.

"My husband then quit coffee and used Postum and quickly got well of the dyspepsia, with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart or sour stomach.

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank."

Name given by Postum Co., Battle Creek, Mich.

Get the little book "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

oughly the religious spirit into education throughout the country. They called together in Chicago probably the most representative assembly of educators that ever met to consider this subject, and organized the Religious Education Association along lines similar to those of the National Education Association. The eighth annual convention of this body, was held recently in Providence, R. I. The subject was "Religious Education and the American Home." The discussion was of an exceptionally high order and the attendance and interest were good.

* * *

It is apparent that the temperance situation in 1911 is going to be describable again by the old war cry, "Go in anywhere; there is good fighting all along the line." The submission of a prohibition amendment in Texas and the resubmission of the prohibition section of the constitution in Maine will make those two States the special centers of action. The temperance forces will be on the aggressive in the South and on the defensive in the North, but there is the best reason to hope for victory on both wings, for it is plain that the temperance folks are not asleep in either State. The foes of the saloon would not have invited the fight in Maine, but a good round victory there will stop the mouths of a host of people who are always telling us that prohibition is a failure in Maine, so in the end there will doubtless be reason enough to thank the Maine Legislature for putting the issue up to the people again.

NEW PUBLICATIONS.

Truths, by E. B. Lowry, M. D. Publishers, Forbes & Co., Chicago, Ill. Price, \$0.50.

This little volume attempts to do for boys what "Confidences" does for girls. It is a straight-forward, modest talk about the sexual life of a boy; and is the best thing on the subject that has yet come to our notice.

* * *

We Young Men, by Hans Wegener. Publishers, The Vir Publishing Co., Philadelphia. Price, \$0.70.

This work discusses the sexual problems which a man faces in young and middle life. It was originally written in German and later translated into English. It would be much improved if it were abbreviated.

* * *

Library of Congress. Report of the Superintendent of the Library Building and Grounds, for the fiscal year ending June 30, 1910. Government Printing Office, Washington, D. C. Price, \$0.40.

A beautiful view of the congressional library building serves as a frontispiece; diagrams of the different floors are given and a complete, concise description of the various manuscripts, documents and books which have been added to the library within the fiscal year. It is a handy book of reference for those who have occasion to keep in touch with current literature.

The library also issues a catalog of its own publications, between 1897 and 1911.

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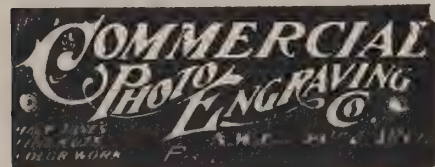


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Olives here grow to perfection, and their production is a close second to that of oranges. It is estimated that 1,200 acres will be planted to olives in this district this year.

Grapes and all deciduous fruits do equally well, while alfalfa raising and dairying are important industries.

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Friends or others wishing further information may address Robert Meredith, Lindsay, Tulare County, California.

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The American Friend

CHARLES O. NEWLIN
PLAINFIELD,

IND.

Vol. XVIII

THIRD MONTH 9, 1911

No. 10

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The Great Guest Comes

WHILE the cobbler mused, there passed his pane a beggar drenched by the driving rain; he called him in from the stony street and gave him shoes for his bruised feet. The beggar went, and there came a crone, her face with wrinkles of sorrow sown; a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and steadied her load as she took her way on the weary road. Then to his door came a little child, lost and afraid in the world so wild, in the big, dark world. Catching it up, he gave it the milk in the waiting cup, and led it home to its mother's arms, out of the reach of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest; and Conrad sighed as the world turned gray; "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "Lift up your heart, for I kept my word. Three times I came to your friendly door, three times my shadow was on your floor; I was the beggar with bruised feet; I was the woman you gave to eat; I was the child on the homeless street."

—Edwin Markham.



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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR THIRD MONTH 1911.

THE DANGERS AND USES OF MONEY.

PROV. 14: 24; I TIM. 6: 17-19.

(A Leaderless Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 13th. Avarice. Heb. 13: 5; Eccl. 5: 10.

Third-day. Indifference. Deut. 8: 11-18.

Fourth-day. Pomp. I John 1: 15-17.

Fifth-day. Use in trade. Matt. 25: 14-29.

Sixth-day. Benevolence. Acts 4: 33-37.

Seventh-day. The Kingdom. Ex. 35: 20-24.

Give modern instances of good use of wealth.

What is your system of setting apart gifts to God?

Quote promises showing that the giver is blessed.

Money is like a sharp sword. The danger lies in the possibility of wounding with it our heart life. The use of money is not only to provide the necessities of existence, the pleasures and luxuries of life, but for the Christian it is the means of carrying happiness, comfort and even the Gospel into needy, destitute, and Christless lives.

* * *

There is an exhilaration in making money, in watching the pile grow. There is a joy in giving money compared with which the excitement of getting money pales into insignificance. "It is more blessed to give than to receive." No one knew this better than Jesus and yet where have we the record that He ever gave money, or that He had money to give? He gave that which is better than money, life. Many give their money instead of their life to the service of Christ. This is a dangerous use of money. It dwarfs the soul.

* * *

One splendid use that every Christian Endeavorer should make of his money is in the regular and systematic contribution toward the support of his own meeting, and the benevolent work, home and foreign, carried on by his yearly meeting. He will surely do this for he has pledged himself to support his Church in every way. Every way means every way, and refers to money as well as service, and giving as well as receiving. A genuine Christian experience is deep enough to reach the pocket book. If it fails to open the purse strings, it is superficial. The essence of Christianity is giving. A Christian who does not give is Christian only in name. Test your Christian experience by defining your feeling when the collector for home Church work or foreign missions visits you. Do you say, "O dear, what a nuisance this continual begging is," or "This is a real pleasure for me to share in the work of the Kingdom?" The mercury in the thermometer of your Christian life is down or up according to the way you inwardly answer this question. This is a better test of genuine Christianity than the test of emotion.

* * *

The dangers of money as hinted at or enumerated in the lesson passage in I Tim. 6: 17-19 are suggestive. Setting oneself above others—riches should not be the dividing line between men. Riches as an end in life—to the neglect of the Giver of all good. Neglect of

good works up to the measure of their riches—we are stewards not owners of money; from him who has the most of this world's goods is expected the most activity in doing good. The process of accumulating money imperils generosity and sympathy; such men are in danger of thinking more of the money than they do of men. When a man becomes disturbed over unfavorable reports from the money market but reads indifferently of hundreds killed in a railroad accident or a mine disaster, the dangers in his life are apparent.

* * *

Some men distribute their money by will after death, other men wishing to fill their own lives full to overflowing with true joy dispense their gifts before they die, and sound the deeps of true happiness by seeing happiness come into their lives. Conspicuous examples may be seen in Mrs. Russell Sage, Miss Helen Gould, Mr. Andrew Carnegie and Dr. D. K. Pearsons. The habit of giving is as necessary to true living as the habit of saving. One may cultivate the plant of generosity as well on a small income as on a large one. Giving is a flower that blooms best in the garden of the heart. Charles Kingsley says "Prudence is a nasty little virtue."

* * *

The "Tenth Legion" is a body of young people within the United Society of Christian Endeavor who set apart a tenth of their income for the work of the Kingdom of Christ. Giving is a habit. It needs cultivation in youth. If neglected then it may never become a part of the life. Let every young disciple of Christ learn how to give as he learns how to pray, to read his Bible and to testify for his Master. Giving has a voice that often speaks louder than words. Giving often keeps words from sounding hollow, and fills the emptiness of mere phrases with the solidity and weight of reality. Money often speaks a deeper and more tangible sympathy than words.

* * *

Jesus had something emphatic to say about riches for He realized their danger to the best development of the soul life. Read these passages and ponder them carefully. Luke 6: 20, 24; 12: 13-21; Matt. 13: 22; 19: 23, 24. When riches become an end in life, the result is fatal to the soul. When they are used as a means to the larger end embodied in that phrase "rich toward God" they become a stepping stone of grace. How

very hard it is to securely place one's feet on this stepping stone and not be crushed beneath it, history, personal observation and the words of Jesus amply illustrate.

News in Brief

Count Apponyi, a distinguished Hungarian nobleman, is traveling in this country and lecturing on peace.

* * *

Australia has declared war against our beef trust, and now Canada has started out after our shoe machinery trust. Those countries seem to be fortunate in not having trusts enough of their own to keep them busy.

* * *

Temperance folk in Ohio are chuckling over the defeat of the Dean bill, aimed to nullify the county option law. It was a hard fight against crafty politics and the full treasury of the interests that would have profited by the reopening of 1,100 saloons.

* * *

The recent slide in the Culebra cut of the Panama Canal is the worst that has taken place. There had been no recent heavy rains and no blasting to account for the slide. It is reported that the width of the entire canal will need to be made greater.

HONEST CONFESSION.

A DOCTOR'S TALK ON FOOD.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly admission of the fact.

A case in point is that of a practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all muchly advertised foods. Hence, I never read a line of the many 'ads' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons.

"I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does.

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"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, THIRD MONTH 9, 1911

No. 10

The Fact of Vicarious Suffering

It is always well in dealing with some momentous truth of religion—especially a truth about which controversy has raged—to ask ourselves what *facts of experience* there are which bear witness to and verify this truth. There is, I believe, nothing more original and central in Christian faith and teaching than the truth that patient love, forgiving grace, suffering, sacrifice and self-giving is Christ's way of redemption. The Cross has in all ages of the Church been the supreme symbol of our religion, and all the conquering apostles have proclaimed it to be the *power of God* in the conflict with sin. What facts of experience are there which help us to appreciate this kind of conquering *power*?

My answer is that life is crowded with facts which establish the reality and power of vicarious suffering. Life is so blood-red with suffering for others that it is hardly a figure of speech to declare, in the words of Revelation, slightly adapted, that the "Lamb has always been making war against the beast." No good person can come into a world like ours without suffering because of the sins of others. There are no sin-tight compartments. There is no way of confining the effects of sin to the narrow area of the sinner himself. A man commits his sin and goes his way and possibly forgets it, but others, known and unknown to the sinner, live in an atmosphere tainted by that sin, and perhaps suffer much more because of it than ever the doer of it suffered. To fling a sin out into human society carries more complicated results than to pull up a floodgate in a mountain reservoir, for the *damage* in the former case may go on accumulating for uncounted generations. It is, thus, an unescapable fact that sin makes—always makes—innocent persons suffer.

But there is a deeper fact. Innocent sufferers, when they suffer out of love, actually do work redemption. One of the most striking cases of it in religious history is found in the voluntary sufferings of the prophet Jeremiah. He saw, as clearly as he saw the Western sunset, that the wicked and sinful course of the responsible people of Jerusalem meant the near destruction of the city and the collapse of the nation. He saw it, and agonized over it: "My

anguish, my anguish, my heart makes a noise within me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet and the alarm of war! * * * O that my head were great waters and my eyes fountains that my tears might run night and day for the daughter of Jerusalem." But the clearer he saw the doom and the louder he called to the people to repent and save the nation, the more he was hounded and persecuted. Like one of his great successors in the prophetic mission, "he was killed all the day long," and for many long years. At last, with his city gone, the temple in ashes, the people scattered, himself an exile, divided from the main group of the exiles, he died, apparently beaten and defeated. Nevertheless, his service, his suffering and his defeated life, consecrated to save the people he loved, probably more than any other one influence rallied together a remnant of the exiles, made them see the value of his powerful message, helped them to realize the mission of suffering, gave the suggestion for that amazing forecast of the perfect, divine Sufferer, drawn in the fifty-third chapter of Isaiah, and prepared a little spiritualized Israel within Israel, ready for the larger mission of the nation, as presented in the sixtieth chapter of Isaiah: "Arise, shine; for thy light has come and the glory of the Lord has risen upon thee."

There almost never was a good mother who has not some time suffered over the foolishness or wrongdoing of her child, and there almost never was a true father who did not have his moments of fear and sorrow over some beloved child floundering about in the green and unformed period of youth. If the child actually becomes wayward and stubbornly sinful, then the parents pass through as bitter sorrow and grief as it is possible to know. It is one that sins, but many that suffer, and the persistent love of father and mother, *the love that will not let go*, the love that endures and suffers and pursues, is, more often than any other influence, the one which works the change in the misguided youth. There is no one of my readers who cannot remember, with me, with a swelling of emotion in the throat, how the love and patience of some good soul reached him when he was on the perilous edge and drew him to a

safer course of life. But we never know, we never can know, how much suffering we have cost those who love us—a suffering which is clearly vicarious.

The Cross, then, is no irrational method of redeeming men from sin. Christ took a world-old method and glorified it forever. The love that loves everlastingly and that ceaselessly pursues the wanderer,

even at the cost of deepest agony of suffering, is like the love we know, only here we see it as the very heart of our infinite Father, and we discover that the highest and divinest way of redemption is the simple, familiar way which we learned as children in our father's house and by our mother's knee.

R. M. J.

Current Events and Comments

Retiring Allowances for College Professors

The principle of giving college professors a retiring allowance is generally recognized as sound and just, and the sooner it becomes a fixed policy, the better it will be not only for those directly interested, but for our educational system generally. It is therefore gratifying to find Haverford College taking a leading part in the movement.

In the general scramble for a share in the Carnegie Foundation, the deeper purpose of its donor has been very generally overlooked. Dr. Prichett, therefore, takes occasion to say in his recent annual report that "the Foundation has only hoped to establish the system in a sufficient number of institutions to make the principle of it an accepted part of the American system of education." He records with gratification the fact that the trustees of Haverford College have provided a system of retiring allowances within the college, upon the same basis as that obtaining in the Carnegie Foundation. In commenting on the matter, the New York *Evening Post* says:

It must be a satisfaction to everyone to find a college preferring to continue on its own lines—in this instance, the requirement that the trustees of Haverford shall be members of the Society of Friends was the point at issue—rather than waive its traditions for the sake of being relieved of part of the need of caring for its own teaching staff. Brown University has taken a similar decision, and is engaged in an effort to raise the funds necessary for the establishment of a pension system of its own.

A New Peace Society in Japan

A meeting of far-reaching significance was that recently held in Yokohama, when the American citizens residing in Japan organized a peace society. The gathering was thoroughly representative, including the American ambassador at Tokyo, Thomas O'Brien; representatives of the diplomatic and consular bodies; representatives of the churches, of missionary and educational institutions, and heads of American business houses, as well as many women. Gilbert L. Bowles, our missionary at Tokyo, was made secretary of the permanent organization. While the society was organized for the purpose of keeping

the Japanese public correctly informed concerning international affairs, especially such as relate to peace, the immediate concern of this particular gathering seemed to be to allay the suspicion that there is any unfriendly feeling entertained in either Japan or the United States towards the other country.

Resolutions were adopted expressing the opinion that the people of Japan have at all times entertained the most friendly and cordial sentiments towards the Government and people of the United States, and that there is not to be found in the Japanese Empire any wish or thought other than to maintain the most friendly relations, and pledging the society to do its best to give publicity to the sentiments expressed.

A Teaching Campaign Needed

That the American public is far from accepting the peace principles of Friends has been forcibly demonstrated by the recent move for the fortification of the Panama Canal. The sundry civil bill which was passed on Seventh-day includes an appropriation of \$3,000,000 for this purpose. While \$3,000,000 will not go far towards fortifying the Panama Canal, it is, however, enough to inaugurate a policy diametrically opposed to neutralization, which, if carried out, will call for large additional appropriations.

More discouraging than the passing of the appropriation is the support which the bill has received from a large number of professing Christians. Bishop Walden, of the Methodist Episcopal Church in Cincinnati, is quoted as saying: "I am a kind of peace man. It was for peace that Christ came into the world; but you got to take things as they are, and it looks like an unprotected and unfortified Panama Canal would be almost an invitation to attack." Another clergyman in the same conference remarked: "It will not do to sit supinely idle and declare, 'God takes care of fools and the United States.'" We are loth to regard as typical this exhibition of ignorance concerning the International Convention, forbidding the bombardment of unfortified places, and this total disregard of the protection afforded by neutralization, but it does make us realize that there is yet a great work for Friends to do in educating public opinion.

Closing Days of Congress

By constitutional requirement, the Sixty-first Congress terminated on Seventh-day. A number of important measures failed to pass, and both Houses adjourned in unprecedented confusion. An extra session was immediately called by President Taft to meet on Fourth month 4th.

The constitutional amendment providing for the direct election of Senators failed to receive the required two-thirds majority in the upper House, the vote being 54 to 33. That the measure should have such strong support in the Senate, however, indicates that the time is not far distant when it will be submitted to the people for their decision.

Senator Lorimer was allowed to keep his seat, although there seems no doubt that his election was secured through bribery. The vote in his behalf stood 46 to 40; and while he escaped expulsion, he cannot claim to have been vindicated. Ten of the men who supported him are now on the retired list. All the lawyers of the Senate who have large reputations at the bar—with the exception of Senator Bailey—voted against him.

Due credit should be given the Senate for defeating the Sulloway Pension Bill, which would have increased the budget of war pensions \$45,000,000 or \$50,000,000.

Among the important measures which failed to reach a vote were a reapportionment bill fixing the number of Representatives at 433; the measure subsidizing ocean mail steamers; the proposed increased postage on advertising pages in magazines; the measure providing for a permanent tariff board; and the Canadian Reciprocity Bill.

The Sixty-first Congress

The Sixty-first Congress opened with a special session which resulted in the passing of the Payne-Aldrich Tariff Act, with its maximum and minimum features, its corporation tax provision and its customs court. The resolution providing for an income tax amendment to the Constitution was also part of its work.

To the first regular session must be credited the establishment of postal savings banks; the enabling act for the admission of Arizona and New Mexico to statehood; the creation of a court of commerce and important amendments to the Interstate Commerce Act; conservation legislation, including authorization of withdrawal of public lands to preserve water sites, and authorization of the issue of \$20,000,000 in bonds for completing irrigation projects; legislation designed to suppress the "white slave trade"; and publicity of campaign contributions in the election of members of the House.

The short session accomplished but little; probably the most important constructive action was the ratification of the new treaty with Japan. Among other bills passed were a measure providing for forestry reserve in the southern Appalachian and White Mountains, another for the inspection of boilers on

locomotives, and a third for the purchase or erection of embassies, legations and consular buildings abroad. A small appropriation was made for investigating the mail service relative to postage rates.

A New French Ministry

Premier Briand and his cabinet resigned last week after a strenuous administration of a year and a half. The two principal reasons for the premier's downfall were his rigorous policy in suppressing the recent labor strikes and his leniency towards religious orders. Both these policies, which were evidently dictated by experience, alienated from him the socialistic parties with which he was originally affiliated. Their constant obstructions made his work intolerable. He declared that he was weary of the whole affair, and proposed to take a rest.

Senator Antoine Monis has been called to take Briand's place, and a new cabinet has been organized, practically every member of which is experienced in public affairs, and is considered well qualified for the work assigned. M. Monis is a lawyer, and since 1891 has occupied a position of considerable authority in the Senate. Since 1900 he has been vice-president of that body. In politics has been vice-president of that body.

Revising the Decalogue

A committee of the Anglican Church is revising the decalogue for use in their liturgy. This seems to have occasioned some alarm, as though it were an attempt to reconstruct the "word of God." Nothing of this sort is intended. They are merely reducing the Commandments to their original terms. Comments by *The Congregationalist* are to the point:

Omitting reasons and specifications which have been attached to them in the process of time does not lessen their authority. For example, in the different versions of the law written on the tables of stone, different reasons are given for observing the fourth Commandment. The reason mentioned in the version of Exodus 20 is that God made the world in six days and rested the seventh day. The reason given in the version of Deut. 5 is that God brought the Israelites out of Egypt, where they had to work all the seven days, and they were to remember his deliverance by resting the seventh day. In the version which Moses was commanded to write in Exodus 34: 17-27, which was perhaps the earliest, no reason is attached to this Commandment. In Exodus 31: 12-17, the reason attached was that it was to be the sign of a perpetual covenant between Jehovah and His people, while it was enlarged by the sentence, "Whosoever doeth any work on the Sabbath day, he shall surely be put to death." This would hardly be an appropriate command to be repeated in the churches now. The second, fourth and tenth Commandments will not lose force by being separated from sayings which have accrued to them.

The English Bible

(Continued.)

BY W. O. TRUEBLOOD.

The Printing Press and the New Learning.

After the Wycliffe version, there was no other translation for a hundred years. However, the intervening years were not fruitless, for the work which Wycliffe had done was acting as leaven, and was not to stop until every "plow boy should have the Scriptures." During this interval, Johann Gutenberg, a German boy from the town of Metz, invented the printing press. This new invention was destined to make it easy for the common people to possess the Scriptures in their own tongue. It is said that about 1450 the Latin Bible was printed, being the first book ever printed.

Also, during the intervening years, the revival of Greek learning was spreading over Europe. Before this time, Hebrew and Greek were practically unknown to western Europe. Now there was a passion for possessing the store of riches which had been locked up within these languages. The "new learning" furnished the key to the storehouses. The first and richest treasure which scholars found was the Old and New Testaments in their original languages. Before this the translator was confined to the Latin version, but now a new field for English translation was opened.

William Tyndale.

In the year 1483, William Tyndale was born. By disposition and character and scholarship he was especially qualified to enter the field as a translator of the Scriptures. Tyndale began his literary study of the New Testament under the distinguished Greek scholar, Erasmus, using the Greek Testament just completed from a comparison of some ancient manuscripts. His literary interest soon passed into an intense desire to know more of God's revelation to man. "His heart burned within him as he mused." He was at last consumed with a passion to pass on his new-found treasure to the vast multitude who had never seen it.

The bitterness against Wycliffe and his attempt to give the people the Bible in their own tongue was not dead. Naturally Tyndale soon became the focus of the contempt and hatred that had burned the body of his distinguished predecessor. But he had the blood of a martyr flowing in his veins, and was never daunted. A priest contemptuously told him one day that "we had better be without God's laws than the Pope's." To which statement Tyndale cried, "I defy the Pope and all his laws; and if God spare me, I will one day make the boy that drives the plow in England to know more of the Scriptures than the Pope does."

The declaration was deeper than a mere statement. He meant to make it true, and forthwith began his work of translation. He found no help or encouragement among the priests. A London merchant received him kindly, and in his house he prosecuted

his task for nearly a year. Soon the enmity of the ecclesiastics of the city made it clear to Tyndale that London was no safe place for the work. He says: "I perceived that * * * in all England there was no room for attempting a translation of the Scriptures."

In 1524 he left England for Hamburg, where, amid dangers and poverty, he worked so faithfully that in one year the translation of the New Testament was ready for the printer's hands. He moved to Cologne for the printing of his New Testament. The printing progressed secretly for a time, when, through wine, the printer divulged the secret to a priest, who immediately determined to destroy the copy. Being apprised of this, Tyndale seized his copy and escaped to Worms, where, about 1526, there was printed for the *first time* a complete New Testament in English. It was an epoch-making achievement for the Bible. Copies came from the press rapidly and, in spite of threats, found their way into England. In cases, in bales of cloth and sacks of flour, many copies got into the hands of the English people. The vigilance of the priests could avail little against the inflow of God's Word. Many copies were seized by the clergy and publicly burned as "a burnt offering most pleasing to Almighty God." Such a public display of opposition only increased the desire of the people to read the Bible; other copies followed, until the tide became too great to resist. It was soon evident that the priests must get back of the English translation itself and seize and silence the one who was responsible for its publication. At last, through treachery of the most villainous sort, Tyndale was betrayed into the hands of his enemies. On Friday, Tenth month 6, 1536, he was strangled at the stake and then burned to ashes. As he died he prayed: "Lord, open the king of England's eyes." The prayer was to be answered much sooner than even the most sanguine could have hoped, for within three years the Bible was sent forth to priest and people with the full approval of the king of England.

Tyndale's Translation.

It is exceedingly difficult for us to conceive of the hardship which Tyndale endured; but harder still is it to comprehend the difficult task he had to properly translate the Scriptures from older languages and express the thought in English that is both true to the spirit of the text and at the same time flows with that ease and beauty for which his translation is noted. But he was a man of God, inspired for his supreme work. He came to his task filled with the Spirit that breathes through the entire Scriptures. He was a man with clean hands and a pure heart. We are not surprised, then, that he embodies the Scripture truth in such pure and simple language that little improvement has been made on it even to this present day. "The peculiar genius," says Froude, "which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur unequaled, unap-

proached in the attempted improvement of modern scholars, all are here, and bear the impress of the mind of one man, and that man, William Tyndale."

It must be borne in mind that Tyndale did not have access to the well-nigh perfect manuscripts that have been used largely in recent Bible revision. He had access in his work of translation to the Vulgate and other Latin versions, some Greek and Hebrew manuscripts, and perhaps to Luther's German translation.

The New Testament received most of his attention (only parts of the Old Testament were translated by him). Revision after revision was made, until he brought forth the well-nigh perfect translation, which became the guide of all subsequent scholars.

There are some expressions in the Tyndale Version that sound quite unusual after we have become so accustomed to the Authorized Version. The following renderings will show that a few improvements have been made on the version of the distinguished translator:

Genesis 39:2. "And the Lord was with Joseph and he was a luckie felowe."

Matthew 26:30. "When they had said grace."

Mark 6:27. "He sent forthe the hangman."

Revelation 1:10. "I was in the Sprete on a Sondag."

Matthew 27:62. "The daye that foloweth Good Fridaye."

Acts 14:13. "Brought oxen and garlandes to the churche porche."

Hebrews 12:2. "Who for one breakfast sold his birthright."

Matthew 4:24. "Holden of divers diseases and gripinges."

Matthew 6:7. "When ye pray, bable not moche."

Luke 20:9. "He lett it forthe to fermers."

(To be continued.)

The Little Old Chair

BY EMMA KATHERINE MACY.



It sits in our chimney corner, the little old chair. Do you wonder why I give place to anything so homely and unattractive? The rockers are gone, and so it stands prim and straight, with no air of sociability or friendliness. Its paint has well-nigh vanished, and the split bottom is in many places doubly split. But for all its homeliness, it is stanch and strong, for it was no factory

product made to sell, but was hand-wrought, and a gift of love.

Sometimes as I look at the little old chair the years fade away and I seem to see the little girl that sat therein—a little girl with golden-brown curls and a broad, fair forehead. The hands that hold the sampler, or perhaps father's wristbands, which she

is stitching, are also fair and tender; for when the little girl is through her stint and can go out for her playtime, the sunbonnet is securely tied over the brown curls and the long half-handers are drawn well up over the plump arms; for the mothers and grandmothers of that day would have been horrified at the tan we strive so hard to acquire. Although the surroundings are plain and simple, there is something patrician about the little girl; the clear eyes, the straight nose, the long, tapering fingers all speak of it. And why not? Did not the blood of the Fitzgeralds, the Chancellors, the Padgetts and the Wroes flow through her veins? And was she not a native of Virginia, the land of Presidents? And was not the home of the great John Marshall across the valley, and did she not count the tall chimneys every time they crossed the clear place in the mountain road?

We wonder of what she is thinking, as she lifts her eyes from the sampler and gazes at the far-away crest of the Blue Ridge. Was it of how black the waters of the Shenandoah looked the other night when father was bringing her home from grandfather's, and how, when they reached the ford and he saw how high was the water, he opened the saddlebags and took out his great bandana handkerchief and tied her fast behind him, so that she could not slip even if she was too frightened to hold on? It may be she is remembering her visit to Lord Fairfax's plantation, and how she walked over the same ground that her countryman, the great George Washington, surveyed when he was a young man. Or more likely she is thinking of how cross Master Samuel Simpson looked the other day when she missed that word in the dictionary spelling-class. Many things there are the little girl may be thinking of as she sits and muses in the little chair; for the elders sometimes drop vague hints of impending perils that the slave trade may bring to this land, and her mother's anxious face makes her wonder the more. But children did not ask questions and demand answers as they do now, so there is nothing to do but keep on wondering.

After a while the father's long cherished desire to bring up his family in a free State becomes a possibility, and the little girl and the little chair, with the rest of the family and a few household necessities, are packed in the wagons, and the journey is begun. They say good-bye to the Blue Ridge with its towering pines, the old fields where she has gathered chestnuts and huckleberriss so often, and the beautiful Shenandoah upon whose banks she was born, and turn their faces westward. There were 18 in the company of three families.

What a wonderful journey that was! What fun the children had around the campfires! How good the ham and beaten biscuit tasted! What a wonderful road that was, the great National Road, then the main highway from the East to the West! What joy to listen to the coach horn, echoing among the hills, warning the people that the great coach was approaching and demanding the right of way. Then

to watch the coach come dashing past—what a royal way to travel that must be! Once they passed a company on horseback wearing wide-brimmed hats, and someone told the little girl they were people called Quakers. Little did she then know how her life was to be woven and interwoven with the people of this faith.

At one camping-place the little chair was forgotten, and four miles had been traveled before it was missed. But the little chair had been a gift of love, and father would ride back for it. He found it there, but not alone, for two little neighboring children had also discovered it. One was sitting in it and the other as near to it as possible. I wonder if there was as much grief to them in surrendering the newly-found treasure as there was joy to the little girl in regaining it?

At last the delightful journey was ended; the wagons stopped in a fertile Ohio valley. The years were kind to the little girl. After a while, when the country became more populated and the land increased in value, thrifty young farmers sold their farms and sought to better themselves in Indiana. Again the little girl, a little girl no longer, and the little old chair—which must not be left behind, because it was a gift, a gift of love—with him who was her heart's chosen, left friends and home and kindred, and took up the journey again, over the same highway, to central Indiana, which was to be her home henceforth. Here the trials and hardships of pioneer life must be met and conquered. Five children came to sit in the little old chair and call the little girl, mother. Two, with golden curls like her own, tarried but a little while, and then went out into the everlasting sunshine. Her heart was full of sadness for their loss, but her hands were full of work, and that brought partial solace.

She did no great or wonderful things, this little girl. Fame never found her. Riches never crowned her. She laid no claim to wisdom or goodness. She fed the hungry that came to her door. She mothered the orphan. She did the homely, commonplace task without complaint. Riches or poverty made no difference in her estimate of character. She met all with the same warm handshake, the same rare smile. She felt the pain in the lives of others, and gave sympathy out of her abundance. Late in life, when her heart was rent by a great sorrow, she simply leaned a little more heavily on the Everlasting Arms, and gave cheer to those about her. Young and old, little children and learned men, found joy in her comradeship.

A year ago the little girl fell asleep. There was no fear of the dark, only a great peace. The hair was no longer golden, but lay in shining waves like spun glass above the smooth brow. The hands, strangely idle now—for the sampler and the wristband and the patchwork were laid aside—held nothing within their cold fingers but one white rosebud and a trailing spray of smilax. They are no longer fair and shapely, but drawn and discolored by age. But to us for whom they have so long

ministered they are most beautiful. It is good to think of their well-earned rest. It is good to know that the long waiting is ended, the journey finished, the home reached. Nevertheless, when I look at the little old chair, and its crowd of memories come surging over me, I feel the sore heartache of the motherless.

Western Springs, Ill.

A Letter from Alix

DEAR CHILDREN:—As you walk through the woods, you may have noticed how the young shoots spring up from the roots of the large trees, so that by the time the old trees fall, there are strong young ones to take their places.

Now the children of the meeting are like those young shoots. If we are to have a Society of Friends in the next generation, you will be the ones to carry it on, and so you should fully understand the principles upon which it is founded.

In common with all other orthodox churches, we hold the doctrine that the "Father sent the Son to be the Saviour of the world." Since "He died for the sins of the whole world," our sins were among those He bore, and when, with grateful love, we claim the pardon He has bought for us, we become His children.

Is it not a beautiful thought that He has done it all, and that what we have to do is only to accept it and trust Him for the strength to live pure, true lives?

When we get this thought in our hearts, one no longer feels that it is a hard duty to come to meeting. The very name means that it is a meeting-place with Him who loves us and who has said, "When two or three are gathered together in My name, there am I in the midst of them." When we think of this, the very silence becomes sweet to us, for we know that He is near us.

In the early days, those who belonged to the Society of Friends had to bear much persecution. Frequently their meetings were broken up and the worshipers thrown into jail. There is an account given us that after a meeting-house had been thus closed, the children of the Friends who had been carried off to prison met the following Sabbath day and held a meeting upon its steps. These were brave boys and girls, were they not?

I wonder if those of the present day would be as true to their principles. As you sit in your quiet meetings, week by week, let your hearts praise the dear Lord who now has made it so easy to worship Him in the way we feel to be right, and ask your Heavenly Father to make you faithful and true to the testimonies that our earthly fathers in the past suffered so much to preserve.

"Freely ye have received
All things from God;
Freely give such as ye have
To anyone in need."

In the Country

There is a charm about country life in China that reminds one of the early days before machinery and science reduced farming to a high art in our homeland.

There is something most restful and peaceful about the country homes, especially of the well-to-do. When called out to visit the sick in these homes, I have often said: "If ever I get worn out, take me out to one of these farm homes for a month's rest."

The better farmhouses are brick and covered with tile; but they are mostly made of mud and thatched. Out in front there is a threshing ground, as level and clean as a dirt floor can be made. This is often surrounded by trees. Then there is usually a pond, with ducks and snow-white geese. About the door are the domestic animals, domesticated to a degree of docility that we seldom see in America—dogs, cats, pigs, hens, donkeys, oxen and, most docile of all, the water buffalo—sometimes a little baby donkey or buffalo so bewitching you can scarcely pass them by without caressing them. Often a grist mill or a hand mill, such as is mentioned in Matt. 24:41, adds interest to the scene. There are no barns. Straw, stacked neatly, affords shelter for the animals, although in bad weather they are taken into the house.

One often sees beds prepared for servants in the same room with the cattle. The animals, especially the water buffalo, are cared for with attention approaching devotion. One often sees a man sitting before one of these immense animals, selecting and forming into wisps the straw and patiently feeding the animal.

Only one thing mars the picture. It is the fact that the household are without God. They live in fear—fear of robbers, fear of famine, fear of ghosts, fear of death—ignorant of aught beyond the limits of the homestead.

When the Kingdom of Heaven comes to China, these fertile fields will become the garden of the Lord, and these ignorant but patient and thrifty people His faithful servants.—*Friends Oriental News.*

Dr. Stephen T. Birdsall

In the death of Dr. Stephen T. Birdsall, which occurred at his home in Glens Falls, N. Y., First month 27, 1911, the Church, not only locally, but throughout the country, has sustained an irreparable loss. Dr. Birdsall was born at Newburgh, N. Y., Twelfth month 15, 1845. He came of a family long associated with the active interests of the Church. He inherited not only his right as a member, but the training of a cultured Quaker home and a love and loyalty for the Church of his fathers. In early manhood he studied medicine, and at the age of twenty-four he began the practice of his profession in the city of New York. In the year 1874 he located his home and office at the corner of Bedford

and Lafayette Avenues, Brooklyn, and in 1884 he removed with his family to Glens Falls, N. Y., where he was identified with interests of the Church of the city until the time of his death. For several years Dr. Birdsall was president of the Board of Education of the city, and his work for the educational interests of his community in that capacity was valuable and highly appreciated. At the time of his death he was a member of the city Board of Health, and had been for some years prior thereto. He was one of the founders of the Young Men's Christian Association of the city, was a charter member, a member of the first Board of Directors of the association, and was elected to a place on that board each succeeding year to the time of his death. He was a trustee of the Glens Falls Academy and vice-president of the board, and was a trustee of the Home for Aged Women. His interest in educational matters was not confined to his city, but extended throughout the yearly meeting, and for years he was a trustee of the yearly meeting boarding-school. His efficient work in behalf of the interests of the Church was recognized throughout the yearly meeting, and there were few members of the yearly meeting whose counsel was more generally sought and followed. His interest in his local meeting at Glens Falls was deep and constant. At the time of his death he was a member of the Board of Trustees of the meeting, an elder and overseer, one of the clerks of the monthly meeting and chairman of its finance committee, and clerk of the quarterly meeting on ministry and oversight.

Dr. Birdsall endeared himself to young and old by his kindly interest and by his keen insight. His wide knowledge of men and affairs made his counsel of rare value and his judgment accurate. In all religious, philanthropic and educational matters affecting not only his Church, but the community, his interest was deep and his participation active and highly valued, and his financial support always ready. He has left an example of loyalty, faith and of earnest purpose, and of a noble Christian character. May God give to those who feel his death most keenly, grace to emulate his example and to continue the work which was so near his heart.

Some Views on Present Day Topics

Should a Church Have a Declaration of Faith?

BY LUKE WOODARD.

My late article (see AMERICAN FRIEND of First month 5th) on "Creed or Declaration of Faith—Is There a Difference?" elicited a very respectful notice in a subsequent issue of the same paper by a correspondent signing himself "Constant Reader." He, however, proceeds to state his objection to "any written formula." This seems to open the way for me to respond to his intimation that I should have gone further, and I therefore do so by offering a few observations on the affirmative side of this question.

Every organization necessarily has as its basis certain distinctive principles, written, or otherwise clearly understood, to which those who voluntarily join such organization give their assent. On such a basis the various churches are founded. This is well expressed in what is known as the "Uniform Discipline," page 35: "A Christian denomination is an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain practices based upon these teachings, and who *voluntarily* [italics my own] associate themselves for joint participation in worship and mutual help, and for united efforts in the promotion of truth and righteousness. The denomination of Friends is such a body." It is further stated in that discipline, page 50: "The Scriptures are the only divinely authorized record of the doctrines which we are bound as Christians to accept and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them."

"Constant Reader" urges "the impossibility of stating spiritual truth in words that will convey the same meaning to everyone" as a serious objection to *any* written formula. How is the case altered when the Scriptures are made the only creed? It is a well-known fact that spiritual truth stated in the words contained in the Bible is not understood alike by everyone.

As a consequence of this diversity of understanding, denominational classification has resulted, where such as *do* agree in their interpretation of Scripture *voluntarily* associate themselves together in an organized capacity. As no coercive means are used to acquire or retain members, there is no ground for any to complain of "forced submission to written formulas or creeds." Such attempts were made in the days of the thumb-screw, the dungeon, the fagot and the rack, but no Protestant church now compels submission to its creed, written or unwritten, or closes the door against a peaceable withdrawal on the part of a member who no longer feels that his conscience will allow him to be bound by the church's rules or doctrines.

Reference is made to "the great Baptist communion, which for more than two hundred years has had no written formula which must be subscribed to." But it is a well-known fact that they have an unwritten formula to which those who join them must assent and conform. *They must be baptized after their particular mode.*

If other churches claim that they have no creed but the Scriptures, the Friends church can equally well claim that we have none authorized by the church that is not Scriptural, for what has already been quoted in this paper is an axiom in our church, viz.: "No one can be required to believe, as an article of faith, any doctrine that is not contained in the Scriptures."

Our "Declaration of Faith" is but a grouping and arranging in convenient form the Scriptural truths which we as an organized church acknowledge as

our belief. This will be seen to be the case on examination of the one adopted by the Richmond Conference, in 1887, and now incorporated in the Uniform Discipline of the American yearly meetings. It abounds in Scripture quotations and citations. It is neither ambiguous nor misty, but simple enough to be understood by anyone of common intelligence, and one can hardly avoid the conclusion that a refusal to assent to it and to its adoption by the church arises not from a difficulty of understanding it, but from a dissent from some of its statements of doctrine.

I have referred to the difference in Scripture interpretation on the part of the different churches. Too much is often made of this. Between the evangelical churches the points of agreement are far more than the points of difference. On all the great fundamental doctrines they are substantially agreed.

This point is well expressed by Benjamin Seeborn, an English Friend and minister of note. What is here inserted is found in the "Life of Stephen Grellet,"* of which he was the compiler. Speaking of the early Friends, he says: "In common with the other orthodox professors of the Christian name, they most fully recognized the divine inspiration and authority of the holy Scriptures, and thoroughly believed in all that is revealed therein concerning the unity of the Godhead—the Father, Son and Holy Ghost—one God over all, blessed forever. They unhesitatingly held the utter depravity of human nature in consequence of the fall; the pre-existence and incarnation of the Son of God; the proper, eternal deity and the real manhood of the Lord Jesus Christ; the need and efficacy of His propitiatory sacrifice as an atonement or expiation for the sins of mankind; His mediatorial intercession and reign; the forgiveness and reconciliation of the repenting sinner through faith in Him alone; the work of the Holy Spirit in the conversion of the sinner and in the preservation, guidance and sanctification of the believer in Jesus; the immortality of the soul; the resurrection and final judgment of the world by Jesus Christ; the eternal blessedness of the righteous, and the eternal punishment of the wicked. In reference to these things, William Penn, in the full maturity of his judgment and the brightest period of his Christian experience, had explicitly declared: 'Where we are vulgarly apprehended to differ *most*, we dissent *least*. I mean in *doctrine*. For, except the *wording* of some of the articles of faith in *school terms*, there are very few of those professed by the Church of England to which we do not heartily assent. I say, then, that where we are supposed to differ *most*, we differ *least*. * * * We *plainly* and *entirely* believe the truths contained in the Apostles' Creed, which is very comprehensive as well as ancient."

The foregoing statements by Benjamin Seeborn of the doctrine held by Friends are in language so plain and simple and so clearly Scriptural that differing interpretations on the plea that it is "impos-

*Vol. 2, P. 203.

sible to state spiritual truth in words which will convey the same meaning to everyone" are hardly within the range of probability.

While it may be admitted that there are in "the epistles of Paul and other Scriptures," as Peter says (II Peter 3:15, 16), "some things hard to be understood," such as what is said concerning the man of sin, or anti-Christ, and the visions of John, Ezekiel

and Daniel, yet these enigmatical portions form no part of the creeds of the Protestant churches, certainly not that adopted by the Friends church, and should not therefore be urged as an objection to such written formula. The same may be said concerning "words whose meaning has changed." I find no obsolete words in the Richmond Declaration of Faith.

Things of Interest Among Ourselves

Fred Leibert, Salem, Iowa, attended Pleasant Plain Meeting the 18th and 19th ult.

* * *

Dr. Philip Slack, pastor at Chestnut Hill Meeting, near Salem, Iowa, is visiting his son in Oklahoma.

* * *

Edgar Woolam, pastor at Denver, Colo., preached at Oskaloosa, Iowa, both morning and evening, the 26th ult.

* * *

Arthur Hammond, pastor at Pleasant Plain, Iowa, was present at the sessions of Salem Quarterly Meeting the 25th and 26th ult.

* * *

Wm. Jasper Hadley, Evangelistic Superintendent of Iowa Yearly Meeting, visited Salem Meeting on the 12th ult. His advice and preaching were very acceptable.

* * *

Dr. Wm. S. Windle, at the opening of the next college year, will return to his former position at Penn College. He will become Professor of Biology and Geology.

* * *

Ackworth Quarterly Meeting was held at Indianola, Iowa, on the 18th and 19th ult. President David M. Edwards and Superintendent Wm. Jasper Hadley were present.

* * *

Walter R. Miles, who, in connection with his advanced study at the State University of Iowa, is serving West Branch meeting as pastor, was recently elected to the Iowa chapter of the Sigma Xi.

* * *

Friends at Milton, Ind., have just closed a very successful revival effort, led by Leander Chamness, Economy, and the local pastor, Mary J. Mills. As a result 12 new members have united with the meeting.

* * *

S. Adelbert Wood, of New England Yearly Meeting, is conducting a series of evangelistic meetings at South Glens Falls, N. Y. The meeting at that place has been steadily growing in numbers and influence and there is a good field for greater service in the future.

* * *

Glens Falls Quarterly Meeting was held at South Glens Falls, N. Y., the 18th and 19th ult. S. Adelbert Wood, of New England Yearly Meeting was present and on Seventh-day afternoon conducted a discussion on the need and method of evangelistic work.

* * *

Lee Thornburg, Indiana, is teaching school in a country district about two miles from Entiat, Wash. He and William E. Jones, a member of the local meeting, have been holding evangelistic services at Entiat with very encouraging results. The community has been thoroughly aroused.

Dutchess County Christian Endeavor Rally, held at Poughkeepsie, N. Y., was addressed by Dr. Clausen, N. Y. State Secretary and Dr. Shaw, Secretary of the World's United Societies. Richard R. Newby and William J. Sayers were present and took part in the exercises.

* * *

An article in our issue of last week on the Grave of William Penn stated that no meeting had been held in Jordan's Meeting-house for a hundred years until 1910. That is a mistake, as an annual meeting at the time of London Yearly Meeting has been held there for many years.

* * *

A Penn College orator, Hubert Peckham, has secured a place in the State Oratorical Contest. Sixteen colleges belong to the State Oratorical Association; of the orations presented the eight best are given each year in the contest. The subject of Hubert Peckham's oration is "The Curse of Armament."

* * *

Ella H. Stokes, formerly Professor of Philosophy and Education at Penn College, will be identified with the college again next year. Ella H. Stokes recently received her Ph.D. degree from the University of Chicago. She is at present engaged in teaching in Huron College, at Huron, South Dakota.

* * *

Much interest is being shown throughout the quarterly meetings in Iowa regarding the endowment of Penn College. Eleven of the 14 quarterly meetings have already appointed educational boards for the furtherance of arousing interest along educational lines and securing subscriptions for the endowment fund.

* * *

Oskaloosa Quarterly Meeting was held the 25th and 26th ult., at Grinnell, Iowa. A large attendance was present at all sessions. Walter Dexter pastor at Ackworth, Iowa, preached Seventh-day morning on the theme "So Great Salvation." Superintendent W. J. Hadley was present, preaching at both Sabbath services.

* * *

Bangor Quarterly Meeting was held at Marshalltown, Iowa, the 24th to 26th ult. President David M. Edwards, of Penn College, was acceptably present. Aaron Napier, of Ames, preached a strong sermon on Seventh-day. Zeno H. Doan, New Providence, delivered a missionary address. There was a good attendance at all the sessions.

* * *

Kokomo Quarterly Meeting was held at Kokomo, Ind., the 24th and 25th ult. All of the six monthly meetings were well represented.

The chief service in each session was by J. Walter Malone, Cleveland, Ohio.

A loving message was read from David Tatum.

Vincent D. Nicholson, field agent of THE AMERICAN FRIEND, who for the past seven months has been working in Indiana, Western, Wilmington, North Carolina and New York Yearly Meetings, is at present in Iowa. During the course of his work he has canvassed 135 particular meetings and has presented THE AMERICAN FRIEND at 26 public meetings.

* * *

Richard R. Newby, Evangelistic Superintendent of New York Yearly Meeting recently visited Nine Partners Quarterly Meeting held at Poughkeepsie. After quarterly meeting he remained several days and held special meetings at Poughkeepsie. Several were converted, some were reclaimed, and the church was strengthened by his faithful work and messages.

* * *

The Chapman-Alexander mission, in Brooklyn, N. Y., closed the 28th ult. The Brooklyn Friends were very active in the campaign. On the closing day a luncheon was served, attended by about 175 ministers, 3 of whom were Friends—Robert Pretlow, Richard R. Newby and William J. Sayers. In addition to J. Wilbur Chapman and Chas. M. Alexander, several of the leading ministers of the city spoke, among them Dr. Pretlow, who was frequently interrupted by applause.

* * *

In the triangular debate held by Penn, Parsons and Leander Clark Colleges, Penn won both contests in which she was engaged. The question was as follows: "Resolved that the power of the Federal Government should be paramount to that of the States in the Conservation of Natural Resources." Lloyd Mendenhall, Carey Macy and Jay Newlin represented Penn against Leander Clark, while Cecil R. Peckham, Linneus McCracken and Jens Jensen defended the negative side of the question against Parsons.

* * *

Meade A. Kelsey, Berkeley, Cal., has been for some weeks with his mother, Sarah Kelsey, who is quite ill, at Newberg, Oregon. He has also been attending his father, Asa Kelsey, who underwent a surgical operation in Portland, Oregon, but who it is hoped will soon be able to return home. Owing to these conditions, Meade A. Kelsey is serving as pastor in the Newberg meeting, while Abijah J. Weaver, the regular pastor, has gone to Berkeley until such time as Meade A. Kelsey shall feel free to leave his parents.

* * *

William G. Hubbard, who has been doing pastoral work in the meeting at Goldsboro, N. C., has also found time to make several extended trips during the year for the American Railway Literary Union, of which he is General Superintendent and Treasurer. Through his efforts several objectionable books have been removed from railroad news stands, and trains on the Southern, the Illinois Central, and the Great Northern Western Railways. He investigated the literature on 12 railway systems during the year.

* * *

It is a very realistic picture which the *Friends Oriental News* presents of the iniquities of opium importation into China. A paragraph in the current number says: "The cultivation of the poppy plant has almost ceased. The consumption of opium has greatly decreased, and all licenses permitting the use of opium expire in the Sixth month of the coming year. But there remains still an obstruction in which China is not the sole dictator, and that is that Great Britain can, in accordance with the treaty of 1907, continue as she now does to send thousands of chests of opium annually into China from India, and this she may do until 1917 unless she can be entreated to forego her treaty rights in this matter. The Chinese are asking England to unite with them in nullifying the treaty and to desist from sending further shipments."

Friendswood Quarterly Meeting was recently held at League City, Texas. There were nine visiting and eight local ministers present, making it seem almost like a yearly meeting. Rachel Thomas, Indiana, spoke at length in the opening meeting Seventh-day, and several others followed with brief messages. This being the first quarterly meeting after its establishment in Eleventh month, there were several committees and superintendents to appoint. The quarterly meeting is now fully organized for work. Robert C. Smith, from Sterling Quarterly Meeting, Kansas, took a leading part in the meeting on First-day. He continued holding evangelistic services at League City after the quarterly meeting closed.

* * *

The late Susanna Edwards was born in Barnesville, Ohio, and removed with her parents to Henry County, Indiana, when seven years old. She was married in 1838 to David Edwards, who, in his ninety-seventh year, survives her. This remarkable union of over seventy-two years covered a period of wonderful development, beginning in strictly pioneer days. She was a birthright member of the Society of Friends, and was acknowledged as a minister in 1865 by Spiceland meeting. Hers was a sublime faith, and by precept and example she led many souls to see the light. Her children to the third and fourth generation rise up and call her blessed, and gratefully acknowledge the inspiration of her simple, Christlike life.

* * *

Nathan T. and Esther G. Frame recently conducted a series of revival meetings at Vermilion Grove, Ill. Although the weather was unfavorable and an epidemic of la grippe was prevalent, the attendance was good, and interest increased as the meetings progressed. The students and faculty of Vermilion Grove Academy were especially blessed. Thirty odd publicly professed conversion during the meetings. Since the meetings closed the membership seems more closely knit together in a loving bond of fellowship than ever before, and the faculty at the academy has organized a Bible class.

Franklin and Mary Moon Meredith are pastors in Vermilion Grove Meeting and heartily co-operated in the revival.

Nathan T. and Esther G. Frame went to Kirksville, Mo., from Vermilion Grove and are now taking a much-needed rest, both having suffered from la grippe. Esther is taking treatment from an osteopath physician. They expect to be with Friends in Indiana and Ohio in the near future.

* * *

Many Friends will sympathize with Wm. T. and Bertha P. Dixon in the loss of their little daughter, so soon after going to the mission field. The obituary appears in another column. Bertha Dixon is a daughter of Wm. P. Pinkham, Huntington Park, Cal., who writes concerning his little granddaughter:

"After a short illness this precious child left the earthly circle which her presence had gladdened, and went to dwell with her Saviour. The frail body, still beautiful in death, was placed in a small hillside cemetery owned by native Chinese Christians, six miles from Canton. The parents, strangers in a strange land, and as yet with few acquaintances who could sympathize with them in this new sorrow, have been favored with such evidences of the presence and care of God as strengthen faith and hope and love, making heaven seem nearer and Christ dearer than ever before. Never does the Lord become more precious to His trusting children than in the moments of their deepest trials."

* * *

The new register of alumnae and former students of Bryn Mawr College, up to the first of this year, contains interesting statistics. The total number of students who have attended Bryn Mawr College now amounts to 2,724; 1,099 of these are

alumnae of the college; 200 students have held fellowships and 28 of these have held both European and resident fellowships. The table of present occupations of the alumnae shows that 28 per cent. of the alumnae are teaching; 28.4 per cent. are married; 25.6 per cent. are unmarried and have no paid occupation; a small proportion remains of physicians, lawyers, private secretaries, students of art or music, engaged in philanthropy, engaged in college administration as deans, registrars, wardens of college halls, etc. Among the occupations in which only one student is engaged are bookkeeper, photographer, medical missionary, editor, bacteriologist, jeweler, government clerk, newspaper correspondent, farmer, book reviewer, student of architecture, etc. In the table of marriages by classes we find that in at least three classes the percentage of students married is 50 per cent. or over and in seven classes the number married is over 40 per cent. This is an unusually high percentage for classes of students which have graduated since 1889.

* * *

The announcement in another column of the decease of Asa Nordyke, formerly of New Vienna, Ohio, will carry with it a tender interest to a large circle of friends who knew him and honored this humble minded and devoted servant of God through his long life of over ninety-three years.

He belongs to that noble band of Friends of a former generation, who by their simple lives, upright walk, and daily ministrations of love and mercy so conspicuously adorned the doctrine they professed, and so many of whom, both in its spiritual and physical sense, realized the fulfilment of the Scripture promises, "with long life will I satisfy him and show him my salvation."

In 1889, Asa Nordyke, removed from Ohio to Whittier, Cal., where he resided for seventeen years. Three years ago he went to the home of his son, E. M. Nordyke, in Inyo County, Cal., and here, having been faithful in his stewardship, he joyfully awaited his Master's coming in the quiet of the surrounding mountains, whose snowy peaks seemed consonant with his evening meditations on higher things. His surviving children are Mary and E. M. Nordyke, who tenderly cared for him in his last days. Their mother, who passed away some twenty years ago, was a sister of the late Jonathan Bailey, one of the founders of Whittier.

* * *

A recent number of *The Earlhamite* contains a short sketch of Clarence M. Case. After speaking of his early life and training, it tells of his work at Moses Brown School, Providence, and of his graduate study at Brown University, and continues: "During the summer months while in the East, Mr. Case had charge of religious meetings in a Boys' Camp in Maine, being employed as superintendent of the camp which position he still holds. * * * At present, in the Oskaloosa Y. M. C. A., he is conducting with much success a high school boys' Wednesday dinner class, at which the various problems confronting high school boys are discussed. He also has charge of a young men's Bible class in Penn College, now studying the social significance of the teachings of Jesus. Mr. Case's work in Iowa is just begun, as he laid down his duties at Moses Brown School only last spring to accept the chair of history and sociology at Penn College. Economics, sociology, and modern social problems have always appealed strongly to him and he has for a number of years devoted much time to investigation and study along these lines."

* * *

Falmouth Quarterly Meeting held at Lewiston, Maine, First month 28th, was a season of Divine favor.

Charles M. Woodman, a minister of the quarterly meet-

ing preached Seventh-day P. M. On First-day, Linwood W. Jones, of Vassalboro Quarterly Meeting and Albert Smith of Fairfield Quarterly Meeting spoke in the meeting for worship. Falmouth Monthly Meeting was granted the privilege of holding their monthly meeting on Sixth-day evening instead of Fifth-day evening as heretofore and a committee was appointed to take into consideration the advisability of holding the quarterly meeting at Oak St., Portland, in First month instead of Lewiston as now held.

Mary D. Goddard, who will be one hundred and one years old the 10th inst., was re-appointed elder of Durham Monthly Meeting. She frequently attends meeting and speaks briefly by way of testimony.

Charles W. Webber, a member of Durham Monthly Meeting, recently declined re-appointment as Clerk of the meeting, having served in that capacity forty years, and having probably signed more certificates for Friends traveling in the ministry than any Friend living, as at one time Durham Monthly Meeting had 13 ministers.

Jennie E. Reynolds, Superintendent of Gospel Work for Falmouth Quarterly Meeting, is assisting the pastor of China Monthly Meeting in holding revival services at South China, Maine.

* * *

East Whittier Meeting, Cal., is having a most prosperous year under the pastoral care of W. Mahlon Perry and his wife. The addition of 18 new members at the last monthly meeting has already been noted. The past week was one of social activity. Third-day evening the regular monthly social of the Christian Endeavor Society was held at the home of O. L. Baldwin. It being Valentine Day, the decorations, games, etc., were fitted to the occasion. Thirty-three were present and the evening was enjoyed by all. At the close of the evening light refreshments were served.

On the same evening at the home of C. Calwell, Mattie Ware's Bible School class of boys spent a happy evening together. One of the rules of this class is that at their socials the members having the poorest attendance record are to furnish refreshments for those having the best record. The device is very successful in its results as shown by the regular attendance of the class.

The regular business meeting and social of the Loyal Circle, composed of the members of the two adult Bible classes occurred on Fifth-day evening, the 17th. There were 64 present and a very enjoyable evening was spent by all. After the business meeting a very interesting program was given by different members of the circle, consisting of songs, recitations and a Round Table conducted by Mr. Bruley. During the social hour which followed, sandwiches, cake and chocolate were served.

* * *

H. V. Tormohlen, Portland, Ind., has been discussing "Marriage Among the Early Members of the Society of Friends in Indiana" in the last two numbers of a local church paper, *The Silent Evangelist*. After calling attention to the special provisions made for Friends in the Indiana law, and quoting at length from Clarkson's "Quakerism," the author concludes: "The exception for members of the Society of Friends from procuring a marriage license comes down from the earliest history of the State, and indeed it may be found in the laws of the Northwest Territory in 1787, when the territory north and west of the Ohio River was first set apart from Virginia. The wording of the provision has been changed but little during all this time, although the territory was subdivided into smaller territories, and then Indian Territory was made into a State and her laws changed and revised many times. With the adoption of the code and the new Constitu-

tion, it took its present form, and may be found in the old Revised Statutes of 1812, page 361, in force May 6, 1853. It reads: 'Before a person, except members of the Society of Friends, shall be joined in marriage, they shall procure a license from the clerk of the circuit court of the county in which the female resides, directed to any person empowered by law to solemnize marriages, and authorizing him to join together the persons therein named as husband and wife.' And is found in Burn's Revised Statutes of 1908, Section 3262. Quite recently attorneys have declared it to be good law, so that members of the Society may still avail themselves of the opportunity to unite themselves in marriage according to the customs of the Church if they so wish to do."

* * *

A new Friends meeting has been started at Vale, South Dakota, a pioneer community in sight of the Black Hills. The land has recently been taken by settlers with a prospect of the Government's irrigating the valley. At present these settlers are living in "shacks" and the community is quite primitive. Susan B. Sisson, Iowa, went to the valley last Eleventh month to make her home with her son, Stephen C. Berry, who has been in the employ of the Government on the survey. She immediately began holding meetings on First-day in a schoolhouse, and it was not long before the little house was entirely inadequate to take care of the people who wished to attend. A large Bible school and Christian Endeavor Society have been organized, and a strong cottage prayer-meeting is being conducted.

The change in the valley is wonderful: Old feuds have been settled; men have given up profanity and tobacco and Sabbath desecration, and the young people their dancing and card-playing.

Late in First month steps were taken by the Christian Endeavor Society to raise funds for the erection of a meeting-house. A suitable location was found, and the cornerstone laid Second month 14th. The lumber is being hauled, and the building will be erected during the coming month. All the labor will be donated; \$600 has been subscribed, but the building when completed will cost about \$1,500. The promoters feel that they are greatly in need of financial assistance from outside. They hope to be able to turn the money into some other good cause later, when their lands are made productive by irrigation; but just at present they need help to provide a meeting-house adequate for their demands.

Anyone interested in the matter should send their donation or correspond with Stephen C. Berry, the chairman of the Building Committee, Vale, So. Dak. Two other denominations are offering to advance the money, but the people prefer that Friends should hold the field. They expect to unite with the Society and organize themselves into a monthly meeting within a few weeks.

* * *

Probably few persons have such a volume of accurate information concerning the work of Friends in Indiana sixty years or more ago, and of their pioneer experiences in Kansas, as that which Wm. H. Coffin, Pasadena, Cal., has preserved in written or printed form, or is able to recall with surprising readiness from the archives of memory. He is able to recount events of the visits of John Allen and Josiah Foster at the home of his father in Indiana in 1845, with features of their gospel work in America at an important period in the history of our Society. He has on file a correspondence with these eminent English Friends, carried on after he removed to Kansas, ante-dating and during the Civil War, in which they treat the events of those stirring times in a manner intensely interesting.

Of equal interest are Wm. H. Coffin's reminiscences of the

visit of Robert Lindsay, England, in his own and other meetings in Kansas in those pioneer days. In assisting this English minister in his local travels he used a conveyance drawn by a yoke of oxen, which he had trained to such docility that he could guide them from the seat of the vehicle, and they seldom failed to reach appointments on schedule time.

The late Benajiah Hiatt, brother-in-law of Wm. H. Coffin, assisted Robert Lindsay in his more extended travels in Kansas, and at the end of one journey of over a hundred miles they were hospitably received by a family of Friends late in the evening at their one-room claim shack on those prairies of "magnificent distances." The prospect of lodging accommodation here presented in contrast with those of the palatial homes of England to which he had been accustomed, evidently struck the itinerant minister with a sense of dismay. But this was quickly dispersed when he was assigned to the one comfortable bed in the apartment, and his companion and the household found lodging in wagons or under the starry canopy of the summer night. The pursuit of the English Friend's ministerial concern seemed to suffer no deflection from these pioneer experiences, and was accomplished "to the peace of mind" of all concerned.

Wm. H. Coffin, while shut in by illness during the past weeks, has at intervals been reviewing some portions of his Quaker lore, and it was the writer's good fortune to find him thus engaged as an opportunity to get a rehearsal of some of its salient features.

Born

THOMPSON.—At South China, Maine, Twelfth month 17, 1910, to Percy A. and Mary Thompson, a daughter, Bernice Hope.

Died

BIRDSALL.—At his home in Glens Falls, N. Y., First month 27, 1911, Dr. Stephen T. Birdsall, aged sixty-five years.

BOICE.—At Poughkeepsie, N. Y., Second month 19, 1911, Priscilla Boice, aged almost ninety-one years. She was an elder of Poughkeepsie Meeting and for thirty years clerk of Nine Partners Quarterly Meeting.

DIXON.—In Canton, China, First month 17, 1911, Gertrude, daughter of William Taylor and Bertha Pinkham Dixon, aged nearly three years.

EDWARDS.—At the home of her daughter, Lida Saint, Newcastle, Ind., Second month 20, 1911, Susan Edwards, in the ninety-sixth year of her age. The deceased was a birthright Friend, and since 1865 a recognized minister.

JACOB.—In Philadelphia, First month 5, 1911, Isaac J. Jacob, 3d, son of Joshua and Catharine Jacob (the former deceased), aged thirty years. He was much interested in Bible school work and actively engaged in work at the Joseph Sturge Mission for Colored People.

NORDYKE.—Near Independence, Inyo County, Cal., First month 24, 1911, Asa Nordyke, in his ninety-fourth year. An esteemed member of Whittier meeting.

PHELPS.—At Thurlow, Ontario, First month 20, 1911, Eliza M. Phelps, widow of the late Alfred Phelps, in her seventy-seventh year. Her parents, William and Eliza Mullett, were among the pioneers in that section of Canada, coming from England early in the year 1821. Her life was spent quietly amid rural occupations, yet exercising an influence for good in the home and throughout the community, which all who knew her remember with gratitude and favor.

The International Bible School Lesson

LESSON XII.

THIRD MONTH 19, 1911

DEFEAT THROUGH DRUNKENNESS.

I KINGS 20:12-21.

GOLDEN TEXT.—It is not for kings to drink wine; nor for princes strong drink. Prov. 31:4.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 13th. Defeat through drunkenness. I Kings 20:12-21.

Third-day. Wine not for kings. Prov. 31:1-9.

Fourth-day. Into captivity. Isa. 5:1-23.

Fifth-day. Staggering with drink. Isa. 28:1-13.

Sixth-day. Wine takes away the heart. Hos. 4:6-19.

Seventh-day. The Nazarites. Amos 2:6-16.

First-day. Wine in bowls. Amos 6:1-6.

Time.—It is not possible to give dates with any degree of certainty. Ahab reigned from 882 to 861 B. C. (or 925 to 904). The incident of the lesson probably belongs to the period not long before the translation of Elijah.

Place.—In the neighborhood of the city of Samaria.

Rulers.—Over Israel: Ahab and Jezebel; over Judah, probably Jehoshaphat; over Syria: Benhadad II. This Benhadad was probably the successor of the Benhadad mentioned in chapter 15:18.

Parallel passages.—None.

In the resumé by Josephus and in the Septuagint, the events of chapter 20, are put after the account of Naboth's vineyard. This would seem a rather better order, but as Ahab's history is not told chronologically, it is not possible to speak definitely.

There are three kings of Damascus called Benhadad: the one of the present lesson; the one named in chapter 17; and the one named in II Kings chapter 13. It is not easy to identify these names with those of secular history. The whole of chapter 20 should be read.

The Syrian King proclaimed war against Ahab and invaded the kingdom of Israel. Ahab, apparently hopeless of success in the open field against this great opposing force, shut himself up in the city of Samaria, which, as has been seen, was well situated for defence. Benhadad invested the city and settled down to a siege. The great power at this time was Assyria, and she cast longing eyes upon Syria, including Palestine. The wise policy would have been for Benhadad, Israel, and Judah to have entered into an alliance against their common foe, instead of quarrelling among themselves and coveting each other's possessions. The result of this policy was seen later in the complete overthrow of Israel.

Ahab seems to have been the vassal of the Syrian King. The message which the closely invested king sent to his foe must not be understood literally. The language is in accordance with Oriental exaggeration and is analogous to the expressions used by the Japanese, for instance, at the present day. The passage (verse 4) simply means that Ahab is ready to acknowledge Benhadad as his over-lord, pay tribute and give large presents. Benhadad, however, demands an unconditional surrender. By the advice of his counsellors Ahab refuses, though he expresses himself willing to carry out his first offer. Benhadad scornfully refuses, and Ahab retorts by

using, what seems to be a proverbial expression equivalent to, "Let not him that beginneth a work boast until it is finished."

12. Ahab's message reached Benhadad when he was feasting with his officers, probably in anticipation of his expected victory and spoil. "The Kings." The word is equivalent to prince, or petty ruler. George Fox in his Journal speaks of "the Indian Emperor and his Kings" in Maryland. Compare Josh. 12:9-24. "Pavilions." The same word translated sometimes as "tabernacle," as in the "Feast of Tabernacles." "Set yourself in array." In the original only the one word "set" is used, and so the order may mean either putting the military engines in place so they could be used against the walls; or, it may mean get the men ready to make an assault. The Revisers put the latter into the text, and the former into the margin; either is as correct as the other.

13. "And behold a prophet came near." To Ahab and his company all seemed on the verge of destruction, but encouragement came most unexpectedly. The lesson is that there is One who controls all things, and it does not do to leave Him out of your calculations. The prophet is unannounced, but his words are striking. As if to emphasize his message, he points to the investing hosts—"Thus saith the Lord;" "Hast thou seen all this great multitude? I will deliver it into thine hand this day." "Thou shalt know that I am the Lord." Know that Jehovah is the God of Israel.

14. Ahab, naturally, questions as to how this will come to pass. It seemed too strange to believe. The young men of the princes of the provinces. Possibly officers analogous to those mentioned in Kings 4:1-20.

15. Ahab's forces seem absurdly small compared with those of Benhadad.

16. "At noon." In the heat of the day. A time when it was the custom to rest. The Israelites, therefore, surprised the Syrians. "But Benhadad was drinking." Neither he nor anyone of his chiefs was in a condition to appreciate their situation, or to give orders.

17, 18. Benhadad probably thought that it was an embassy to sue for better terms. Whether they came for peace or war they were to be seized, for he was sure that he had Ahab and his city within his grasp.

19, 20. Well led, sober, active, fearless, the small body of the Israelites falling upon the leaderless, unprepared

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host of Syrians, threw them into a panic, and the defeat soon became a complete rout. The Syrian King had a narrow escape from capture, while his army suffered a terrible slaughter. Had not Benhadad been drunk it is scarcely possible that he would have suffered such disaster.

Alcohol destroys clear thought, good judgment, ability to meet crises. It clouds the brain and saps the strength. History, past and present, is full of examples. Yet men will drink and young men begin to drink in spite of example. Much has been done in the cause of temperance; it is stronger than it has ever been, but much remains to do. It is needful not only to conquer, but to hold conquests.

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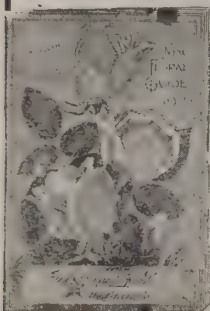
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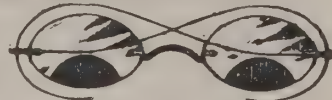
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The American Friend

CHARLES O. NEWLIN
PLAINFIELD,
N. J.

Vol. XVIII

THIRD MONTH 16, 1911

No. 11

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Wave and Tide

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win!

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win!

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

—Priscilla Leonard in the Outlook.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR THIRD MONTH 26, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

III. MISSIONS IN THE UNITED STATES (WEST).

Isa. 62: 1-12.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 20th. Temple-building. Zech. 6: 9-15.

Third-day. Nation-building. Zech. 2: 10-13.

Fourth-day. Growth of the Kingdom. Ps. 72: 16-19.

Fifth-day. Triumph of good. Matt. 13: 31-33.

Sixth-day. The messengers. I Cor. 2: 1-6.

Seventh-day. The task. Tit. 3: 1-9.

Tell about mission work in logging-camps.

What has been done to provide churches in the West?

Mention some signs of success in mission work.

Missions in the United States (West) are intended to cover the large field of home missions in the logging and mining camps, in the newly settled portions of the country where churches cannot as yet be self-supporting, and among the Indians. As the work of the Society of Friends is almost exclusively among the Indians, we use our space this week in a brief statement about that work. Pamphlets (10 cents each) on Immigration and the Evangelization of the Great West and the Indians have been published by the United Society of Christian Endeavor. "Black Rock," "Sky Pilot," and other stories, by Ralph Connor, give vivid portrayals of religious work in the wilds of our western country.

* * *

The work of Friends among the Indians is conducted by the Associated Executive Committee of Friends on Indian Affairs. Its chairman is Edward M. Wistar, 704 Provident Building, Philadelphia, Pa. Hetty B. Garrett, Greene and Coulter Streets, Germantown, Philadelphia, Pa., is clerk. The published minutes of this committee give a good account of the work the Society is doing for the Indians.

The Executive Committee consists of representatives from eleven Yearly Meetings.

* * *

The Indian Mission Stations conducted by Friends are fifteen in number. Three are in the State of Missouri; twelve are in Oklahoma. The work is in charge of twenty-three missionaries. Approximately \$6,500 are spent yearly. The faithful persistent work of the missionaries shows itself in the following statement.

"Better houses are being built; more land is being cultivated; more inquiry is being made by the women as to improved methods of housekeeping and cooking; the marriage relation is being held more sacred. Indian men seem to be aspiring, and pressing out in various lines of business; much more interest seems apparent among different tribes in Bible study."

* * *

There are now in the United States about 250,000 Indians.

Four hundred years ago they were an independent, self-governed people, with laws respected throughout their territory, courageous, virtuous, heroic in endurance.

As to their religion, they evidently had some idea of a Supreme Being (or Great Spirit), and also a future life. Their forms of worship were most primitive, but without the degrading features of the religions of old Greece and Rome, or of modern India.

With their needful manufactures, their agricultural industries, and their fearless hardihood in hunting, they certainly were no ease-loving, luxurious, tropical dreamers, these North American Indians. Up to the time of the white men, theft and dissimulation were unknown among them, and cold water was their only drink.

* * *

At least twenty industrial training-schools, under government management, are in full operation, and they are all, in the fullest sense, home schools. They receive Indian youths from the reservations, often members of many different tribes meeting in the same school. They not only learn the English language and are well taught from books, but they are also taught practical life, and made to know and understand those things that belong to their success as bread-winners and American citizens. The schools are all farm schools, but their industries are not confined to the departments of agriculture.

* * *

Missionary work was begun with the Indians in 1581. The Friends started Indian missions in 1685. Many denominations are now engaged in this worthy enterprise.

The history of missions among the Indians has established very clearly that they are made of the same flesh and blood with the rest of us, having the same spiritual necessities, capabilities, and inclinations, and that they are susceptible to the same elevating influences of the Gospel as other races. When refined by education and ennobled by the Gospel, the native Red Man of the forest becomes a man worthy to associate with the proudest and noblest of the land.

* * *

In seven years of wild life 2,200 Dakotas cost the government nearly \$200,000,000. In seven years as Christian Indians they cost less than \$120,000. Hence, what it cost the government to feed, clothe, and kill them, as Indians, for one year, the Christian churches could take better care of them with, as Christians, for sixteen years.

News in Brief

The veto bill passed the British House of Commons on second reading, the 2d instant.

* * *

Dr. Aked has received a call from the First Congregational Church of San Francisco which leads *The Springfield Republican* to observe that the distinguished English clergyman, who came originally from Liverpool to New York, may preach his way, in time, around the world. From San Francisco he could perhaps go to Australia, thence to Cape Town and thence to England again. But he will nowhere find salaries higher than in America or a better opportunity to fight sin and perdition.

* * *

President Taft has appointed William H. Lewis, Boston, Mass., a negro, to be an Assistant Attorney General of the Department of Justice. This is the first time that a negro has been named for such a prominent position in the department. Lewis, who is at present an Assistant United States Attorney at Boston, is one of the best-known negro lawyers in the United States. He will succeed John G. Thompson, who resigned recently to take up private law practice in Danville, Ill. The place pays \$5,000 a year.

* * *

The woman suffrage hearings before various State Legislatures this winter have been held under especially favorable auspices. The movement is unmistakably gathering strength. In the Western States there have been several notable triumphs, and in time the East will follow the West in this matter exactly as it is following the West in direct primary legislation. The recent suffrage hearing before a committee of the New York Legislature was the most largely attended, of any, within the memory of the oldest equal rights campaigner; and the hearing on Beacon Hill was no less notable.

* * *

The evidences of public indignation over the seating of Senator Lorimer are so widespread as to command special attention. Several State Legislatures have approved the votes of their Senators when cast against Lorimer, and there is a marked tendency in certain others to pass resolutions of censure upon Senators who voted for him. The Assembly of California has formally condemned Senators Perkins and Flint and an effort to censure Senator Curtis is being made in the Kansas House. In Illinois, religious and educational bodies are even attacking the venerable Senator Cullom on the ground that, in supporting Lorimer, he failed to uphold the honor of the State.

* * *

Chicago now has the best chance she has had in years to elect a Mayor who will be something more than a politician. The impressive victory of Charles E. Merriam for the Republican nomination over four competitors by a plurality of 25,000 is doubtless due in part to the failure of the party bosses to agree on a candidate against him, but this is only a favorable augury for him in the

(Continued on page 174.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, THIRD MONTH 16, 1911

No. 11

He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny.
He sees us weeping over life's hard sums;
But should he dry our tears to give the key,
What would it profit us when school were done
And not one lesson mastered? What a world
Were this if all our prayers were granted!

—ELLA WHEELER WILCOX.

How Shall We Safeguard the Truth?

There are many Friends who cannot yet understand the bold and fearless policy of freedom in thought and speech. Their way of safeguarding truth is to allow only what they consider "truth" the privilege of uttering itself. Only one side of a question may ever be presented. The other side is "error" and it is to be rigidly suppressed. This method reminds one of the famous policy of the Persian king, referred to in the book of Esther: "None might enter within the king's gate clothed with sackcloth." This king was eager to have a life of undisturbed peace and joy. He did not wish ever to be reminded of pain and death and sorrow. Inside his domain he drew a sharp line beyond which no sign of grief and trouble might show itself. He could enjoy his beautiful palace-life unmolested, for he never heard of tears nor ever saw any marks of mourning. How beautiful and sweet such a world must be to live in!

Yes, but it wasn't the real world; it was only an artificial world, and those palace-dwellers were both shallow and selfish and forever unable to deal effectively with humanity as it really is, for they were shut away from the actual tug and strain of life, with its mingling of joy and sorrow, its triumphs and tragedies. He who would seriously think of helping and saving men must take down his artificial wall and look on life as it is.

The same thing is true in dealing with truth. You cannot save it or keep it by building an artificial fence about it and by refusing to see or hear any other side. The people inside their *hedge* are not in the real world where issues are being settled. They are in an artificial world and are purchasing peace by refusing to look at the real world in which

their fellows are fighting and are winning their truth in a hand-to-hand battle with error. I love the truth as much as anybody does; I hate error with as much earnestness as anybody does. But I can never bring myself to the Ahasuerus method of settling the difficulty—by proclaiming that inside my fence, truth is corraled and error may not enter nor show its face. I *prefer*, of course, the peace of green valleys and still waters, where struggle and striving are absent, but the life I really get and have always had to put up with has hard hills and dark valleys in it, and I have learned to find my truth—my soul's food—"in the presence of enemies" who make me strive for it and battle for it like a man. And I have learned gradually to love my enemies, because they force me to examine my truth and to dig deeper and to face all the issues and look on all the sides. If you can do that and still have your "cup run over," it is a satisfaction which Ahasuerus could never feel.

We have always worked out this policy in THE AMERICAN FRIEND, often to the surprise and regret of those of our readers who have been trained in the guarded and timid method. First one side protests: "How can you print such error?" and then someone who gloried in the first article protests in turn when an article appears on the other tack: "How can you let your readers see such shameless error?" We have generally been able to learn something from both articles, and very likely have detected some error in both, but by thinking round the subject and seeing it from divergent points of views, we have been able to think a little farther and to make progress toward the truth. This method takes patience and restraint. As one learns to enjoy the world, even though sackcloth is present in it, so one must learn to hold his truth and his faith in the face of militant situations and to discover the new light which comes to our old truths when somebody assaults them. What we want is not to train up a timid group of believers, living behind artificial fences, ignorant of the intellectual problems of our fellows, but a virile Church with a solid grip on truth, won in the face of error and powerful to hold its own in the issues of life where men think and struggle.

R. M. J.

Current Events and Comments

Observations on Our Pastoral and Evangelistic Work

A Friend who has broadened his appreciation of our Society by extended travel and residence within the limits of at least two yearly meetings, one east and one west of the Alleghenies, has expressed a few candid opinions in a private letter, parts of which we take the liberty of reproducing. Writing from his home in a western yearly meeting, where he grew up and was educated, he says:

I have learned to love the Eastern Quaker for his reality, his quiet, lovable, even-tempered, honest, unpretentious ways. Often I have thought that the loud, erratic, changeable character who speaks lightly of him would ever do well to follow his example.

While sometimes I have felt that the East lacked in evangelistic energy, yet it is plain to be seen that the West is suffering from an overdose. The evangelism, such as it is, tends to detract from the more substantial pastoral work. In the revival, which must come once or twice a year, the evangelist, a stranger to the meeting, wins the hearts of the people to himself as well as to the Master by a temporary and unnatural fascination, which leaves the pastor, who has to take care of the work, a kind of second choice. And yet the pastor, who goes into the homes and into the hearts and lives of the people, who mingles in the wedding festivities and ministers to the sick, who is acquainted with the particular needs of every individual member, who knows how to speak the loving word of encouragement, of comfort and of hope, who knows how to lead the children into that better way, and how to teach the adults of the deeper things of God, this is the man that is building up the Church and filling the need of the hour.

I am sure that the problem of the East is the problem of the West, but, judging from results thus far attained, it is yet unsolved.

I am glad I have always been a Friend, and can say God speed the great body of united Friends who are working and praying and hoping and planning for that better day that is already dawning upon us. I see no great mountain of difficulty which may not be surmounted, no barrier reef that may not be avoided. What we need is that quiet evangelism which the Saviour was ever engaged in, "Taking one here and another there," and every man working his own field. We need a teaching ministry as well as an awakening ministry. "What does it profit a man if he gain the whole world and lose his own soul," or what does it profit if we gain a man for the moment and do not hold him for Christ and the Church.

Some have judged our evangelism by the number of converts counted at revivals, and our pastoral

work by the number of new members retained. Is this a fair comparison? May not our lack of ability to hold new converts be attributed to the way they are won quite as legitimately as to the way they are cared for? Is not there something lacking in the evangelism that awakens a soul in such a way that it becomes next to impossible for it to merge readily into the workaday life of the Church? Our correspondent at least seems to think so, and the issue is worthy of serious consideration.



An Unsolved Problem

To another correspondent the present situation in our Society presents a number of perplexing features yet unsolved. To quote with some abbreviations:

We Friends are a queer lot. We profess to want more ministers, and will not open the way for those we have.

Meetings get tired of ministers and push them out, and so it goes. It seems to me that about the most undesirable position in our Church is that of pastor in almost any meeting. Here in ——— is an instance. ———

——— has served the meeting for some years, and now the members feel that he will not do any longer. He wants to preach, but there seems to be no place for him to exercise his gift, and yet there is an utter dearth of ministry in our meetings. ——— is a splendid fellow and a fine pastor, but not a great preacher, and the meeting wants a man who can catch the public ear. I know of several young Friends who give evidence of having a gift in the ministry, but there is no opening for them. If they go into business, as several have in the past, that will absorb their time and thought and they will not develop their gift—although they may make useful members. Most of our young men who under the old regime would have made ministers and supported themselves besides, now readily find places in the Y. M. C. A., where they do splendid work.

If a person is a minister now, he must be ready to preach when he is expected to and when he is called upon, and for this, leisure from other business is imperative. I know one man, who is a principal of a graded school, earning his living by teaching, who goes somewhere to preach almost every First-day. He is wearing himself out, and he is one of the best ministers we have.

It is our unsolved problem, and for my part, I cannot see the solution.

Since we have so few good speakers, such as the meeting at ——— desires for a pastor, we question the right of particular meetings to monopolize their talents. Why might they not be allowed to exercise their gifts in a larger field with possibly two or

more covering the same territory, leaving distinctly pastoral work to a local committee or pastor? Then depend upon the devotional, educational, missionary, social, philanthropic and various other activities of each particular meeting to make it an attractive center and a power in the neighborhood? Different parts of this plan are being used in various localities with sufficient success to warrant the conjecture that it might be successfully extended.

Military Manoeuvring

The most extensive movement of troops and war vessels ever executed in this country in time of peace was inaugurated last week, when the President ordered 20,000 troops to move to the Mexican border. Four armored cruisers in the Atlantic and most of the Pacific fleet are included in the "manœuvres." Since our relations with Mexico were generally considered satisfactory, considerable inquiry was naturally aroused as to the purpose of the order. At first the object was supposed to be the training of officers and men under service conditions, and practice in co-operation between land and naval forces. Another explanation more generally accepted is that it is a precautionary movement for the purpose of showing the disaffected elements in Mexico, and especially the insurgents, what might happen if they disturb American interests. Many are inclined to question the wisdom of the movement, and others hint at motives not yet revealed. It is understood that the State Department is not in sympathy with the affair, since it is likely to make future dealings with Mexico more difficult.

A Tribute to Homely Virtues

Ex-Governor Pennypacker, Pennsylvania, who is generally considered an authority on American history, declared before a recent meeting of Congregational ministers that the beginnings of freedom and religious toleration in this country did not emanate from their early forebears who settled New England, but from the Quakers in Pennsylvania and the Schwenkfelders, a small society not unlike the Friends, who emigrated to this country during colonial days and settled on the Schuylkill River within the limits of Penn's territory. An instructive feature of the ex-Governor's address was his tribute to their simple virtues. He told how, in a recent visit to their homes, he was impressed with the sweet, gentle faces of their women and the rugged manhood of their men. In their libraries he found rare volumes. In one home was an original issue of "Savonarola," bound in the year 1760. In another he found a catalog of Schwenkfelder's works, compiled in 1777. Commenting on the situation, he said: "Virtues don't come suddenly. They are a matter of training. The Schwenkfelder face suggests generations of men and women who have been cleanly, decent and self-restrained." With our fondness for innovation, it would be well for us to remember these words.

A New Secretary of the Interior

The first break in President Taft's original cabinet came last week, when Richard A. Ballinger resigned as Secretary of the Interior. No sooner had Ballinger assumed the duties of his office than he became an object of criticism on account of his conservation policy, which was not altogether in accord with that of the former administration. The opposition forces were led by Gifford Pinchot, for a time chief of the Forestry Bureau under Ballinger.

With the acceptance of Ballinger's resignation, President Taft named Walter L. Fisher, Chicago, as his successor. Fisher is a Pinchot disciple and a man of unquestionable character and ability.

Municipal Research Work

A Bureau of Municipal Research is a comparatively new feature in our civic life. It is a voluntary organization which employs a corps of experts to investigate conditions and keep in touch with the administration of the city government. It is not a political, religious or philanthropic organization, its purpose being to co-operate with the officials who are elected and with existing agencies in making their work more efficient. It is pre-eminently a bureau of expert information.

During the past week the Philadelphia bureau has been making sensational revelations concerning the prevalent use of short weights and measures by the retail dealers of the city. The bureau found a shortage in 70 per cent. of 500 purchases made; of 50 measures of groceries, 46 were short, the total deficiency being 13 per cent. Of 20 tests of meat, 14 were under weight, while 13 out of 15 loads of coal were short from 19 to 393 pounds.

In New Jersey towns where like tests were made, the situation was quite as startling. About two-thirds of the tests revealed false weight or measure.

Social Service and Its New Literature

An awakening along the line of social service is evidenced by what seem to be spontaneous and independent movements in several widely separated fields, and the current issue of the *Survey* devotes considerable space to a review of the new literature on the subject. A score of books and a number of magazine articles are cited in the review, most of which deal with city or urban situations. "The Problem of the Country Churches," by Prof. Butterfield, of the University of Chicago, and the investigation of country churches in Missouri by A. C. Zumbrunnen, are interesting exceptions.

Accompanying this movement of social life and literature within the churches are very significant inquiries into existing social conditions. The Young Men's and Young Women's Christian Associations are leading the way in making and publishing careful investigations of conditions affecting immigrants, our city populations, women in industry, men and boys employed on railways, mines, shops, lumber and construction camps, and in the army and navy.

Feast Days in Jerusalem

BY A. ROSENBERGER.

The Day of Atonement.

It may be of interest to the readers of THE AMERICAN FRIEND to have a brief account of how the Hebrews in Jerusalem observe some of their ancient feasts in somewhat modified form. Sixty thousand, or two-thirds the entire population of the city, are Jews, and therefore they are strong enough to support many synagogues and, in a sense, give religious tone to society. They have the commercial interests in their hands and largely control the trade of the city. On Seventh-day every Jewish shop is closed, and on the Sabbath all are open. The Moslems observe Sixth-day; the Jews and Seventh-day Adventists, Seventh-day, and the Christians the regular Sabbath as generally accepted by the Christian Church in all lands.

On Tenth month 13th we were privileged to witness the great Day of Atonement as now observed in Jerusalem. The night before is the time of serious preparation, many of the faithful spending the whole night in prayer and tears. It is then that the sacrificial cock is killed and its blood poured out, typical of the shed blood that the promised and long and anxiously looked for Redeemer was, in the fulness of time, to pour out for the sins of the world. The cock is said to be chosen as the sacrifice bird from the fact that the name in Hebrew is somewhat like the word for burden-bearer, or, possibly, for sin-offering. Every house is expected to offer a cock, and because of the large number killed, in derision this is often spoken of as "the chicken feast."

From morning till evening the synagogues were crowded with people of serious demeanor, ranging in ages from stripling boys with ruddy countenances to trembling age hoary with years. The women, in galleries and alcoves, hidden from the men by screens, unobserved, could perform their devotions and look down upon the scenes transpiring in the main room below. Many of the men wore plush robes of gorgeous colors, red, saffron, yellow and blue being the favorites, judged by their predominance. The women were generally clad in white sheet-like robes, such as are common upon the streets of the city at all times, being worn by women of all religious creeds.

The services consisted largely of chanting the penitential Psalms, of lamentations for Israel's departed glory, and prayers for the return of the favor of their justly offended and indignant Jehovah. A gentleman who had resided some years in America, recognizing our nationality, brought up a book of services for the day with the Hebrew and English in parallel columns, and explained something of the nature of the service, interjecting between a complimentary remark about the homeland. On being asked if certain men with white capes thrown over their shoulders were priests, he replied, in a sad voice: "No; how could there be priests when there is no longer a High Priest to minister?"

By reference to the book in our hands, we found

that they were lamenting the downfall of king and kingdom, the destruction of their beautiful temple and temple worship, the removal of their High Priest and the priesthood, the altars thrown down and the glory that long ago had departed through their transgressions against the Holy One of Israel. Long, loud and earnest were their prayers for the return of the divine favor, when Jehovah in mercy would again lift up the light of His countenance upon His chosen people, according to the promise made to Abraham and confirmed by everlasting covenant with Isaac and Jacob. The demonstrations reached their climax as those officially charged with the duty moved in solemn procession through the midst of the assembly, carrying the scroll of the law, and proceeded to place it in its sacred enclosure.

When the confessions were being made of the transgressions that were accountable for the withdrawal of the Shekinah from the Holy of Holies, for the destruction of the great temple itself and for the vanished glory, it was touching to hear the bitter wail of the pleading penitents and to see the eyes that were fountains of tears, as the voices of old and young alike were mingled in the sad refrain with sighs and groans. In some the sense of grief was unutterable and inexpressible except by beating the breast with closed hands and in striking the head against the wooden support in front.

Practically the same order of exercises occurred at the various synagogues in the city, differing somewhat according to the national temperament of the congregations. It seemed inexpressibly sad that with backward gaze they should behold in gloom their golden era forever gone when, with the forward look of faith, they might behold bright visions of the glorious Messianic reign even now far ascending toward the zenith, as foretold in the gorgeous imagery of their great statesman, poet and prophet, Isaiah.

The Harvest-home.

Their Feast of "Harvest-home" or Feast of Tabernacles or Feast of Ingathering is of a very different nature from that of the Atonement. The fields have yielded their harvests of golden grain to the reaper, as with joyful song he has plied with industrious hand his sickle of ancient pattern; the vineyards have given back their purple clusters as a reward to toil; the fig and olive orchards have added their beauties as tokens of nature's generosity; the red-cheeked pomegranates have come to give their relish to the daily bread; the almond tree's early bloom of snowy whiteness has given place to a fruitage of incomparable richness, and the flocks of sheep and goats, everyone bearing twins, and the herds of well-fed kine, with the stalled ox, have come, following the soft notes of the shepherd's flute or the owner's command, all evidences of the divine favor. Do not all these give promise of a year full of physical comforts, and bear witness that Jehovah is good to Israel? Is it not a day in which His people should acknowledge His goodness with songs of joy and gladness?

From ancient times it has been a Hebrew custom

to come together thus annually, dwell in booths and spend a week in joy and happiness, giving utterance thereto in songs, accompanied by high-sounding instruments. The "Harvest-home" comes soon after the Day of Atonement, during which booths are erected throughout the Hebrew quarters of the city. Everywhere there are signs of joy and gladness upon the streets, in their homes and in the synagogues. Shops and counting-houses and places of business of every kind are closed, and old and young devote themselves to "let joy be unconfined." The quick, joyous music of the synagogue, accompanied by an occasional blast upon the ram's horn, is in striking contrast with the sad refrains and mournful lamentations of the great Day of Atonement, when all Israel is in "sackcloth and ashes" for their sins and transgressions. The joyful Psalms are used upon this occasion, in which the goodness and mercy of Jehovah are recounted, His beneficence sounded forth and His name exalted. One comes away from the synagogue feeling that God is good, His mercy everlasting, and that all the peoples should praise Him. Well may the Christians perpetuate in spirit the joyful feast of the "Harvest-home" and cultivate the disposition to offer thanksgiving and praise to the "memorial name" of Him who alone is the Giver of every good and perfect gift.

Ramallah, Palestine.

Sunday in Bournville, Cadbury Garden City

BY EDWARD HAROLD MARSH.

Even on a rainy Sunday in winter the garden suburb of Bournville cannot quite divest itself of its charm, nor can the rolling Worcestershire landscape beyond it. We had walked the five dreary miles of rain-washed road from Birmingham, meeting scarcely a soul, although it was 9 or 10 in the day, and it was a refreshment for the eye, if not exactly a desirable experience for the boots, to turn down Oaktree Lane and find a village settlement which, with its few hundred detached or semi-detached cottages, its eloquence of open spaces, its tree-lined roads, and its treasured plots where the children play, seemed to suggest that here, at any rate, the home was exalted above the factory. Birmingham itself, in some of its corners, has a way of conveying the reverse impression.

But our path winds to the little meeting-house at the crossroads—one of the prettiest meeting-houses of the Friends in this country. It is not the only one that we have passed on the way from Birmingham. There is a large one at Selly Oak, and another nearer the city. But the Bournville meeting-house is the most interesting. In exterior appearance it is like any modern village hall, without a suggestion of its religious purpose in its architecture. Within it is simple without being severe. There are flowers in the porch and on the little platform and on the table below. There are warm-looking curtained windows, comfortable chairs for perhaps 300, and a somewhat insistent clock at each end of the build-

ing, while another outside chimes the quarters and sharply punctuates the Quaker silences. There is an ample vestibule, too, which, if it had a place in church architecture generally, might go some little distance towards solving the problem of winning men to Church. For there is cloakroom accommodation sufficient unto the largest congregation, and the impedimenta of hats and umbrellas are not suffered to litter the sanctuary itself, greatly to the peace of mind of—particularly—the silk-hatted men worshippers.

Almost every seat is full as the clock strikes 11. Behind the table, facing the rest of the congregation, sit the members of the Cadbury family, but not one of them takes the slightest part in the meeting. The silence is just beginning to be oppressive when it is broken by a young man at the back of the meeting-house, with the announcement of a hymn. It is the only hymn sung during the morning. There follow, after a pause, the reading of a brief chapter and a prayer, and the remainder of the meeting is surrendered to testimony. A curious diversity of style, and even of opinion, this testimony represents. There is the man who was delivered from the fate of the suicide, and who paints luridly his condition when the conviction of sin came upon him. There is the young university man, who delivers a brief message, pointed and sincere, and withal full of original and deep thought. There is the old lady with the shining face, who says a few simple words in a voice that trembles, but with the fear of God, and not of man.

The intervals of silence that space out these testimonies become shorter as time goes on, and with the interaction of spirit on spirit, one begins to be conscious of a spiritual glow in the meeting. It is a trifle disconcerting, on the instant of 12, to find the whole congregation break up without any formal dismissal. But the benediction—there is no one to pronounce it, and, besides, it began with the service and has lasted the whole way through.

It is easy for anyone fresh to a meeting of the Friends to criticize the proceedings. The first criticism that arose in the writer's mind related to the bewilderment caused by starting so many detached lines of thought, like trains proceeding from a junction and taking different routes. It was only by accident if the little message of one speaker had any relevance to the one that had been given before. And how do they protect themselves against the bore? Is there some invisible time limit in operation? Certainly no one acted the bore on this occasion. Each had his little deliverance, sometimes suggestive of previous thought and study, at others evidently spontaneous and big with the inspiration of the moment. And from it all—the halting words of this speaker and the finished speech of that—there came an abiding impression of spiritual fragrance.

There is one lesson that the churches generally might take away from a Quaker meeting. If a few meditative intervals could intersperse our services, it would be a gain indeed. Our worship at high

pressure, our hurried petitions, our rapid singing, our packed sermons—they are interesting, they are full of vitality and life, but they are singularly deficient in restfulness, either for soul or mind. Could we not have one prayer in the course of a service with a pause after each sentence? But perhaps, after all, even the character of our worship is influenced by our surroundings. In Bournville, with its ample breathing spaces, a service which is full of rests seems to be appropriate. It might be less appropriate in the packed and crowded city. But that would be the city's fault—not Bournville's, nor the Friends.

Quakerism Beyond the Mississippi

BY RAYNER W. KELSEY.

The Labors of Robert and Sarah Lindsey in Oregon and Washington.

(Continued)

In this portion of the journal we follow our friends from Corvallis back toward Portland, in which journey they passed through the district which, in less than twenty years, was to become the center of a flourishing settlement of Friends.

"Corvallis, Fourth-day, 7th. Rode four miles into the country this morning to see a person spoken of as a Friend. In a rude timber house, and the room in which we sat having no windows or light except when the door was open, we found Hiram Bond and wife, with a family of nine children. They emigrated to this country about eleven years ago, having previously lived in Indiana and Iowa. Their farm consists of 640 acres of land, which is mostly fenced in. They are putting up a large new barn, and I think a new house is wanting for their comfort. Being out of the way of Friends, they have joined the Methodists. After conversing awhile, we gave them some books, and before coming away it was concluded to return tomorrow and have a meeting in their meeting-house.

"Fifth-day, 8th. We have had two fine, clear, frosty days, and enjoyed our ride into the country. The meeting was attended by about 35 persons who were evidently unaccustomed to sitting in silence, it being the practice in some places to beguile the time with singing if a number meet together before the preacher comes. * * * Father had good service in union with the exercise of my own mind, pointing out the emptiness of a profession of religion without a possession of it and a change of heart. * * * Books and tracts were distributed, and although pressed to stay, we took leave and returned to Corvallis to dinner. In the evening, attended a meeting held in the courthouse, which was mercifully owned by Him who continues to be the crown and diadem of all rightly gathered assemblies. * * * Feeling clear of further service in this neighborhood, we removed our luggage and slept on board the steamboat, which was waiting to sail early tomorrow morning for Salem.

"Sixth-day, 9th. At Salem, where we arrived at noon, after a quick passage of six hours. * * * We find the supreme court of the State is in session, and the Governor, chief justice and other officers are staying at the same hotel as ourselves, which, although only a second-rate place, is the best in the town (which is the capital of Oregon). In this levelling country all stand upon equal ground. Professors and profane, the Governor and officers sit down indiscriminately at the same table as the mechanic and stable boy, and all are attended upon alike. Such mixtures were very unpleasant to me on first setting out upon our travels. I dislike them still, though they must be borne. Sometimes young men who are entire strangers will undertake to question us and compare our little island with their large continent and its many resources. A youngster of this class told us a few days ago that Oregon was about as far advanced as England was twenty-five years ago. We could only smile at his arrogance. Father has obtained leave to have the use of the courthouse for a public meeting tomorrow evening, and has employed a man to sweep out the upper room and stairs, an operation but seldom performed.

"Salem, Oregon, Twelfth month 11th. We are glad to hear that the steamer "The Cortes," which I mentioned as having been due some time before we left San Francisco, has arrived with the mail. * * * Tomorrow we expect to go 8 or 10 miles into the country to visit some families, and on leaving here we have to stop at several places on going down the Willamette before we reach Portland, our place of embarkation for the north. The circumstance of our being here at the time when the supreme court is sitting has given opportunity of placing books illustrative of our peaceable principles in the hands of those who are in authority, and some copies of the address issued by our yearly meeting some years ago on the subject of slavery. Sat down together to wait upon the Lord this morning for a renewal of our spiritual strength, and our waiting was not in vain; our minds were solemnized and, I trust, strengthened in the faithfulness of our merciful High Priest and Intercessor with the Father, who was not unmindful of his unworthy children. We have had calls from various individuals. Two brothers of the name of Bass, whose father formerly lived in Brighton, are in business here, one of whom seems willing to render assistance in connection with the public meeting. We have not yet seen the other brother. The weather for several days, indeed, during the last week, has been remarkably fine, with frosty nights and clear, warm, sunny days.

* * * * *

"Salem, Marion Co., Oregon, First-day, Twelfth month 11, 1859. In the evening we attended a public meeting in the courthouse, which was much crowded, many standing, and others not being able to find seats, went away, which caused a degree of unsettlement, but on father's informing the people that it was our practice to sit down in silence on such occasions to wait upon the Lord, in order for the

ministers to witness a preparation to speak, and for the congregation to have their hearts prepared to receive instruction, they became more settled, and we had a solemn and interesting season, which commenced and closed with supplication, and we had an earnest address on the subject of vital Christianity, Jesus Christ being held forth as the chief Cornerstone, elect and precious, which I believe found a place in many hearts.

"Second-day, 12th. Hired a light wagon this morning and rode eight miles to the house of Samuel Simmons, passing through a fine district of enclosed prairie land and one forest of fine timber. Found our friends living on what is called Howels' Prairie, where they settled about fourteen years ago amongst the Indians and wolves, and endured many privations. The farm, consisting of 640 acres, is now divided, and their children are settled upon it. During the last four or five years the farmers in Oregon have had a great source of wealth from the growth of apples. Samuel Simmons has some large orchards which have been remarkably productive. Last year the wholesale price was from 12 to 20 cents per pound, but much attention having been paid to this profitable mode of money-making, the markets have been well supplied this year, and the price has fallen to 4 to 7 cents per pound. * * * After a consultation about the best time for holding a public meeting, it was concluded to have one tomorrow morning, and notice is to be sent to some persons at a distance. Our friends have put up a comfortable house this summer, but their habits are simple.

"Third-day, 13th. After dressing this morning, father was showed to the pump to wash himself, and had to walk over the icy ground on his way to it. I was privileged to have some water brought into the kitchen in a tin dish. Although considered wealthy, this family has no female servant, but the weakly mother and son's wife, who has a young child, have to do the work of the house. The meeting was attended by a considerable number of persons. It was a season wherein many Gospel truths were opened and dwelt upon. * * * Took leave of our friends after meeting, and came directly back to Salem, rain falling the latter part of the day.

"Fourth-day, 14th. Crossed the river in a covered wagon this morning, and went about eight miles through a hilly country to the house of Amos Harvey, who has a wife and large family of children. Arrangements were made for a public meeting to be held in a schoolroom at Bethel, a village about a mile distant at 6.30 in the evening, when there was a full attendance. Many of the scholars gave us their company, some of whom seemed restless and amused themselves with reading during the silent part. * * * Lodged at Amos Harvey's, where our accommodations were of a very rustic kind.

* * * * *

"Fifth-day, 15th. Returned to Salem this morning amidst heavy rain, and in the afternoon called

upon some parties whom we do not expect to see again.

"Salem, Sixth-day, 16th. There being nothing more to detain us in these parts, we took our departure by steamboat, but owing to detentions in taking in freight, the day closed when we had only made 18 miles.

"Oregon City, Seventh-day, 17th. Arrived here about 10.30 A. M. and went to a temperance hotel, where we found clean quarters, which tends to reconcile many other things. On making inquiries for James Whinstone, whose relations are Friends, we found he lived in the country, but was then in town, and being found, he made himself very useful in extending notice and making arrangements for a public meeting to be held in the courtroom tomorrow evening.

"First-day, 18th. Held our morning meeting by ourselves in our bedroom, and although no words were uttered, it was to me a very precious season, wherein our merciful High Priest opened a door of access to our heavenly Father. * * * At 6 P. M. attended the public meeting in the courthouse, which was filled to overflowing. The solemnizing presence of the Lord was felt to spread over us, and we were strengthened to be faithful to apprehended duty. The people seemed much pleased with the tracts, it being so unusual to receive something at the close of a meeting, it being a common practice to send a box or plate round before the close of a meeting to receive contributions."

"Second-day, 19th. James Whinstone, formerly of Virginia, brought a wagon this morning and drove us to his farm, a distance of three miles. He has a wife and five children. Although owning 600 acres of land, they reside in a small log house, which, however, is more comfortable than some which have a more inviting outside appearance. Here we spent the day in social converse with some of their relations and neighbors, who had been invited to meet us, and returned to the city as the sun was setting.

"Milwaukee, Third-day, 20th. Left Oregon City this morning and came here by steamboat. We were the only passengers landed, and could find no one to assist in carrying our luggage, so, taking some of the smaller things in our hands, we left the others on the bank of the river and went in search of a hotel, but finding there were none in the place, we inquired for the house of Seth Lewelling, one of the two individuals whose names had been given us as being connected with Friends, where we were provided with a night's lodging. In the afternoon, called upon Henry Eddy and family. Both he and Seth Lewelling are apple growers, and one of them has disposed of 7,500 bushels this year. This once promised to be a thriving little town, but its progress has been impeded. It remains only a small village, in which a number of the houses are vacated and going to decay. We had a public meeting in the schoolhouse in the evening, which was well attended."

(To be continued.)

Does "Dry" Legislation Make a Town "Wetter"?

The New York *Evening Sun* a few months ago published the following editorial:

"The Drier the Wetter."

"The great literary center of the United States, the Parnassus of America, Indiana on the Wabash, has been closing saloons lately, pursuant to the operations of a county option law. In the last year the shutters have been nailed up on almost a thousand drinking emporiums. The result, as regards the consumption of liquor, will hardly please the reformers. In the Indianapolis district, for example, for the fiscal year ending July 1, 1910, the consumption of whiskey has increased handsomely, the gain in governmental revenue being \$853,000. The receipts from beer are practically stationary, and the prima facie conclusion would seem to be that closing down saloons has boomed the consumption of strong liquor at the expense of mild.

"All this is not a new story by any means. Attempts at compulsory temperance have often operated to accentuate the evil of drinking without lessening its prevalence. Under prohibition the evils are often at their height, and there is considerable evidence for the view that the drier a community writes itself down upon the statute book, the wetter it becomes in fact."

This strikes the ordinary, well-meaning person, who has had a general idea that it helped the cause of temperance to make it hard, rather than easy, for people to buy liquor, as somewhat disconcerting, if the position of the New York *Evening Sun* is well taken. But is it? A few facts need to be considered.

It may be said, in the first place, that there is no "Indianapolis" revenue district as such. Indianapolis is a part of the Sixth Indiana Internal Revenue District of 59 counties. No official figures are available for Indianapolis alone.

The *Sun* claims that the revenue collections for whiskey in this "Indianapolis district" were increased in the fiscal year ending June 30, 1910, by \$853,000. The fact is that the total increase in revenue collections from all sources in this district was but \$660,932 (Internal Revenue Report, 1910, p. 24; 1909, p. 14). And this increase includes the increase of revenue not only on "whiskey," but on all spirits, fermented liquors, tobacco, oleomargarine, filled cheese, mixed flour, adulterated butter, process butter, banks, corporations, playing cards, etc.

It is true that there was a gain in revenue from all spirits (not whiskey alone) in the Sixth Indiana District in 1910 over 1909. But this gain amounted to only \$340,189, or about 3.5 per cent. (Report, 1910, p. 140; 1909, p. 132).

Despite this gain, the revenue for 1910 was \$150,816 (1.5 per cent.) less than in 1908 (Report, p. 148), and \$853,715 (8 per cent.) less than in 1907 (Report, p. 154).

It is not wholly true, as claimed, that the malt

liquor revenue has remained "practically stationary" while the spirits revenue has been rising. The malt liquor revenue receipts for the four years (1907-1910) were as follows:

1907, \$712,165 (Report, p. 155).
1908, 692,334 (Report, p. 149).
1909, 667,336 (Report, p. 132).
1910, 657,112 (Report, p. 140).

So the fermented liquor revenue for 1910, compared with preceding years, shows the following losses:

1.5 per cent. less than 1909.
5 per cent. less than 1908.
7.7 per cent. less than 1907.

Compare this with the spirits revenue income for 1910:

3.5 per cent. greater than 1909.
1.5 per cent. less than 1908.
8 per cent. less than 1907.

Therefore it would appear that, covering a period of years, the spirits revenue has suffered a net loss as well as the fermented liquor revenue.

But the internal revenue paid on liquors as such in a given district gives no reliable evidence as to how much is being drunk there if, as in this case, it is a district where liquors are manufactured. Local option or county option does not in the least touch the manufacture of these drinks. Indiana stands third among the States (Report, 1910, p. 4), and the Sixth District fourth among revenue districts (Report, 1910, p. 140) in the whole United States in the manufacture of distilled spirits. It is among the first 25 of the more than 60 districts in production of fermented drinks. Tax is paid on these liquors in Indiana when withdrawn from the warehouse, but the liquors may be sold anywhere in the United States or in other countries as well as in Indiana. Therefore, so far from revenue statistics affording any evidence as to the amount of liquor consumed in a given district, the present revenue of \$9,350,002 (Report, p. 124) from distilled liquors in the Sixth Indiana District—exclusive of tax on liquor dealers—might be obtained without one gallon being drunk in this district.

Obviously it is impossible to demonstrate exactly how much liquor is being consumed in a place at any given period. Certain results of its use at least serve to indicate the facts. There are many statistics giving evidence of the relatively greater sobriety when the saloons are closed, *provided always* the law is fairly enforced in both cases. Worcester, Massachusetts, which is the largest city in the world which has voted no-license for two consecutive years, had the following record on arrests alone.

	Two License Years 1906-1908	Two No-License Years 1908-1910
Arrests for drunkenness.....	7,971	4,641 Decrease 42%
First offenders for drunkenness	4,792	3,125 Decrease 35%
Total arrests	12,162	9,325 Decrease 23%

In 1910 Worcester voted to open the saloons again. The following shows the arrests for drunkenness for the first four months of five succeeding years:

1906 License	1,372
1907 License	1,513

Average	1,442.5	
1908 No-License		539
1909 No-License		961
Average	750	
1910 License	1,074	

The health record of the city showed:

Two License Years	Two No-License Years	
Alcoholic patients in city hospital. 497	327	Decrease 34 %
Deaths from alcoholism. 48	16	Decrease 66 2/3 %

In the first six months of license, 1910, the deaths from alcoholism were 15, or only one less than occurred in the entire two previous years of no license. The same city government was in charge of affairs for the last six months of the license year 1907 as for 1908, 1909 and 1910. This, of course, is only one bit of evidence, but it confirms evidence gathered in many places and by many observers.

One other bit of experience as to the actual amount of liquor used in a community under no license:

In a Massachusetts town, Athol, a fairly representative town, figures of the importation of liquor

for use were obtained from express and freight records. The town had no distillery or brewery. An estimate was made of that brought in by "overland" local expresses. The statistics of the liquor brought in for consumption in a license and a no-license year, as published in a local paper, were as follows:

	Beer gallons	Whiskey gallons	Wine gallons
1907-1908 No-License	24,310	3,287	171
1908-1909 License	196,917	9,513	759

In other words, in the license year there was nearly eight times as much beer, three times as much whiskey and four times as much wine brought into the town for consumption as in the no-license year. Evidently there was quite enough illegal selling in the latter year; but in this town at least, and probably in many others, the statistics which are freed from the complication of local breweries or distilleries do not bear out the contention that "the drier it wrote itself down, the wetter it became in fact."—*The S. S. Times.*

Things of Interest Among Ourselves

S. Smith, Haverhill, Mass., who has been confined at his home on account of serious illness, is slowly improving.

* * *

Ellis A. and Clara Wells have been asked to remain in pastoral work at North Loup, Neb., another year, beginning Fourth month 1st.

* * *

The meeting at North Driftwood, near Seymour, Ind., enjoyed a revival effort of two weeks recently in which some half dozen professed conversion.

* * *

Bloomington Academy, Indiana, is making steady growth under the principalship of Caroline M. Hill. All departments of work are progressing satisfactorily.

* * *

Frank E. Kinsey, Indiana, has been conducting an evangelistic campaign at Lowell, Kans. He was assisted by Will C. Kinsey, a singer. The attendance was good and the presence of the Holy Spirit was felt throughout.

* * *

A recent event of more than ordinary interest at Friends University, Wichita, Kan., was the piano recital by Lucy H. Francisco, head of the Music Department. Her musical talent has won her an enviable reputation in Wichita and throughout Kansas Yearly Meeting.

* * *

Yonge Street Quarterly Meeting, held 18th and 19th ult., at Newmarket, Ont., was well attended. All the reports of the business meeting were encouraging. Willard O. Trueblood's messages were very helpful and inspiring. W. F. M. S. collection amounted to \$5.95.

* * *

A communication from Whittier, Cal., dated Second month 28th, says: "Arthur Dann is still ill at the home of Dr. J. J. Mills. His case shows substantial improvement over its previous serious aspect, but it will be a considerable time before he can resume active evangelistic work."

Wm. J. Cleaver, pastor in the meeting at Bloomingdale, Ind., has recently given three sermons of especial interest on: 1. The Foundation of Life. 2. Building the Life Here. 3. The Future Life.

William Hill gave a very interesting talk on Good Citizenship in the meeting-house the evening of the 5th inst.

* * *

A revival was held at Prairie Vale, near Coldwater, Kan., from First month 26th to Second month 5th—nineteen sessions in all. Abel J. Bond, Stafford, Kan., and M. F. Swafford, Cullison, Kan., were the leading workers. The local meeting was greatly helped by their ministry. Twenty-three were definitely blessed. Four new members were received at the last monthly meeting, and more will join soon.

* * *

The gymnasium at Light Street Mission, Baltimore, is having better use this season than ever before. Two afternoons it is used by school boys after school hours, the average attendance being about 57. Two evenings it is used by girls under the direction of the Bryn Mawr League and the other four evenings small boys who work during the day use it from 7 to 8.30 and the senior boys from 8.30 to 10. The total attendance during the week is about 575. The work of Herbert L. Huffman is beginning to show results, as the boys learn to know and appreciate him.

* * *

Charles E. Tebbetts, secretary of the American Friends Board of Foreign Missions, spent a very busy week in Whittier, Cal. Following the quarterly meeting, Second month 18th, at which he took a leading part in ministry on two occasions he addressed the students of the college at chapel hour one morning, and the Men's League of the Friends Church in the evening. On First-day following he spoke morning, afternoon and evening, and addressed the young people Second-day evening. His addresses, all on the

line of missionary endeavor and world movements for reform, were fresh, vigorous and instructive.

* * *

A farmer in Gray County, Kan., who is not a Friend, writes a vigorous letter to the *Fowler Gazette*, stating his reasons why he supports the Fowler Academy in preference to a local high school. His third and fourth reasons, which are expressed with more force than elegance, are as follows: "Third: I believe the education of our young people should be under the care and auspices of the Church. Fourth: I have known of the Quakers and their good work a long time, and, taking in all as a whole, considering all the pro's and con's, I feel it my duty to say I do not think many of our denominations are so fitted to run a work of this kind as the Friends, especially at Fowler."

* * *

White Water Quarterly Meeting was held at East Main Street Meeting-house, Richmond, Ind., the 4th inst. Jacob Baker, Michigan, preached in the opening devotional period. Charles O. Whiteley, Walnut Ridge Quarterly Meeting, presented the needs of Southland College, Arkansas, and took subscriptions to assist in the erection of a new building. In addition to the usual reports considered, President Robert L. Kelly and Lester C. Haworth spoke of the campaign to raise the Earlham College debt by next yearly meeting time. A report on the recent repeal of the county local option law was also presented, and a petition was prepared asking the commissioners of Wayne County to allow only one saloon to 1,000 people.

* * *

The Daily Observer, Charlotte, N. C., speaks in very high terms of a discourse given by Prof. J. Edwin Jay at Guilford College on a recent First-day evening. It says:

"Professor Jay gave a truly remarkable discourse on how to believe in God, how to think of God. He showed, as one might expect, that the truest ideal of God is found in the expressions and in the evident attitude of Jesus Christ. His discourse was a fine interpretation of the 'Lord's Prayer,' full of tenderness and rich in illustration. No vague belief in the almighty force apart from personality and a care for individuals can satisfy the human soul. It was a fine scholarly address, full of personal experience and honest conviction and was just suited to the needs of a student body."

* * *

Berkeley Quarterly Meeting was held at San Jose, on the 3d to 5th inst. John and Nettie Riley were present on Seventh-day and Levi Gregory throughout the quarterly meeting. The weather was very rainy, hence the attendance was small.

The Friends greatly missed Addison W. and Rebecca S. Naylor and their daughter Jessie N. Cole, who are on a trip to Palestine, also the Quarterly Meeting Superintendent of Evangelistic Work, Mead A. Kelsey, who is spending some time with his parents who are both in ill health, at Newberg, Oregon.

Besides routine business, a request for the establishment of a monthly meeting at Lindsay, Tulare Co., Cal., endorsed by Berkeley Monthly Meeting, was considered and granted and a committee appointed to attend the opening of same.

A protest against the expenditure of public funds for the fortification of the Panama Canal was fully endorsed and directed signed.

* * *

Following are items from Earlham College:

At the eighth annual convention of the Religious Education

Association, held at Providence, R. I., last month, President Robert L. Kelly was made director of the association for the State of Indiana. On the night of Third month 10th, President Kelly acted as judge in the annual debate between the State Universities of Illinois and Indiana. The debate was held at Champaign, Illinois.

Professor Harlow Lindley has been granted a leave of absence for the winter and spring terms of the next college year, and will spend the time in study at the University of Chicago. During the summer term, Prof. Lindley will teach history at Indiana University.

Professor W. O. Mendenhall who is spending the present year in study at the University of Michigan, will resume his duties at Earlham at the opening of the summer term.

Professor Lawrence Hadley has been granted a full year's leave of absence for the year 1911-12 and will study mathematics either at an American or European university.

* * *

In the death of Charles H. Thorndike, whose obituary appears in this issue, New England loses another staunch Friend. He was born in Concord, N. H., in 1833, but was engaged in business for a number of years at North Weare. In 1870 he returned to Concord to live at the old home of his grandfather. His interest in Christian service extended beyond the Society which he so loyally supported. For twenty-three years he was a trustee of the Margaret Pillsbury General Hospital, resigning only when failing strength made impossible the conscientious fulfilling of his duties on the board. His knowledge of the practical needs of such an institution as the hospital made his work as trustee of great value, and to this work he devoted much of his time for years.

At a time when the Concord Y. M. C. A. was more than usually in need of efficient workers, Charles Thorndike carried its burdens as president and as member of the board of directors for a number of years. He had a large part in bringing the association through troublous times to its present position of prosperity.

He was a staunch Prohibitionist, and did much for that cause in Concord and in the State.

* * *

The Pelham, (Ont.) Quarterly Meeting was held there the 11th and 12th ult. Favorable weather and good sleighing made it possible for a large attendance at most of the sessions. Willard O. Trueblood, Toronto, was present, and his ministry was greatly appreciated. His addresses at the Township Sunday-School Convention just preceding the quarterly meeting were well received. His call for a special men's meeting on First-day afternoon met with a good response, and about 90 men and boys assembled. His sermon, from the text "Is the young man safe?" was an appeal for Christian manhood.

Others present representing the monthly meetings at other points were George Bishop, William Deller and Thomas Waud, from Norwich, and John R. Webb from Rockwood.

George Bishop gave a helpful talk on "Faithfulness in Service" at the meeting on Ministry and Oversight.

William Deller attended the meeting at Effingham and had acceptable service in the ministry.

Hannah Taylor, a former resident of Pelham and a member of this meeting was present and expressed her pleasure in being privileged to again attend quarterly meeting. The occasion was one of much spiritual profit and many were encouraged to greater faithfulness in their work for Christ and the Church.

Daisy Barr, who is located as pastor in the meeting at Muncie, Ind., has been assisting George C. Levering in a revival effort at Winchester, Ind. The local newspapers devoted considerable space to the meetings and the *Winchester Daily Herald* thus commented editorially on the work:

"One of the greatest revivals of true religion which has ever visited this city is in progress in connection with the meetings which are being held from night to night at the Friends Church. There is nothing sensational or overdrawn about Mrs. Barr's preaching, but in simple earnestness and directness, she presents the great and sublime principles of the Christian religion to the minds and conscience of her hearers. She believes in the actual presence of God, a personal loving spirit, with every man both saint and sinner. The voice of God is as real to her today as it ever was to prophet or apostle in days that are past and gone. Religion to her consists not in creeds or in outward ceremonies, not in obedience to custom or in special observances of any kind, but in a love to God and fellow-men which is the outward manifestation of the life of God within the soul. Faith with her is not the mere assent of the mind to any truth however divine, but is the act of trust by which a man accepts the offered mercy and grace of God. Conversion is not a fiction or a change of mind alone, but includes a real spiritual birth in which man is regenerated and the life of God is begun within us. She calls men and women, boys and girls, to forsake sin and selfishness, greed and pride and passion, and to go out to live a life of tenderness, self-control and service; a life inspired by the Spirit of God and lived after the pattern of Jesus Christ himself. Is it any wonder that crowds press to her preaching and that many are turned to God and to the Church?"

* * *

Deep River Quarterly Meeting was held at High Point, N. C., the 4th and 5th inst. The meeting on Ministry and Oversight convened at 9.45 and was characterized by an earnest devotional spirit.

At 11 o'clock the regular meeting for worship was held. James R. Jones preached a practical and pointed sermon, which was well received. Walter White, Thomas Anderson and Enos Harvey took part in the vocal services to good effect.

A recess was taken, during which time luncheon was served by the Women's Auxiliary of High Point Meeting. After lunch the business session convened. In the absence of the regular clerk, A. M. Briggs was appointed for the day. Reports from the monthly meetings on spiritual conditions showed much of active interest and systematic work. A lack of regular ministry and evangelistic effort was shown to exist in some of the meetings. The Friends are making an effort with fair success to secure the attendance of all their children at school. A committee appointed for the purpose had petitioned the Legislature in the name of the quarterly meeting for a compulsory educational law. While this had not been granted, much discussion had been aroused which will result in good. J. Elwood Cox presented statistics showing the rapid increase in the State educational funds and in the building of school-houses in the past few years. Many engaged in a discussion of church affairs in an optimistic spirit.

James R. Jones preached twice on First-day to appreciative audiences. The attendance was good throughout.

The Friends at High Point have let the contract for a \$3,000 addition to their church building for the better accommodation of their services and Bible school.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

The Thirteenth International Sunday-school Convention will be held in San Francisco, June 20-27, 1911, and California Yearly Meeting convenes at Whittier on the 27th. This makes it possible for Friends to attend both, and the low round-trip rate certainly gives a great opportunity for a visit to the Coast. The published round-trip rate from Chicago is \$62.50; and from Omaha and Kansas City is \$50.00; for other places the rate may be easily obtained. Sunday-school workers here are expecting not only a large attendance, but great blessings to come to all the churches, by this great gathering of strong workers. As the representative of Friends on the State Executive Committee, I am anxious that our people may, not only from California, Oregon and Washington, but from beyond the Rockies be at the convention.

Not only has united effort in Bible study and Bible schools had much to do in removing the sectarian walls that used to exist, but we have profited by one another's experience. The better we understand the Bible, the nearer we come to the Lord Jesus, the nearer we find ourselves to each other. Statistics show that 80 per cent. of church members come from the Bible school. The boys and girls are worth saving. Have we had the vision of the church's opportunity? I shall be glad to be of service to Friends who wish to attend the convention.

LEVI GREGORY.

831 Fifth-fourth Street.
Oakland, Cal.

Born

DORLAND.—To Walter E. and Annabel Dorland, 6232 Magnolia Avenue, Chicago, Ill., Third month 1, 1911, a daughter, Claudia Catherine.

Died

BALES.—At the home of his son, Edward R. Bales, in Centuria, Ill., Second month 10, 1911, Oliver H. Bales, aged seventy-four years. The deceased was superintendent of White's Institute, near Wabash, Ind., for twenty-one years.

GARWOOD.—At his home in Pasadena, Cal., First month 11, 1911, David C. Garwood, in his sixty-ninth year.

GEORGE.—At Bear Creek, Iowa, First month 26, 1911, Evan George, in his eighty-fourth year. The deceased was a member of Bear Creek Meeting.

HOLLINGSWORTH.—At the home of her daughter, wife of C. J. McLean, Portland, Oregon, Second month 26th, 1911, Sarah J. Hollingsworth, widow of the late Moses Hollingsworth, aged 86 years. The deceased was a member of Newberg Monthly Meeting, Oregon, and an earnest Christian.

HUBBARD.—At Sierre Madre, Cal., Third month 6th, 1911, John B. Hubbard, aged thirty-two years. The deceased was a birthright Friend and a son of William G. Hubbard and wife, of Goldsboro, N. C., recently of Wilmington, Ohio. John B. is the second son in this family called away within six month, an elder brother having died Ninth month last.

THORNDIKE.—At his home, in Concord, N. H., Second month 27, 1911, Charles H. Thorndike, in his seventy-ninth year. He was a member and valued minister of Weare Monthly Meeting.

The International Bible School Lesson

FIRST QUARTER.

LESSON XIII.

THIRD MONTH 26, 1911.

REVIEW.

Read Proverbs 14: 21-35.

GOLDEN TEXT. Happy is that people whose God is the Lord.
Ps. 144: 15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 20th. Kingdom divided. 1 Kings
12: 1-24.

Third-day. Asa's good reign. 2 Chron. 15: 1-15.

Fourth-day. Jehoshaphat's reign. 2 Chron. 17: 1-13.

Fifth-day. Elijah's victory. 1 Kings 18: 1,2,17-40.

Sixth-day. Naboth's vineyard. 1 Kings 21: 1-29.

Seventh-day. A child's life restored. 2 Kings 4: 8-37.

First-day. Defeat. 1 Kings 20: 12-21.

Time.—The lessons of the quarter cover a period of about 80 or 90 years; from 939 (or 982) B. C. to 849 (or 892) B. C.

Place.—The incidents all took place in Palestine as usually known, most of them west of the Jordan, but one or two east of that river.

Kingdoms.—Judah and Israel.

Prophets.—Elijah and Elisha, the two greatest, though there were others.

Kings.—The chief monarchs were Rehoboam (17 years), Asa (40 years), Jehoshaphat (25 years), all in Judah. Over Israel the ablest monarchs were Jeroboam (22 years), Omri (12 years), Ahab (22 years). Jezebel, queen of Ahab, was very influential.

Contemporary monarchs:

IN JUDAH

IN ISRAEL

Rehoboam

Jeroboam

Asa

Omri, Ahab

Jehoshaphat

Ahab, Ahaziah, Jehoram

The Kingdom of Judah was only about half as large as that of Israel, or about the size of the State of Connecticut. Israel was about the size of New Hampshire. Owing to the fact that the desert lay to the south and southeast of Judah, and Israel to the north, it was more protected from foreign attacks. The inhabitants were not so much exposed to the temptations of heathendom. This in part accounted for the longer life of the southern kingdom. Judah also had two good kings, Asa and Jehoshaphat, who together reigned 65 years.

Israel was not only double in size, but was far more fertile than Judah. On three sides it was bounded by heathen nations; the intercourse with these nations was frequent, the great routes of communication with Damascus and the East crossed its territory, so its inhabitants were not only prosperous, but greatly exposed to the temptations of the heathen world. It was natural that alliances should be entered into, and from a human point of view Ahab's marriage with Jezebel, the heathen princess, was very politic. Under the conditions named it cannot be wondered at that Israel and her kings fell into heathen ways. With the introduction of Baal worship it was inevitable there should be a decline. Not even the life, preaching and miracles of Elijah and Elisha could stem the tide.

The accounts of both Judah and Israel are meagre, and it should never be lost sight of that the object of the compilers of Kings and Chronicles was not prim-

arily historical, but religious. They wrote to point religious lessons, and inculcate religious teaching.

The lesson on Rehoboam shows how dangerous it is to follow unwise counsel; that on Jeroboam teaches the risk of making one's religion a matter of convenience or worldly profit; Asa's good reign shows the benefit of a moral and religious course of life and effort; as a contrast the reigns of Omri and Ahab show the result of evil ways, evil policy and evil life.

The story of Elijah is one of the most picturesque and graphic in the Bible. We see him bringing his message to Ahab; we see him hiding at the brook Cherith, fed by God's messengers; at the house of the widow of Zarephath, raising her son to life. Then in his grandeur and faith at the trial with prophets of Baal, his glorious triumph, followed by the time of despondency, and the striking scene on Mount Horeb. Then rebuking Ahab for his seizure of Naboth's vineyard and the terrible prophecy. Then the travel with Elisha and the wonderful translation of the elder prophet.

Elisha, the successor of Elijah, though so different in character, carries on the work by deeds of mercy and sympathy.

Lastly we see Benhadad defeated and barely escaping capture, as a result of indulgence in "strong drink."

The lessons of the quarter are those which will not soon be forgotten.

(Continued from page 162.)

April election. As one of the few instances of the college professor in politics, and municipal politics at that, Alderman Merriam has won a national reputation by his insistence upon honesty and efficiency in the conduct of the public business. His election would enable him to give effect to the recommendations of the investigation commission which unearthed bad conditions a few years ago, and of which he was the head.

* * *

The sufferings of the famine stricken provinces of China grow worse and worse. The government is not meeting the condition as, for instance, the Indian government invariably meet a famine in any of its provinces. Japan is sending some help and from America gifts of food and money are on the way. But the need is desperate. Dr. Samuel Cochran of the American Presbyterian mission estimates that a million people

must die before the first crop can be harvested. And that harvest may bring little relief. The people have no strength to sow and no animals remain for the plowing. When news comes that the missionaries have food to give, they are mobbed by the eager crowds. Men are selling their children. The plague continues its ravages in the north. For virulence, the doctors say, there has been nothing like it since the Black Death of the Middle Ages, that killed 40,000,000 people in Europe and Asia. There is no efficient control of the situation in the constantly broadening advance of the disease, except where the foreign or foreign-trained doctors are in control.

* * *

A careful study of the workmen's insurance and compensation systems of European countries has just been completed by our own Government, and the first volume, treating of Austria, Belgium, Denmark, France and Germany, is now issued. The most advanced and complete of these systems is that of Germany, where under the paternalistic government system few wage-earners are left outside the plans for insurance against industrial accidents, sickness, invalidity and old age. Benefits are also provided in case of maternity for wage-earning women. About 27,000,000 persons were insured against accidents in 1908, out of a population of more than 60,000,000, the whole cost being borne by the employers. The number who obtained such liability compensation in that year was 143,000. In sickness insurance the employers pay one-third and the employees two-thirds of the cost. In the old age and invalidity systems, employers and employees pay equal amounts, with a large added subsidy from the general taxpayer. The amount expended for old age and invalidity in 1908 was \$48,000,000, while in twenty-five years a reserve of \$355,000,000 has been accumulated. These three systems have been in operation for a quarter of a century and have been greatly successful.

* * *

Quanah Parker, the chief of the Comanches, Apaches and Kiowas, who has just died at his home in Lawton, Okl., was a notable man. A half-breed, to be sure, but reared as a savage, he was conspicuously engaged for many years in warfare against the race of his white mother. He had taken part in fully 100 frontier battles. In later life, he gave up the struggle and settled down in Oklahoma. He owned 2,700 acres of farm land and was accounted well-to-do. He made many trips to Washington in the interest of his tribe, whose leadership he retained to the end. Parker had six wives and 15 children. The government once determined to abolish plural marriages and the old chief's way of handling the situation revealed his skill and also his wit. He went to Washington at the head of a delegation. Acting as spokesman for his Comanche associates, he said:

"Mr. Commissioner, it is your wish and your order that we Indians have only one wife. Mr. Commissioner, I have six wives. I have married them all, according to Indian custom. I love them all. They all have children. They have been with me many years, and we are very happy. I am willing to obey

your orders. I have obeyed all your orders, and I will obey this one, but, Mr. Commissioner, there is just one little favor. You must select the one I am to live with. Then you tell the rest."

The honorable commissioner was at bottom a man of sense, and having considered the matter more fully, he sent the Indians home with the assurance that their domestic customs would not be disturbed.

New Publications

Among Friends, by Samuel M. Crothers. Publishers, Houghton-Mifflin Co., Boston. Price, \$1.25, net.

The title of the book is selected because it is "among Friends" that we can let our ideas flow and profit by each

EDITOR BROWNE.

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other's mistakes as well as successes, and it is "among Friends" that we can talk plainly without meaning any harm. Having explained this, the author proceeds to offer some plain criticism on provincialism, literature, politics, theology, and other subjects. The work is a spicy, yet good-natured commentary on a number of living topics.

* * *

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Volume IX. Edited by Samuel M. Jackson, George W. Gilmore and others. Cloth, price \$5 per volume; set complete, in twelve volumes, \$60. Publishers, Funk & Wagnalls Co., New York.

The ninth volume of the New Schaff-Herzog Encyclopedia of Religious Knowledge has just been published, which brings the work down to "Reuchlin."

One of the longest articles in the volume is also one of the most important in the whole encyclopedia—"The History of Preaching," occupying 32 pages, by Edwin Charles Dargan. What the pulpit has been since Apostolic times, what it has sought to accomplish amid all the turmoil and political strife of the many peoples to whom the Gospel has been preached, is here interestingly and profitably told. The article closes, appropriately with "the twentieth century outlook," the features of which are "the social and ethical forces in the pulpit today."

Pietism," "Rationalism and Supernaturalism," "Pharisees and Sadducees," "The Philistines," "Polytheism," "Positivism," "Psychotherapy," "Providence," "The Philosophy of Religion," "Prayers for the Dead," "Platonism and Christianity," show the wide range of religious knowledge covered by this encyclopedia, and afford the serious student a variety of topics that must at least prove entertaining if not always in accord with his own predilections.

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And you'll not find it far.

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And over Heartsease Hill,
Across the fields of Sweet Content,
The stream of Glad Good-will;
Then through the lane of Loving Heart,
The gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness,—
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Wouldst thou live the life serene
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Daily say, "Thy will be done,"
Daily pray, "Thy Kingdom come."
Silently, and without warning
There will dawn, the glad sweet morning
When the things for which thou
wrought,
Will come, richer than thy thought.

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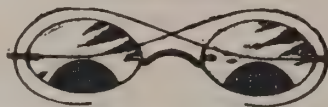
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The American Friend

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THIRD MONTH 23, 1911

No. 12

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The True Reformer.

By JAMES RUSSELL LOWELL.

He stood upon the world's broad threshold; wide
 The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
 That sank in seeming loss before its foes;
Many there were who made great haste and sold
 Unto the cunning enemy their swords.
He scorned their gifts of fame, and power and gold,
 And underneath their soft and flowery words
Heard the cold serpent hiss; therefore he went
 And joined him to the weaker part,
Fanatic named, and fool, yet well content
 So he could be nearer to God's heart,
And feel its solemn pulses sending blood
 Through all the wide-spread veins of endless good.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FOURTH MONTH 2, 1911.

LESSONS FROM GREAT LIVES.

IV JOSHUA.

JOSH. 1: 1-11.

(Consecration Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 27th. Joshua's apprenticeship.

Ex. 24: 12-18.

Third-day. Faith and faithfulness. Num. 14: 6-10.

Fourth-day. The warrior. Ex. 17: 8-13.

Fifth-day. The judge. Josh. 7: 10-13.

Sixth-day. The leader. Josh. 4: 11-14.

Seventh-day. True to his word. Josh. 9: 10.

What do you think is Joshua's greatest achievement?

How was his faithfulness rewarded?

How does he resemble the Christian soldier?

Suggestions for leaders:

1. Let someone tell the story of Joshua's life up to the time he assumed the leadership of the people. Ex. 17: 8-13; Num. 13, 14; Deut. 31: 1-33.

2. Let someone read the entire book of Joshua and briefly tell the story of his leadership of the armies of Israel when they entered Canaan.

3. Let someone read Josh. 1: 1-11 and Josh. 23, 24, with the purpose of comparing the prospects of youth with the retrospect of old age. Compare especially Deut. 7: 24, and Josh. 1: 5 with Josh. 23: 9. Josh. 1: 3 with 23: 4. Josh. 1: 7, 8 with 23: 6.

* * *

"Foremost captain of his time,
Rich in saving common sense,
And, as the greatest only are,
In his simplicity sublime."

* * *

If Canaan stands in Christian experience for the best and choicest that God has to give His children, surely the "land flowing with milk and honey," "the land of pure delight" is a place of temptation, struggle and conflict.

"The conquest which Joshua made is suggestive of that which may be made by every man of faith. Life lies before him as a promised land. The work of life consists in bringing this land of promise into subjection to the highest, so that the harvests of its valleys and the inspiring vintage of its hills shall support the unselfish life of the ideal Christian disciple."

* * *

The scripture lesson is the commission of Joshua. Every verse and phrase is worthy careful study. It is the word which comes to a young man at the threshold of his career. Find in the passage three things that every youth should find in his own life: 1st, the task; 2d, the equipment; 3d, the action. Note further that the task is great and dangerous; the equipment consists in knowledge of God and His law; the action is quick, immediate, confident and energetic.

* * *

"Be strong and of good courage." What a watchword for a life filled with heroic action. It was Moses' final word to his young lieutenant. Deut. 31: 6; it echoed and re-echoed in Joshua's soul when Jehovah called him to take up the responsibilities of leadership. Josh. 1:

6, 7, 9; it resounded from Joshua's lips to those leading under him when he would inspire noble action. Name some motto that has woven itself into the fabric of your life like a golden thread to brighten the sombre blues.

* * *

Joshua had the triple inspiration that comes from a great example, Moses, a great God, Jehovah, and a great task, the occupation of the promised land.

* * *

Joshua was prepared for his work. His apprenticeship was in the realm of his life's activity. When God has a great work to be done he finds a prepared man. Those who are prepared are not found standing "idle in the market place." The great architect lays out the plan of a life in the youthful years. Mature life works out the prepared plan. Have you received the plan of your life? Lack of aim does not facilitate but hinders the leadership of the Holy Spirit.

* * *

"Every place the sole of your foot shall tread upon, to you have I given it—" To claim the land of Canaan and to possess it are two very different things. The distance between what is and what should be is often immeasurable. The abyss between aspiration and achievement is where many a soul slips through and loses its hold on real life. The theory is of use only as it is proved in trial to be practical. Moses preached and promised the land of Canaan for forty years. Joshua's task was to make the vision a reality, the promise a possession.

* * *

Standing alone. In the years of preparation Joshua learned to stand alone, because of his convictions. Num. 14: 4-10. The minority report of the spy committee was unpopular. It nearly cost Caleb and Joshua their lives. In the years of maturity Joshua was willing to stand alone though all Israel should choose the gods of the Amorites. Josh. 24: 14-16. His great choice in life was made early. He never had to make it again. Standing alone with God makes a majority if power and outcome are the vital things. Cite other instances of men who stood alone with God. Elijah on Mt. Carmel. I Kings 18: 22. Jesus, Mark 14: 50. Daniel, Daniel 6. Paul, Acts 27: 21-26. Alone and right

is better than in company with the entire world and wrong. "Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it."

* * *

"I had rather be right than be President," said an American statesman. You probably cannot be a President and you cannot be a Joshua, but you can be right. The greatest things in life are within the reach of all.

News in Brief

The New York Assembly by a vote of 73 to 65 rejected a bill to legalize "Sunday baseball" by amateurs.

* * *

The Pennsylvania Legislature is substituting electrocution for hanging in capital cases, and the California Legislature is abolishing the death penalty altogether.

* * *

Canvasses of the new Senate on the Canadian reciprocity question are said to reveal a clear majority in favor of it. Thirty-five Democratic Senators and 25 Republicans—a total of 60 out of the Senate membership of 92 when all seats are full, will vote for it. The bill will easily pass the House.

* * *

According to reports just received at the State Department, a South American International Postal Office, similar to that at Berne, Switzerland, and with more or less the same duties and functions, was decided upon at the first South American International Postal Congress held at Montevideo, Uruguay, last month.

* * *

The Red Cross at Washington is keeping up its contributions of relief for the Chinese famine sufferers as fast as donations are received from the charitably minded in this country. Last week it cabled \$3,000 to the American consul-general at Shanghai, making \$25,000 which already has been sent to China in this way. The sum of \$8,000 was also spent in Seattle for food supplies.

* * *

While we are celebrating the tercentenary of the publication of the Authorized Version of the English Bible, we should not forget that Fourth month 5th, marks a century since the death of Robert Raikes. It is an interesting circumstance that the centenary of the decease of the founder of Sunday-schools should so nearly coincide with the tercentenary of the publication of their great text-book.

* * *

The most drastic action ever taken by the License Court of Pennsylvania was that of Judge William E. Porter last week when he refused to grant a single license in the whole of Lawrence County. Petitions circulated by the Anti-Saloon element and signed by 30,000 persons were presented to the court. This action affects four breweries, thirty-eight hotels and about seventy saloons, representing property valued at eight million dollars.

* * *

New York State Board of Charities again recommends the institution of a farm colony for tramps. It is a plan

(Continued on page 191.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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Worship

Worship, as I understand it, is a joyous, undisturbed appreciation of God, and it is, thus, religion at its highest and most intense stage. It is the soul's way of arriving at its supreme refreshment and renewing. It is not a passive, lazy state when the loins of the mind are ungirt and all the inward powers are stagnant. The proper word for that condition is "sleep." Many a person, no doubt, approaches it in religious meetings, and is as empty of thoughts as the dozing kitten by the open fire, but that is not worship. As I have said, worship is an *intense* state when all the inward self is awake, alive, active, joyous—only it is too deep and rich an experience to be expressed in thought alone, or feeling alone, or will alone.

"In such high hours,
Of visitation from the living God
Thought is not; in enjoyment it expires."

Any person can realize at once that worship is by no means the same thing as silence. Silence is a purely negative situation. It only means absence of sound or disturbance. Within the silence many things may happen. One may sleep, another may think, another may scheme and plan, another may dwell upon a fancied injury, another may observe the various hats and gowns or the expression of faces, another may wish the meeting would close—and some may *worship*.

It is, again, not the same thing as *service*, which is a very common word for a religious occasion—"divine service" it is often called. "Divine service" consists generally of a series of religious exercises, designed to interest the attenders, or to entertain them, or to instruct them, or to edify them, or to bring them to a decision. These exercises may be, and often are, of very real value. Most persons need to be interested, entertained in a quieting and refreshing way; they need to be instructed, edified and moved to decision. But none of these things are quite what we mean by worship. And it must therefore be admitted that many Christians get very few moments of real worship. Too often the "service"

is the whole thing and no provision is made for worship.

Here is undoubtedly one of the weaknesses of modern Christianity. We arrange for almost everything; we get into touch with life and society at many points, but we do not sufficiently arrange for and expect these moments "of visitation from the living God," when the soul lets go of things and thoughts and schemes and plans, and finds itself absorbed in joyous appreciation of God.

How, then, shall we succeed in securing times of worship? First of all we must *expect* to worship; we must cultivate a desire to attain to it; we must see to it that we are not satisfied to stop with words and performances and service. We must arouse within ourselves a passion for experiences of communion, a thirst for the living God, a deep inward cry of soul for the real Presence. In all such things, *expectation* is a necessary condition of the experience. It has happened only once in history that a man has found a kingdom when he was looking for his father's donkeys. In other words, you find what you are looking for. The faith is the victory, the preparation of soul, the forereaching of the spirit; the hunger for the living God is the very way to find Him. If we hold our meetings as "services" only, if we make no provision for hush and expectancy, if we do not realize that there is something beyond words, we shall not get worship, though we get many other good things.

Everything, however, which helps to make God seem real in a meeting is a good preparation for worship. A passage of Scripture, impressively read, may do it; a prayer which rises out of a sincere soul and voices the deep need of a congregation often brings that sense of reality which is a preparation for worship; a sermon which unfolds in a genuine way some central truth of religion and produces a fresh conviction of divine realities may do it. Some feel helped in this direction by lofty music, and some by art, and some by solemn silence in which the gathered company waits in co-operative expectancy. But the last step must be a personal one—the individual soul itself must open its windows and look and find—and worship.

R. M. J.

Current Events and Comments

Why Have Quarterly Meetings?

To those who are watching the trend of affairs in our Society, it is evident that the function of our quarterly meetings is becoming somewhat of a problem. In many of them, few matters of importance are considered. The wholesome old custom of "visiting meetings" is declining. Our ministers are becoming attached to particular fields and the old-time "traveling Friends" are disappearing. Time and again quarterly meeting reports state that "no visiting Friends were present."

Some Friends have suggested that we have too many grades of meetings in our church system, and that monthly meetings, yearly meetings and the Five Years' Meeting are adequate for disciplinary purposes. In this connection we wish to call attention to a paragraph in the report from Hesper Quarterly Meeting, Kansas, appearing elsewhere in this issue, which states that during the business sessions, two definite subjects were taken up for consideration: "How Best to Care for Isolated and Small Meetings," and "The Best Methods of Utilizing the Sessions of the Quarterly Meeting Other Than Those Devoted to Business and Worship." The report also states that Seventh-day evening and First-day afternoon were devoted to a discussion of Bible school methods, several excellent addresses being delivered. A report from Whittier Quarterly Meeting, California, held in Eleventh month, is even more suggestive, and is worth reprinting:

Whittier Quarterly Meeting, recently held at El Modena, was given new features in the way of well-prepared papers or addresses at the several sessions on important problems of the Church and its work. In the meeting on Ministry and Oversight, W. Mahlon Perry discussed "The Development of Spiritual Gifts," and at the evening meeting following, Benjamin Coppock presented "The Relation of Higher Education to the Church." On Seventh-day morning, Andrew F. Mitchell gave an address on "The Church in the Home, and the Home in the Church," followed by President Thomas Newlin with a paper on "The Relation of Higher Education to Foreign Missions." The evening session was given to considering "The Relation of the Christian Endeavor to the Church," Dr. C. R. Dixon giving the address. The conference features closed with the morning meeting on First-day, at which Dr. Joseph John Mills presented the question of "Personal Consecration and Loyalty to the Church." All the addresses were notably able and instructive, and it was felt by all that this feature of the quarterly meeting was most helpful. The holding of like conferences in some of the isolated monthly meetings is contemplated.

We are convinced that the move to make our

quarterly meetings pre-eminently quarterly conferences is an exceedingly practical one. Better talent and a wider range of experience can be focused in a quarterly meeting than in a monthly meeting, while on the other hand our yearly meetings are ill-adapted for conference work. It seems eminently fitting, therefore, that the quarterly meeting should be the occasion for such exercises.

These conferences as at present carried on are not a part of the meeting for discipline, but we believe that a degree of dignity and weight would be added to the work if all papers and discussions were made a matter of record and were presented with the regularly appointed officers of the meeting in charge.



President Taft's Peace Program

Some weeks since, President Taft outlined what he considered to be a "promising path to peace and disarmament." In the course of his remarks, he declared:

If now we can negotiate and put through a positive agreement with some great nation to abide the adjudication of an international arbitral court in every issue which cannot be settled by negotiation, no matter what it involves, whether honor, territory or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish as between them the same system of due process of law that exists between individuals under a government.

The crucial point in this program is the co-operation of "some great nation" with the United States. It is therefore exceedingly gratifying that Sir Edward Gray, Secretary of Foreign Affairs for Great Britain, has responded so heartily in his speech before Commons last week. His words are of peculiar weight, coming as they do from an experienced and responsible statesman. He said:

Arbitration has been increasing, but you must take a long step forward before the increase in arbitration will have an effect upon the expenditures for armaments. I should perhaps have thought it unprofitable to mention arbitration had it not been for the fact that twice within the last twelve months the President of the United States has sketched out a step in advance more momentous than any one thing that any statesman in his position has ventured to say before. His words are pregnant with very far-reaching consequences.

Mr. Taft recently made the statement that he does not see personally any reason why matters of national honor should not be referred to a court of arbitration. He has also expressed the opinion that if the United States could negotiate a positive agreement with some other

nation to abide by the adjudication of an international arbitral court on every question that could not be settled by negotiation, no matter what was involved, a long step forward would be taken.

* * * * *

I do not think that a statement of this kind made by a man in Mr. Taft's position should go without response. In entering into an agreement of that kind there would be risks and you would have to be prepared for some sacrifice of national pride in such an agreement as that proposed by the United States. We should be delighted to receive such a proposal. I should feel it something so far reaching in its consequences that it required not only the signature of both governments, but the deliberately decided sanction of Parliament. That, I believe, would be obtained. * * *

What may be impossible to one generation may be possible to another. The great nations of the earth are in bondage, increasing bondage, and it is not impossible that in some of the future years they will discover, as individuals have discovered, that the law is a better remedy than force, and that in all the time they have been in bondage, the prison door has been locked on the inside.

More significant than Sir Edward's speech is the heartiness with which his words seem to have been greeted by the English public. Nor is the opportunity for deliverance from military bondage likely to be delayed to "some of the future years," as he has indicated. A treaty such as he and President Taft have outlined is already being negotiated.



The Corporation Tax Constitutional

In a decision handed down last week, the United States Supreme Court sustained the validity of the corporation income tax provisions of the Payne-Aldrich tariff law. The taxing of particular lines of business, such as the refining of sugar and petroleum, is not a new thing with the national government, but heretofore the levy has been made regardless of the class of institution doing the business, individuals, partnerships and corporations sharing a like tax under like conditions.

The fact that the present law imposes a tax on corporations and exempts individuals and partnerships was urged as a sufficient reason for an adverse ruling. The court, however, found corporations enjoying privileges which put them in a class to themselves and justify the imposition of special taxes. Some of these advantages are obvious; for instance, there is the continuity of the business, without interruption by death or dissolution; the transfer of property interests by the disposition of shares of stock; the advantages of business controlled and managed by corporate directors; the general absence of individual liability; these and other things inhere in a business thus conducted, which do not exist when

the same business is carried on by private individuals or partnerships. It is this distinctive privilege which is the subject of taxation.

To offset the objection that the law was unconstitutional because it imposed a direct tax, the court pointed out that the tax was determined not by the amount of property held by a corporation, but by its volume of business.

The decision is considered a new departure in American jurisprudence, since it establishes the Government's right to interfere with an institution which is the creation of a State and gives it a weapon by which it can control the trade carried on by corporations, whether they be interstate or local.



What Has Been Found on Mount Gerizim

Professor Reisner, of Harvard University, who has been directing excavations on the site of the ancient city of Samaria, claims to have discovered relics from the reigns of Omri and Ahab. The most interesting item in his statement is that he was able to identify the palace of Jezebel, and found many jewels and charms, some of which without much doubt belonged to the personal adornment of that beautiful but cruel queen. He says that the evidence found goes to substantiate the character which the Bible gives to Jezebel.



The Mexican Revolt

We know comparatively little about what is really happening on the other side of the Mexican border, since the Diaz Government has for weeks maintained the strictest possible censorship of news. The rebels tell only of their successes, and the government is disposed to minimize the trouble.

Judging by what can be gleaned from the daily press, the disaffection continues to spread in the Northern States, especially in Chihuahua, and is more or less sporadic all over the republic.

The Mexican Minister of Finance last week returned from New York to Mexico with the avowed purpose of persuading the Diaz Government to accede to the demands of the insurrectionists, who claim to desire only a new general election with the privilege of casting a free ballot.



Railroads and The New Interstate Commerce Ruling

As a result of the recent ruling of the Interstate Commerce Commission denying the proposed increase in freight rates, the New York Central has reduced its dividends from 6 per cent. to 5 per cent. This, at least, is the reason assigned by President Brown; and there are indications that other railroads are preparing for similar reductions. The St. Paul, Northern Pacific, and Great Northern, all 7 per cent. stocks, are selling on the market at a price anticipatory of a cut to 6 per cent.; and the Baltimore & Ohio, a 6 per cent. stock, is selling around a 5 per cent. level.

The English Bible

(Continued.)

BY W. O. TRUEBLOOD.

The Great Bible.

Immediately following the death of William Tyndale, the political changes in England came with such rapidity and with such revolutions of sentiment that it is difficult to follow the evolution of opinion among the clergy and the ruling class in favor of the Bible. The glow had scarcely died away from the burning Scriptures at the cross of St. Paul's when the very bishop who had contemptuously hurled the Bible into the flames from his pulpit, allowed the identical translation to go forth to the English people, bearing not only his approval, but his "ryghte reverende name."

Such rapid changes in opinion are not surprising when we remember that the office of bishop was dependent upon court favor. Just at that time Henry VIII was not only breaking with the Roman Catholic Church, but was also breaking with the customs and traditions of the English people. In order to remain secure, he was compelled to make some concessions to his subjects. The right to the Scriptures was one of these concessions. During his reign the Bible had a friend at court. It was now unsafe to oppose Bible translations. It was therefore expedient for the bishop, who had chanted hymns while the odors of the burning Bible were going up as "a sweet incense to Almighty God," to, within three years, be more willing to have the translation, which he had condemned, licensed by the king than to receive £1,000.

Following the death of Tyndale, three translations appeared within as many years. In fact, the Bible of Myles Coverdale appeared in the very year of Tyndale's death. This translation is sometimes called the "Treacle Bible," from its rendering of Jer. 8:22: "Is there no treacle in Gilead?"

Coverdale was in no way the equal of his great predecessor. He did not have the ability nor the character to improve upon the work which had been done before him. His Bible makes no pretence to be an original translation; he translates "out of Douche and Latin into English." He evidently followed Tyndale's version very closely in the New Testament. His ability to translate into elegant English may be judged by the following curious impressions:

Joshua 2:11.—"Our heart had fayled us, neither was there good stomacke in any manne."

Judges 9:53.—"And brake his brain-panne."

In 1537 "Matthews Bible" appeared, being the work of John Rogers, whose pronounced views as a reformer made it necessary for him to suppress his real name as likely to injure the circulation of the book. This work was simply Tyndale's translation in its entirety, with the exception of the latter half of the Old Testament, which was taken with some revision from Coverdale's Bible.

The third translation to appear within these event-

ful three years was "Taverner's Bible," which was little more than an edition of Matthew's Bible with its anti-papal notes somewhat modified.

"None of these translations," says J. Paterson Smith, "was satisfactory. Coverdale's was but a second-hand translation, and Matthew's was only in part derived from the originals, besides which the controversial notes were against its success."

Such a complete change in sentiment had now been wrought that Archbishop Cranmer, with some of the king's advisers, had set their hearts on having a translation that would be really worthy of its position as a national Bible. The suggestion met the approval of the king. Myles Coverdale was forthwith selected to take charge of the work. Naturally no greatly advanced step in translation was to be expected under his direction. In 1539 there issued from his hand the "Great Bible." This translation was little more than a revision of Matthew's Bible by Coverdale, and since Matthew's was simply a translation of Tyndale's version, the "Great Bible" was in reality a revised edition of Tyndale's work. This version received the sanction of the king, who decreed that "in God's name it should go forth among the people." Thus the "Great Bible" became the first authorized English version, and William Tyndale, the martyr, had triumphed at last. The eyes of the king of England had been opened. "The fervent effectual prayer of a righteous man availeth much."

The Geneva Bible.

The next twenty years were troublous times in England. The Protestantism established under Henry VIII and confirmed by Edward VI received a severe blow when Mary came to the throne. She was a devout Catholic, and resolved to uproot every vestige of Protestantism. The English Scriptures came in for their full share of her censure. She decreed that anyone found guilty of reading the English Bible should be punished by death. The severity of the penalty and the diligence with which her decree was enforced drove many of England's most learned men to the Continent for safety. Geneva became a safe retreat for them. There the work of Bible study and revision was carried forward.

When Elizabeth came to the throne of England, conditions were reversed again. Protestantism was restored, and she herself, on the day of her entering into London, received from the hands of the people an English Bible. Amid the applause of the multitude, she lifted the volume to her lips, and then pressed it to her heart, gracefully thanking the people of London for so precious a gift.

It was an auspicious day for the Bible and its friends. The scholars and reformers who had been in exile during the previous reign, returned. Those who had been residing in Geneva brought back with them the fruits of their labors during the years of their banishment in the form of a new version, known as the "Geneva Bible," 1558. The dedication of this book was accepted by Elizabeth, and with its

acceptance the dark, troublous days of opposition to the Bible ceased.

The Geneva Bible was afterward called the "Breeches Bible," from its rendering of Genesis 3:7, where we find this statement: "Adam and Eve sewed fig-tree leaves together, and made themselves breeches." (It should be stated, however, that only one edition contained this reading.)

The Geneva version was the most popular Bible that had ever appeared in England, and for sixty years it was without a peer. It was a much cheaper and more usable edition than the cumbrous volumes that had appeared before. From the standpoint of translation it was little more than a revision based chiefly on the work of Tyndale. But from the standpoint of a book for general use, it surpassed all former editions. The Geneva exiles had discovered the Bible as a book for daily use. This edition was printed in the present Roman type, and was the first to recognize the division into verses. It, too, is the first edition to show any of the effect of critical study, for it omits the Apocrypha, the name of St. Paul from the Epistle to the Hebrews, and uses italics for all words not occurring in the original.

(To be continued.)

The California Field

BY HERMON D. WILLIAMS.

Friends in Pasadena.—Pioneer Meeting of Southern California.

When the fine plateau lying ten miles northeast of Los Angeles, at a mean altitude of 1,200 feet, now covered by the city of Pasadena, with its 32,000 population, was largely a grainfield and sheep pasture, there arrived a company of Friends from Iowa, on Second month 23, 1882, and here established homes. They included Emmor and Tacy Rood, Henry and Harriet Wesley, and Charles Crew and wife, from Cedar County, and Samuel and Leanna Bundy and children Wilson and Eva, Henry Wood and wife, Josiah Stratton and wife, and Lillie Negus, from Linn County. John Painter and family had preceded these from Iowa by eighteen months, and Edith Painter was doubtless the first resident Friend. Adonijah Gregory and family located at Sierra Madre, a few miles eastward, at about the same date.

The first Friends meeting in Pasadena, the date of which can be definitely fixed, was held Seventh month 23, 1882, at the home of William Sharpless, between Mountain and Washington Streets on North Los Robles Avenue, there being present Emmor and Tacy Rood, William Sharpless and family, Frank Heald and wife, Samuel and Leanna Bundy, Lawson Hollingsworth, Adonijah and Margaret Gregory, and the wife of Frank Ball. Following this, meetings were held regularly at different homes, mostly those of Smith James, Emmor Rood, Samuel Bundy and Adonijah Gregory. Adonijah Gregory was the only recorded minister, but Smith James, Emmor

Rood and others frequently participated in vocal service.

Martha Dorland, a remarkably useful Friend, first attended the meeting Eleventh month 12, 1882, and Milton and Mary Lindley, Los Angeles, Fourth month 29, 1883. During these months, additional arrivals from Iowa included Robert C. Hiatt and family, Smith James and family, Thomas K. Bufkin and family, and Isaac McCollum and family. The congregation having grown too large for the diminutive living-rooms of those days, a building 16 x 24 was leased from John Painter and fitted up for a meeting-house, with seats of a very primitive char-



FRIENDS MEETING-HOUSE AT PASADENA, CAL.

acter, and here Friends first convened for worship Seventh month 15, 1883. The first Gospel message from a traveling minister echoed by these cheap board walls was that of Ruth M. Hartley, in Sixth month, 1884, followed by one from Samuel Lloyd in Twelfth month, 1884. This little building did service for over three years, and it may still be seen at 824 North Marengo Avenue. If Friends of Pasadena would purchase and preserve this building as the pioneer friends meeting-house of southern California, it would be regarded with an ever deepening interest by their children's children.

A Bible school was organized upon the occupancy of this building, with Adonijah Gregory superintendent and Robert C. Hiatt assistant, and a monthly meeting was organized by Springdale Quarterly Meeting, Iowa, Third month 1, 1884, with Emmor Rood and Ella Negus clerk and assistant for the day. The first permanent officers were Thomas K. Bufkin and Edith Painter, clerk and assistant, and Smith James, treasurer. Lawson D. Hollingsworth was the first member received by request, and Aaron Winder was the first janitor, with a salary of \$1.00 per month. The first overseers, appointed First month 2, 1886, were Smith and Elizabeth James, Robert C. Hiatt and Edith Painter.

Soon following the Eastern arrivals above named, came Samuel and Calvin Abbott and families from Kansas, and Eleazar Andrews and wife and others from Iowa, necessitating a larger church building.



A GROUP OF PASADENA FRIENDS.

Reading from left to right, top row—W. H. Miller, Sylvester Newlin, Martha E. Newlin, Amanda Garvin, Elizabeth Ladd, Emma Pyle, Cyerna Talbert, Samuel W. Pyle, Daniel W. Lewis.
 Second Row—John Henry Douglas, John H. Green, Hannah T. Green, Wm. H. Coffin, Sophia Hadley, Mary Hill, Sarah Kirk, Sarah McMillan, Lizzie R. Townsend, Dr. J. R. Townsend.
 Third Row—Albert Negus, Mrs. Worden, Martha Van Nuys, Hezekiah Van Nuys, Martha Spencer, Geo. Hammond, Jennie Chambers.
 Lower Row—Tacy Rood, Jane McCracken, Phoebe White, Jane M. Grinnell, Mary Kendall, Linda Coffin, Lavina Hall, Mary G. Hammond, Catharine Andrews.
 Of this group, taken a few months ago, Daniel Lewis, Albert Negus and Lavina Hall, have since passed away.

An acre of ground on North Marengo, cornering on Mountain Street, was purchased, and during the summer of 1886 a building was erected, at a cost of \$2,000, with a seating capacity of 300. This was dedicated in Eleventh month.

These dates were approaching the great "land boom" of 1887, and Friends came in increasing numbers, over 100 certificates of membership being received at three sessions of the monthly meeting in this year. Many of these were soon transferred to Whittier, El Modena and Wildomar, where meetings were being organized, making Pasadena for a time a notable center of Church extension.

Here, as in all the older meetings of this coast, Jeremiah A. Grinnell gave valuable pioneer Gospel service, and having served Pasadena as pastor about two years, was succeeded by Reuben Hartley in Tenth month, 1887. Pastors next serving were Dr. Wm. Nicholson and Ruth Ridges. In 1892 Charles E. Tebbetts entered the work, and for eleven years served the meeting with marked devotion and efficiency.

In 1894 the meeting-house was moved nearer the business center, to its present location, and enlarged at a cost of \$2,800. A few years ago, during the service of Harry R. Keates, who succeeded Charles E. Tebbetts as pastor, the meeting-house was rebuilt, at a cost of several thousand dollars, and further enlarged, and is now a most commodious church home, including rooms for socials and modern quarters for Bible school and Christian Endeavor.

Charles F. Weigle followed Harry R. Keates as pastor, and he was succeeded by Dr. Sylvester Newlin, now in his second year of service. Dr. Newlin enjoyed the free life of a Hoosier farm in his boyhood, and, commencing at the age of nineteen, taught school ten years, following which he practiced medicine sixteen years. He was recorded a minister at New London, Indiana, in 1892, and

followed Luke Woodard as pastor at Kokomo four years, and next gave four and three years' service, respectively at Westfield and Noblesville, Indiana. Dr. Newlin was a steadfast attender of the Bible institute of Earlham College, and as a close and devout student of the Bible, is well equipped for the arduous duties of his present position. He takes a



DR. SYLVESTER NEWLIN.

PASTOR IN FRIENDS CHURCH, PASADENA, CAL.

prominent part in the work of the Ministerial Union of the city, and each alternate week, has charge of a large normal class made up of the intermediate and primary Bible school teachers of the city churches.

For eleven years following 1887 the Bible school here was in charge of Wm. H. Coffin as superintendent. In his notably successful work he has a worthy successor in Mary E. Reynolds, under whose

direction the features of organized classes and graded work are maintained at a most creditable standard. The highly successful work of this meeting among the Japanese, under the superintendency of Mary A. White, was presented in a previous article. Pasadena meeting shows a gain from year to year, and now numbers 380 members.

Pasadena is the home of Professor John Chawner, presiding clerk of California Yearly Meeting; Mary H. Lewis, reading clerk; Benjamin S. Coppock, superintendent of missions, and John Henry Douglas, the well-known veteran evangelist.

The attractions of Pasadena as a tourists' resort are widely known. The nearness and massive grandeur of the mountains on the north, the wild and rugged scenic views in the gorge of the Arroyo Secco on the west, and the bird's-eye-view of a valley of marvelous fertility afforded from the heights of the city, carry a charm that lingers long with the newcomer. And to these attractions we must add the scenic railway that scales the heights of Mt. Lowe, and the largest telescopic reflector and one of the best equipped astronomical observatories in the world on Mt. Wilson. Plans are nearly matured for building, at an expense of \$200,000, a bridge across the Arroyo Secco, that shall be 1,300 feet in length and that shall stand 150 feet above the bottom of the Arroyo.

Enthusiasm, Wise and Otherwise

BY ISAAC SHARPLESS.

A new and energetic movement is apt to produce enthusiasts as well as sane and devoted advocates. Especially is this true of religious movements, which touch the innermost springs of action of the human heart. The early history of the Society of Friends shows this both in England and in America. We have with some the willing sacrifice of all that men hold dear for the sake of truth, with an undoubting consciousness of divine approval, and with others the unreasoning raptures, the eccentric and distraught actions of James Nayler and his deluded followers, and many another man and woman who stands high in Quaker annals. It is no argument against the truth or the propriety, at the basis of an outburst of religious zeal, that such extreme and unreasoning tendencies should exist, though if they carry away the body, they damage rather than aid it. The remedy is, of course, education and the development of the instincts of decorum. If these ultimately triumph, the wilder elements are in time forgotten. The men and women who braved the rigors of New England laws and penalties were heroic, but not always wise or reasonable. Indeed the early Friendly settlers of America in all the colonies contained a good proportion of godly people whom we would not now welcome in our decorous meetings.

Two Dutchmen, Dankers and Sluyter, traveled down and up the Delaware Valley in 1679-80, on their way between New York and Maryland. It will be remembered that this was prior to the pur-

chase of Pennsylvania by William Penn, but after the settlement of West Jersey at Salem and Burlington by Friends. Burlington then contained a group of Friends, and some of these had migrated over the river to the Pennsylvania side, into what is now Bucks and Philadelphia Counties; and a few Salem Friends had crossed to Upland, now Chester. The other dwellers along the river were Swedes and Dutch. Our travelers seem to have come into contact with Friends first at Burlington. "We went into one of the Quakers' meetings, who went to work very uncere- moniously and loosely. What they uttered was mostly in one tone and the same thing, and so it continued until we were tired out and went away." Outside of meeting they say the Quakers were "the most worldly of men," and as an indication of this they found a copy of Virgil on the preacher's table, and also a copy of Van Helmont* on Medicine. "The most of them are miserably self-minded in physical and religious knowledge."

They found Friends at Tacony and at the site of Philadelphia, and then went down to the island of Tinicum. "In the evening there also arrived three Quakers, of whom one was their great prophetess who travels through the country in order to quake. She lives in Maryland, and forsakes husband and children, plantation and all, and goes off for this purpose. She had been to Boston and had been arrested there by the authorities on account of her quakery." "They sat by the fire, and drank a dram of rum with each other, and in a short time began to shake and groan so that we did not know what had happened, and supposed they were going to preach, but nothing came of it."

Thence they went to Upland. Robert Wade, the pioneer Friend of Pennsylvania, having moved over from Salem in 1675, was the one Quaker of whom they spoke with perfect respect. They found him with the "prophetess," engaged in settling a dispute about land and tobacco between two widows, Friends, whom they describe as "mundane, carnal, covetous and artful."

One of these, Anna Salters, had had an interesting history, which our readers will recognize by this description: "She was one of those who, when a certain person gave himself out as the Lord Jesus and allowed himself to be carried around on an ass, shouted 'Hosanna' as he rode over their garments, for which conduct he was arrested, his tongue bored through with a red-hot iron and his forehead branded with a B, for blasphemer. She was not only one of those, but she anointed his head and feet and wiped them with her hair." This, of course, refers to the James Nayler episode in 1655.

They also found other Friends who declared that they were Mary the Mother of the Lord, Mary Magdalene, Martha, and so on. These Robert Wade

*Van Helmont seems to have had a large place among certain Friends in early times. Our travelers say the Friends claimed him as one of themselves, which of course is impossible, as he died in 1644, before George Fox began to preach. George Keith and some of his followers seem to have adopted his doctrine of the "transmigration of souls."

and his wife "could not endure," and put them out of their house.

It may not be necessary to believe these statements exactly as the Dutchmen give them, though in the main their observations on other subjects are accurate in detail. Still less is it necessary to believe that these were the representative Friends of the pre-colonial times. Probably an undue number of these extreme and erratic people came to the province in these early days. In a little time, however, the saner people, Robert Wade, William Penn and their associates, took charge of the situation and brought the enthusiasts into line. They were the outcroppings of the seething emotions of the times, and their isolation from world currents allowed their phantasies free development.

It is more pleasant to read of the strong wise men of the past, who led public opinion in matters of moral and political reform along safe lines; but the existence of the other elements in the turbulent years of our early history should make us charitable towards such excrescences elsewhere and slow to judge a movement by its discreditable representatives.

We are not likely to have any of this outcropping of misguided zeal among us now. Indeed it might be a good thing if there were enthusiasts who would give their message without fear of man to any that needed it, even if their methods would sometimes shock our conventions. The tattered banners and soiled arms of an effective army are not very pleasing, but they tell more of service than the brilliant colors and burnished metal of the volunteers on dress parade.—*The Westonian*.

Some Views on Present Day Topics

How I Became Convinced—A Talk on the Ordinances

BY WM. P. SMITH.

The question of observing the so-called ordinances presented itself to my mind very forcibly soon after I consecrated my life to God, and so I decided to prayerfully examine the Scriptures for myself. I began at the first of Matthew and read carefully, noting every reference to the subject, and I believe I examined the New Testament, and occasionally some of the Old, without prejudice, for my only desire was to see the truth and God's will concerning myself. Before I had read through the New Testament, I became convinced that no ceremonial rite was established for perpetual observance in the Church or ever required of the Gentile converts.

I think I see why the Lord wanted a people about two hundred and sixty years ago who could demonstrate that the presence of Christ with His Church is not designed to be by symbol, but in real communion with Himself. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Does he not still want such living witnesses, who have been

"buried therefore with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life?"

The heading of Chapter 26 in Matthew's Gospel, Authorized Version (the Revised does not give it), where it says, "Instituteth his holy supper," naturally prepares the mind for instruction along this line, but on reading the chapter, I fail to find anything like a "new institution." Nor do I believe anyone who has never been taught there *was* a new institution, would think of such a thing; instead they would see only a narrative of the last Passover supper which Jesus ate with His disciples. He had desired to be at that supper with them to give them a lesson on the true meaning of the Paschal lamb, of which He was the antitype, soon to be sacrificed. What an opportune moment to lead their minds from what formerly had been the object of their remembrance to Himself, to His body and blood, which the bread and wine stood for or represented. We turn to Mark and find substantially the same record, with no hint of founding a "new institution," not even a reference to the continuance of the Passover Supper. Luke only refers to that, and then not as instituting anything new. But, knowing that the Jewish disciples would continue observing the supper as well as other Jewish ceremonies, it is not strange the Lord would instruct them as to what they should have in mind when eating the supper, telling them to do it in remembrance of Himself instead of their deliverance from death by the blood of the Paschal lamb, or, as Paul gives it, I Cor. 11: 26, "As often as ye eat this bread and drink this cup ye proclaim the Lord's death till he come." It would seem, from reading St. John's account, that Jesus with His disciples might have eaten the Passover before the Jews did, for the regular time must have been after the lamb was killed. If Jesus died on the Cross at the hour when the Paschal lambs were slain, as many believe, at about 3 o'clock P. M., or the 9th hour, they must have eaten the Passover Supper some hours before the usual time, and that explains John 13: 1, 2, 29, also 18: 28, which seem to refer to a supper or feast yet to be partaken. John makes no reference to a "new institution," nor does he say anything about continuing the ceremony. After describing how Jesus washed the disciples' feet, he quotes the Master as saying: "Ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." But very few Christians take that as a new ceremonial institution or think it was meant to be taken thus, although it looks more like a command to observe perpetually than Luke's "do this."

To get the full import of Paul's teaching in I Cor. 11th chapter, one should begin at the first of the letter and read it all, particularly Chapter 2: 14, 17, and Chapter 5: 7-9.

Without doubt the Jewish Christians continued the supper indefinitely, but this should not be confused with "feasts of charity" and Paul's "Lord's

Supper," which perhaps were not different from Luke's "breaking bread from house to house, did eat their meat with gladness and singleness of heart."

With reference to water baptism, no doubt it was practiced in New Testament times, but the practice of circumcision or other Jewish rites or requirements for a time is no proof that they were made binding upon all new converts. In the absence of any positive command that converts must be baptized in water, it would seem unwise for the Church to make it obligatory.

I think the difficulty with many is that whenever the words baptize, baptism, baptized, etc., are used in the New Testament, they at once think of *water* and forget how often the terms are used without reference to water. I think the word baptize and its cognates are given as the words of Jesus 18 times by the four writers of the Gospels, and only once did He mean water, and then He said water, unless water was meant in the great commission. If it was, then they were sent to baptize with water; but Paul says he was sent to do that, and did but little of it, though no doubt his commission was equal to any of these. He seems to have understood the commission to mean no more than Luke expresses:

"That repentance and remission of sins should be preached in his name among all nations." The disciples had no power of themselves to baptize with the Holy Ghost, but they were actively instrumental in the work, for "through the laying on of the apostles' hands the Holy Spirit was given," and Peter speaks of that power conferred upon them as "the gift of God" (Acts 8:20). It was while Peter was preaching to the Gentiles that "the Holy Spirit fell on them" (see Acts 11:15). "As I began to speak, the Holy Spirit fell on them even as on us at the beginning." Ananias said to Saul: "The Lord even Jesus * * * hath sent me that thou mayest * * * be filled with the Holy Spirit." So it appears that through their God-anointed ministry the baptism came.

I am confident, from what is given in Acts 15, that no outward rites or ceremonies were required of the Gentile converts, nor are necessary for any Christians to practice.

I have not attempted any lengthy argument upon the subject, nor do I claim all I have written to be original, but have only given some of my honest convictions.

Strathmore, Cal.

Things of Interest Among Ourselves

John Kittrell recently conducted a successful revival at South Wabash, Ind.

* * *

A. Heacock and wife have returned to their farm at Sugar Creek, Iowa. Their presence is much appreciated by the meeting.

* * *

Friends at South Union, Ind., are contemplating making some improvements on their meeting-house during the present year.

* * *

Charles Axton, Watseka, Ill., attended Westfield Quarterly Meeting, held at Westfield, Ind., the 3d and 4th inst. His services were especially beneficial and refreshing.

* * *

J. Perry Hadley and wife have spent the winter months at his father's home near Northbranch, Kan. Their presence and labors in the local meeting have been very helpful.

* * *

Wm. Jasper Hadley is assisting Ora W. Carroll at Muscatine, Iowa, in special meetings. On account of the closing of the button factories at this place many are out of work.

* * *

The meeting of Prairieville, in Bangor. Quarterly Meeting, Iowa, is very anxious to secure a pastor. Anyone feeling a call to this work should correspond with W. J. Hadley, Marshalltown, Iowa.

* * *

John Kittrell, Charles M. Elliott, Clyde O. Watson and Jane Nickerson attended the recent session of Wabash Quarterly Meeting, held at Wabash, Ind., the 4th and 5th inst. An earnest plea was made for more money for foreign missions.

Arthur Dann has so far recovered from his severe illness that he is able to take part occasionally in the meetings now being conducted at Whittier, Cal., by Charles Replogle, Everett, Wash. He also addressed the students of the college the 10th inst.

* * *

The recent quarterly meeting at Grinnell, Iowa, resulted in the conversion of three persons. The meeting is showing a good, active interest along the lines of soul-winning. An organized Bible class is holding a prayer meeting weekly with good results.

* * *

At the late session of Winchester Monthly Meeting, held at Winchester, Ind., the 4th inst, \$44 were subscribed to found a scholarship in the Biblical Department of Fairmount Academy, to be used to assist a member of that monthly meeting who may feel called to the ministry.

* * *

Professor Allen D. Hole, of Earlham College, who recently received the degree of Ph.D. from the University of Chicago, has been employed by the State Geologist of Indiana to spend the summer in soil analysis work in several counties in the State. Several Earlham students of geology will assist him.

* * *

Sterling Quarterly Meeting was held at Sterling, Kan., the 25th and 26th ult. L. Clarkson Hinshaw, Yearly Meeting Superintendent, was acceptably in attendance, and preached powerful sermons at each session. He seems to be the right man for the place, his other qualifications aside from the ministry fitting him admirably for the position.

* * *

The University Quartette of Friends University, Wichita, Kans., recently made a tour through southwestern Kansas

and western Oklahoma. They were accompanied by Luch H. Francisco, head of the music department, who performed on the piano, and Corliss Moore who gave readings. The trip was eminently successful.

* * *

Friends at Westfield, Ind., held their quarterly missionary meeting the afternoon of the 12th inst. Short biographical sketches of some Friends missionaries were presented. The quarterly Bible school conference will be held Fourth month 1st, at which George Burnie, of the State Sunday-School Association is expected to be present.

* * *

The evangelistic meetings recently held at Winchester, Ind., in which Daisy Barr, Muncie, and Leora Bogue, Fairmount, assisted, resulted in about 50 conversions, and 40 applications for membership with Friends. The large meeting-house was crowded at almost every service and no statistics can adequately tell what was done. Six entire families are among those who united with the Church.

* * *

Geo. C. Levering, pastor at Winchester, Ind., recently gave a most instructive series of First-day evening lectures, illustrated with beautiful stereopticon views. The large church building was crowded at each lecture and all were enthusiastic in their appreciation of the views and of the lectures. Japan, China, India and Turkey were visited in turn, while two evenings were devoted to the problems of our own land.

* * *

A series of meetings was commenced at Northbranch, Kans., Second month 13th, and continued three weeks, which resulted in a number of conversions and a general quickening of the membership. A number of strong men in the middle walks of life were reached.

The meeting was conducted by John C. Griffin, who is serving the meeting very acceptably as pastor, assisted by J. Perry and Martha Hadley and Cora Lamb, Wichita, Kan.

* * *

A remarkable revival occurred at Rose Hill, Kan., where Frank E. and William C. Kinsey, Indiana, recently conducted evangelistic meetings. The effort had a wide reaching effect, some coming 15 miles to the meetings. At times the meeting-house could not accommodate the people. Some would wait until the close of the service and come in after part of the congregation had been dismissed. Whole families were converted. There had been no previous awakening in this community for a number of years.

* * *

Carmel Quarterly Meeting was held at Carmel, Ind., the 11th and 12th inst. Simon N. Hester, Ridgefarm, Ill., addressed the Quarterly Meeting Christian Endeavor Union and preached an able sermon on First-day. Friends at Noblesville made a special request to have the next quarterly meeting held there. The invitation was accepted, and for the first time in the history of the quarterly meeting it will be held at another point than Carmel. Fred. Cope, the pastor at Noblesville, preached a powerful sermon Seventh-day.

* * *

Work in the Friends Meeting at Oakland, Cal., is moving steadily on. The Bible school has an enrollment of 200, with an average attendance of 150. The meetings for worship are well attended. A number who are not members manifest a deep interest, so that a good work is being done and a strong church is developing. Nearly all the members are "new Friends," so that the meeting finds it pleasant to have in attendance those who were "brought up Friends," and often feels that "a visit from a traveling minister" would be very refreshing.

This year, for the first time, the summer school of the University of Pennsylvania will introduce a course on Child Hygiene by Dr. Walter S. Cornell. Lectures will be given daily at 10 A. M. from Seventh month 5th to Eighth month 16th, and will include Anatomy, Physiology, Hygiene and Physical Education. The effects of stimulants and narcotics will be taught, making the instruction valuable to teachers working under the law (in every State) requiring this teaching in connection with lessons on Physiology and Hygiene. Parents, nurses, social workers and others can learn much concerning the scientific reasons for total abstinence, as well as of general health matters.

* * *

At Portland Quarterly Meeting, Portland, Ind., held the 11th and 12 inst, Edward E. Hartley, Keystone, preached very helpfully. During the business session on Seventh-day the subject of opening a meeting at Pleasant Valley, in Adams County, near Monroe, Ind., was discussed, and the quarterly meeting appointed a committee to inquire into the situation. An interesting report of the work at Pennville, Ind., where a meeting has been newly established, was given by DeWitt Foster. The Friends there have subscribed nearly \$3,000 for a new building, the contract for which is to be let soon. The attendance at this session of the quarterly meeting was the best in its history, and much interest was shown throughout.

A revival effort is in progress in Portland Meeting, conducted by the pastor.

* * *

The new college building at Pacific College, Newberg, Oregon, was opened for the use of the student body the 6th inst., but in order to do so it was necessary for the students to lend a helping hand. A holiday was taken in which they did credit to themselves wielding brushes, brooms, and dust cloths. Not only did they hasten the time when they were enabled to use the building, but they saved the management at least \$125. At the close of their hard day's work a bountiful supper was served and a social hour followed.

On the 7th inst., the fifth number of their lecture course was given in the auditorium of the new building. Every seat was taken and the thousand new opera chairs were insufficient to accommodate the audience.

The Women's Auxiliary of Pacific College, now numbering nearly 300, is steadily growing and its committees are actively engaged in their various lines of work.

* * *

The meeting at Spiceland, Ind., has grown in interest and attendance since Charles Lescault and wife, formerly of Oklahoma, began pastoral work there. They have greatly endeared themselves to the people in their social intercourse among them.

Spiceland Quarterly Meeting was held at Spiceland, Ind., from the 10th to the 12th inst. Credentials were presented for Martilla Cox. Charles Whitely, Ira Johnson and Mearl Wilson were also in attendance and appeared in the ministry. Edna Harvey was recorded a minister of the Gospel, her gift having been duly recognized. Full and interesting reports were received from the Temperance and Peace Committees. Timothy Nicholson, Richmond, Ind., made an able plea for mission classes. Charles Whitely presented the needs of Southland College, and a subscription of \$25 was taken to help that institution.

* * *

Hesper Quarterly Meeting met in the new meeting-house at Kansas City, Mo., the 11th and 12 inst. Frank W. Dell, Evangelistic Superintendent of Nebraska Yearly Meeting, was present with very helpful service in preaching. During

the business session special consideration was given to the subjects, "How Best to Care for Isolated and Small Meetings" and "The Best Method of Utilizing the Sessions of the Quarterly Meeting Other Than Those Devoted to Business and Worship," and Seventh-day evening and First-day afternoon were devoted to the consideration of methods for Bible school work. Several addresses were delivered.

This was the first quarterly meeting held in the new meeting-house, and the modern facilities and arrangements added much to the comfort and pleasure of those present.

Friends in Kansas City are very much alive spiritually, and are at work trying to build up their Bible school, and meet the needs of the community in which they have recently located. They are looking forward with considerable hope to the arrival of Arthur Jones, who will take up pastoral work there in the near future.

* * *

New Garden Quarterly Meeting was held at Greensboro, N. C., the 11th and 12th inst. James R. Jones and Leanah Hobson were the visiting ministers in attendance. After some discussion the meeting decided to ask its isolated members to hold meetings for worship in their own homes to which their interested neighbors might be invited; and recommended that the home meetings lend such encouragement and help as they could. From the reports it appeared that cottage prayer meetings are succeeding quite well in different places, and that family devotion is on the increase.

Friends at Greensboro are co-operating with the other denominations in evangelistic work. Pomona Monthly Meeting reported a series of meetings conducted by Amos M. Kenworthy, California, and John S. Kimber, Rhode Island, which resulted in awakening several to a new spiritual life and the accession of 28 to the local meeting. This meeting also reported that all of its members are clear of the use of tobacco.

The growth of the Boy Scout Movement in Greensboro was considered with some misgivings as to its military features, and a committee was appointed to investigate the movement and visit the Secretary of the Y. M. C. A. and the Local Ministerial Association if it was deemed advisable to do so.

A suggestion was sent down to the several local meetings to collect funds for the relief of the famine-stricken districts of China and for missions in British East Africa.

* * *

A unique celebration took place at South Windham, Maine, Sixth-day the 10th inst., it being the 101st birthday of Mary Goddard, a member of that meeting. Friends gathered at the meeting-house for an all-day celebration, including a basket dinner. Charles M. Woodman, Portland and E. T. Garland, State Superintendent of the Maine Bible Society, and others appeared on the program. Among them Mary Goddard herself who opened her remarks by saying "this is no funeral service; we are here today to worship God and consider the things of religion," and she spoke vigorously for twenty minutes.

Mary Goddard is the daughter of David and Waite Douglass. Early in life she became identified with a little group of Friends at Durham, Maine. Being a tailoress by trade, she was called from house to house filling engagements, and often living with a family two or three weeks at a time. In this way she became well acquainted with a great many families, and formed many warm friendships which lasted for years. In 1856 she united in marriage with Mark Knight of Windham, but after five years was left a widow. In 1870 she became the wife of Robert Goddard of Brunswick, a devout Friend, and their mutual interests naturally developed in both a very deep and living attachment for the church. She has

lived in South Windham for many years, and latterly has been the object of tender care and solicitude on the part of devoted relatives. She is a recognized minister of the Gospel

* * *

The new academy building at Northbranch, Kan. (the dedication of which was noted in a recent issue), marks a degree of thrift and prosperity unusual for our older academies in the Middle West. The new plant is the property of the Northbranch Academy Association which has leased it to Friends for ninety-nine years.

In the basement of the building is a gymnasium 30 by 54 feet; an engine room and a room 20 by 20 feet to be fitted up for a laboratory. The main floor is divided into a chapel, the main school room and two class rooms with cloak rooms and halls convenient. These with gallery open into one audience room with seating capacity of 500 persons. Besides these there is an upper room 20 by 50 feet.

The building is steam-heated throughout and equipped with a gasoline light plant. A new 40-inch bell swings in the tower.

Northbranch Academy was founded in 1889 at the instigation of Friends, but is not in a legal sense a denominational school. The citizens generally took hold of it from the start and they are still giving it both moral and financial support.

Only three of the nine members of the Academy board are appointed by Friends, the other members being appointed by the Association.

The work of this school on the whole has been highly satisfactory. The aim is to do all in the way of educating the young that the State schools will do but with an emphasis upon religion and morals sufficient to insure if possible great stability of character with the other accomplishments of refinement. Its graduates and students are numbered among the missionaries and Bible school workers and politicians of a right sort and are scattered nearly all over the world.

Married

DILLON-HADLEY.—Near Northbranch, Kans., Second month 7, 1911, Luther H. Dillon and Jennie Hadley, both members of Northbranch Monthly Meeting.

Died

BINFORD.—At the home of her daughter, Elizabeth Willard, Lanton, Mo., Third month 4, 1911, Rachel Binford, aged eighty-six years. The deceased was a member of Indiana Yearly Meeting, and a recorded minister.

DAVIS.—At her home in Shelby County, Indiana, Twelfth month 29th, 1910, Eliza Ann Davis, daughter of Joseph and Judith Davis, in her eighty-fourth year. She was a birthright Friend, and ever a loyal member.

DILLON.—At her home near Northbranch, Kans., First month 4, 1911. Elizabeth F. Dillon, age sixty-five years. She was a birthright member of Friends and served as an elder many years.

HANKS.—At the home of her son, near Sterling, Kan., Second month 5, 1911, Sarah Jane Hanks, aged nearly seventy-three years. She was a birthright Friend and an elder in Sterling Monthly Meeting at the time of her death.

NEWLIN.—At the home of her son-in-law, William Hadley, Bloomingdale, Ind., Third month 11, 1911, Alice Ann Newlin, aged eighty-two years. The deceased was a faithful member of Bloomingdale Monthly Meeting. She came with her parents from England in 1841.

VESTAL.—At his home in Newberg, Oregon, Third month 6, 1911. James M. Vestal, age seventy-one years.

The International Bible School Lesson

SECOND QUARTER, LESSON I.

FOURTH MONTH 2, 1911.

ELISHA HEALS NAAMAN.

II KINGS 5: 1-27.

(For Special Study, Verses 1-14.)

GOLDEN TEXT.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45: 22.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Third month 27. Naaman's journey, II Kings 5: 1-7.

Third-day. Naaman's cleansing. II Kings 5: 8-14.

Fourth-day. Gehazi punished. II Kings 5: 15-27.

Fifth-day. Elisha sent only to Naaman. Luke 4: 16-30.

Sixth-day. Leprosy of Miriam. Num. 12: 1-15.

Seventh-day. Leprosy of Uzziah. II Chron. 26: 16-23.

First-day. Healing a leper. Mark 1: 40-45.

Time.—Uncertain; possibly in the reign of Jehoram who reigned B. C. 861-849, or 904-894.

Place.—First, Damascus, then in Israel, and at the Jordan. Damascus was about 110 miles in a direct line from Samaria.

Rulers.—No name is given for either the Israelitish or the Syrian monarch.

The story, which forms the lesson, is one of the most familiar of Bible stories, and is told with charming simplicity and yet force. Innumerable teachings and sermons have been given, based on one or more of the incidents. The lessons are simple, obvious, and graphic. It is one of the Old Testament incidents referred to by Christ, who uses it to illustrate the truth that the love of God extended farther than the limits of the chosen race; that His fatherhood is co-extensive with the whole family of man. (Luke 4: 27.)

The narrative gives a very pleasing impression of the character of Naaman—the fact that the Hebrew captive maid wished for his recovery; the evident friendship of his monarch; the devotion of his servants; the gratitude towards Elisha, all mark out an unusually fine character.

1. The story begins abruptly. "Honorable." Receiving honor. "Victory unto Syria." R. V. It is not said against what foe. "But he was a leper." A terrible "but." He had all earthly success, but he also had an incurable disease. It is clear that lepers were not segregated in Damascus as they were later, at least, in Israel. The disease in Naaman may not have progressed far, or it may have been a kind that does not always spread; but it is evident that he felt, and his friends felt, that a terrible fate was more than possible.

2. "By hands." R. V. Like the Scotch raiders into England in the old days.

3. A beautiful picture of unselfishness. It also teaches what great results may follow from very simple means.

4. Her clear and emphatic story made a great impression, and reached the ears of the king. The Septuagint has a fuller account; it runs: "And she (Naaman's wife) went in and told her Lord, and he told the King and said 'Thus and thus,'" etc.

5. Naturally the King thought that the King of Israel would know all about so great a prophet. The presents were of great value; so much so that it is not unlikely there has been some error in

transcription. According to the usual way of reckoning the talent, the total value would be in the neighborhood of \$80,000 in addition to the "raiment" which still is a not unusual gift in the East.

6. It is evident that there was no direct mention of Elisha in the letter.

7. "Rent his clothes." As if he had received bad news. He thought that the Syrian King wished to pick a quarrel in asking him to cure a man of an incurable disease.

8. It is evident that Elisha was residing in Samaria, and such an incident as the arrival of Naaman would soon come to his ears. He was jealous for his God.

9. Elisha is pictured as living in his own house, not with the "sons of the prophets." "Chariots." R. V.

10. "Sent a messenger." This was to show that he, personally, had nothing to do with the cure, but that it was the work of Jehovah. He wished to make the cure as different as possible from those of the prophets of other gods who used incantations and much mummery.

11. "Was wrath." This was very natural and Naaman is not to be blamed. Such treatment was wholly contrary to experience. He indicates by his words what would doubtless have been part of the ceremony of other healers. "Strike." Better, as in R. V., "wave." It is hardly likely that one would have touched the leprosy in any case. "Recover." "Cure," an old use of the word.

12. The rivers of Damascus were celebrated for their purity, while the Jordan was muddy.

13. "In a rage." Very human. The Jordan was at least 20 miles distant and to be sent there by a man who would not even come out to see him was a great insult in his estimation. And it was according to the rules and customs then prevailing, even more than it would be now.

13. "My father." An expression of the highest respect. The argument is skilfully put. Of course he would have done almost anything, however great, to rid himself of his trouble. Like many persons at the present day, Naaman thought that a great evil could be eradicated only for what he considered great or impressive means. It may be so, but it is not always so; besides this, our estimates of what is really great and powerful may be mistaken.

14. Naaman showed the real greatness

of his character by listening to reason and complying with what seemed to him a trifling command.

15-17. Now Naaman is more than ready to go in and stand before Elisha and call himself Elisha's servant. He was anxious also to show his appreciation of what had been done for him. But as Elisha had refused to do anything which might be construed as taking away the glory from Jehovah, so now he refused to receive any personal reward. He must not be regarded as one who wrought wonders for reward. The sad conclusion to the story—the action of Gehazi—needs little comment; the teaching is clear. In essentials he was an Old Testament Judas.

Two points in Naaman's story may be noted. (1) His asking for some earth of Israel. It was the belief of the times that the deity of a country could only be worshiped in that country; therefore, in order to worship Jehovah in Syria, it was needful for some earth of Israel to be transported there. (2) The request of Naaman to be allowed to bow himself in the house of Rimmon. As is so often the case, we must be careful not to read back into the days of the past ideas which came later. Elisha evidently allowed Naaman to follow his usual custom. He could hardly have expected Naaman to break at once with all his old ideas and education. It was enough that he recognized Jehovah, and he trusted that he would see the futility of a purely external worship. It was something like the saying, "Wear thy sword as long as thou canst."

"How often does your road kill a man?" asked a facetious traveling salesman of a Central Branch conductor the other day.

"Just once," replied the conductor.—*Kennebec Journal*.

A FOOD STORY.

MAKES A WOMAN OF 70 "ONE IN 10,000."

The widow of one of Ohio's most distinguished newspaper editors and a famous leader in politics in his day, says she is 70 years old and a "stronger woman than you will find in ten thousand," and she credits her fine physical condition to the use of Grape-Nuts:

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(Continued from page 178.)

which finds greater application in Europe than in this country; yet it is estimated that we have in this country a permanent, professional army of vagrants numbering some 40,000, who might for the most part be forced to a self-supporting status on tramp farms during such time as they now pass in idleness in jails and work-houses that are nonproductive. As it is they are an economic burden upon the community all the year round as well as a menace to the public peace and security of property.

* * *

Of the three thousand trophies which Theodore Roosevelt brought to the Smithsonian Institution from Africa, only one-sixtieth part will be placed on exhibition. Although there is a very large number of specimens, not more than 50 different kinds could be detected among them by an untrained observer. The bulk of the collection, therefore, will be deposited in store rooms where it will be easily accessible to naturalists, or anyone who may be interested in studying the immense number of specimens in detail. It seems that several years will be required to classify the collection properly.

* * *

The National Association for the Study of Tuberculosis is sparing no pains in making Fourth month 30th a "tuberculosis day" among the churches of America. Cardinal Gibbons of the Roman Catholic Communion has voiced his approval which practically insures its observance by a large number of our immigrant population who so sadly need instruction along this line. The National Association has prepared an outline for a tuberculosis lecture especially adapted for those who will speak on Tuberculosis Day, and also other literature which will be sent to anyone applying for it at the office of the National Association, 105 East 22d Street, New York City.

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Butternuts Quarterly Meeting will be held at West Branch, N. Y., Fifth month 13th, instead of Fifth month 20, 1911, as scheduled.

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Chairman Prog. Committee.

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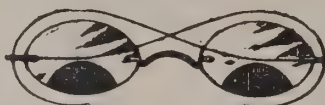
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The

CHARLES O. NEWLY
PLAINFIELD,

IN

American Friend

Vol. XVIII

THIRD MONTH 30, 1911

No. 13

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The Harp of Truth

Men's lives, if strung to noble purposes,
Thrill to God's finger; and clear notes arise
Which arouse the soul with news of some glad hope:
The Maker sweeps His chords and long mute truth
Bursts into song and wins the hearts of men.

The Harp of Truth hath many messages,—
For heaven hath infinite music,—tones that wake
A nation into freedom, or that strike
With their alarum peal the stainless soul
And call it into battle, other strains,
Swelling or softening as the Master wills,
Which fill the heart with their melodious joy,
Though manifold the music, all is wrought
Through human lives outstretched before their Lord,
Each in the place of service He hath willed
And vibrant to His finger.

—Selected.

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CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FOURTH MONTH 9, 1911.

PAINTING THE STATES WHITE.

Ps. 14: 1-7.

(Temperance Meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fourth month 3d. Law *versus* lawlessness.

Rom. 13: 1-6.

Third-day. Putting off evil. Rom. 13: 12-14.

Fourth-day. Power of the vote. Ezra 7: 25-27.

Fifth-day. Boycott the trade. Rom. 14: 19-23.

Sixth-day. A black city. Ezek. 22: 27-31.

Seventh-day. The city cleansed. Zech. 14: 20, 21.

Give one reason why we should vote for temperance.

What means may we employ to cleanse our city?

Give from the newspapers one effect of drunkenness.

The prohibition sentiment is sweeping over the country like a great tidal wave. Since 1903 more States have voted out the saloon than during all the preceding years of the country's history, and during the same period greater gains have been made for controlling the liquor traffic in States that have not as such outlawed the saloon.

* * *

We submit below statements that tell the story of the progress of prohibition from the standpoint of the U. S. Government and the brewers.

Fifty miles of saloons closed in 1908, and the liquor bill less than the year before by \$217,000,000.00. In 1909, forty-one saloons closed a day, sixty miles of them in a year, over two million less barrels of whiskey drank, and the estimated drink bill lowered by \$412,000,000.00.

Julius Liebman, the head of the United Brewery of the United States, in an address to the brewers in June, 1909, says that the prohibition wave had curtailed the output of beer in the United States over five million barrels in eighteen months' time.

In a private letter to a saloon-keeper friend, one of the largest wholesale wineries in the country lamented that, "Here in Virginia we are fighting for our very existence; if this thing continues much longer we shall all be broke, even if we win." Which may not be an over grammatical sentence but one plain to understand. The writer continues, "In the last year we have lost over \$300,000.00 of established trade, legislated out of existence."

* * *

Ex-Governor Glenn of North Carolina makes an argument against the saloon on these two propositions:

"First, nothing that makes the individual in the community poorer adds to the wealth and power of that community; and will any of you dare to say, who goes and looks at the home and property and the person of a drunkard, that the drinking man adds to the value of any nation? Second, nothing that renders men less able to give to their community and to their God their physical and mental and moral powers, can help that community or glorify that God."

Again he quotes figures that tell their own story:

"In Ohio, before it became a local

option State, the liquor revenue was \$4,100,000 a year. How much did Ohio spend on account of the liquor for added crime, for poverty and insanity, to say nothing of sickness and death? Seven million two hundred thousand dollars; or in other words, the traffic cost Ohio \$3,100,000 more than it paid in revenue."

"In 1908, there were 9,350 murders in the United States of America—only three in Maine. In 1908, Governor Hoch of Kansas said that the people of Kansas had \$160,000,000 in their banks, and paupers were absolutely an unknown quantity."

* * *

In Nebraska, last November, Wm. J. Bryan broke away from his party because they had nominated as governor a man who was not in favor of advanced temperance legislation. He stumped the State before election, hiring halls at his own expense. The following is a sample of his terrific arraignment of the liquor interests:

"I am not willing to turn the Democratic party over to the brewers and make it the open and avowed champion of the liquor interests. . . . The liquor business is on the defensive; its representatives are, for the most part, lawless themselves and in league with lawlessness. They are in partnership with the gambling hell and the brothel. They are the most corrupt and corrupting influence in politics, and I shall not, by voice or vote, aid them in establishing a reign of terror in this State. . . . I shall contribute whatever assistance I can to the effort which will be made to put an end to the spree upon which our party seems to have embarked. I am not willing that the party shall die of delirium tremens."

* * *

Forty-five millions of the people of the land, one-half of the inhabitants, are living in territory in which the liquor traffic has been forbidden by law. Twenty-five of the thirty millions of the people living in the Southern States have already abolished the saloon by local option or by State prohibitory law.

HIS WHIM.

English waiter: "Which side of the table do you wish to sit on, sir?"

American Guest—"I prefer to sit on a chair."—*Tit-Bits.*

News in Brief

The Colorado Legislature has ratified the proposed amendment to the General Constitution providing for an income tax.

* * *

The report is again current that David Lloyd George will be compelled by ill-health to resign from his post as chancellor of the exchequer in the British cabinet.

* * *

For a second time the New Hampshire House last week passed a resolution favoring the proposed income tax amendment to the Federal Constitution. Some time ago the House, by a viva voce vote, passed such a resolution, but it was killed in the Senate. It was reintroduced in the House and passed last week by a vote of 249 to 6.

* * *

"Moderation in all things, especially moderation in eating, is the main thing to which I attribute my good health," said President Emeritus Charles W. Eliot, of Harvard, the day on which he was seventy-seven years old.

"A man should not retire from active life as long as he is in good health. Exercise has helped toward keeping my health as it is, but the great thing is moderation."

* * *

Governor Wilson, in his hard fight for the elections bill which he has been urging in fulfillment of party pledges, found that the Democratic organization was steadily being used against him. He sent for State Chairman Nugent, and the latter proceeded to insult the Governor by declaring that patronage was being used to get votes for the pending bill. Nugent was at once shown the door and the affair was made public. This is precisely the sort of thing that Governor Wilson promised to do. He is for real publicity and work in the open, not for government in dark corners or under a blanket. One cannot help wondering what would happen to Murphy if he lived in New Jersey, or if Woodrow Wilson were Governor at Albany.

* * *

On the 20 inst., the State Department gave out an official statement in regard to the "International Conference for the Suppression of the Opium Evil," which is now officially appointed to meet at the Hague Seventh month 12th. This conference is closely related to, but entirely independent of the great battle that is going on in China between the Chinese and the British Governments in regard to the immediate prohibition of opium in that country. Great Britain has insisted on excluding from the Hague conference in Seventh month the main opium question, the forcing of British opium upon China. It is to be hoped that the postponement of this Hague conference from the original date in Fifth month has been made with a view of settling the Chinese issue before the international conference convenes.

* * *

We always understand best those things which we see at close range.

(Continued on page 206.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, THIRD MONTH 30, 1911

No. 13

"With the Spirit and the Understanding Also."

I heard a sermon recently which has given me much "food for reflection." There was little "food" in the sermon itself, but it set me thinking seriously about the real effect of such ministry. From the beginning to the end there was nothing in the sermon which furnished *my* mind with a single significant truth that I could lay hold of and appreciate. It consisted of sentences, following one another by a loose association of words; that is to say, a prominent *word* in one sentence suggested the next sentence to the speaker's mind. No central idea, or thought, or truth, or principle ruled and directed the train of his discourse. It was, too, all given with a powerful intonation, which very quickly became painfully monotonous and hard to endure.

But the thing that impressed me most was not that it was lacking in ideas—for many very good sermons have only a slender stock of ideas—but that it was lacking in spiritual atmosphere and feeling, in a grasp of reality and in a penetration into the meaning of life. It took you nowhere and opened no windows of vision out upon anything. It produced no vague *sense* even of those realities that are too deep for words. There are times when one listens to a very simple sermon, pitched at the level of the child's mind, and yet one's whole inner being is moved because a feeling of reality is produced, a vision of undiscovered worlds is opened. This the sermon to which I refer failed to do, and there was a distinct sense of relief when its end came. I would not speak unkindly of the good man who preached the sermon. He was not to blame. He has through long years formed a habit which is now beyond his control.

Year after year his manner and habits have unconsciously grown more mechanical, and the persons who have listened to his speaking have failed to give him advice and suggestions which might have corrected his fault and defects until now it is too late. I am referring to it only because there is a powerful lesson involved in the incident. Those of us who are mature and settled and more or less spiritual can easily sit through such preaching without suf-

fering anything further than a slight impatience. But it is not so with the young and immature. They may not revolt; they may not protest; they may not even criticize; but there is a deadening effect upon them which is pitiful. They sag down and endure a lot of words which give them neither food nor vision, and they come away from it with their religious tone and their spiritual appreciation unconsciously lowered. Poor, unilluminated, uncreative preaching does for the spiritual sense what bad-colored supplements in Sunday newspapers do to children's artistic sense. It is possible to stand the flow of associated words—to bear it as an ordeal—but before one knows it, he is in some degree case-hardened, "Gospel-hardened"; the words flow over him, but nothing happens. The bloom of appreciation is gone; the fine bursts of spiritual enthusiasms suffer a chilling frost—and only the virtue of endurance is left.

If someone would make a detailed historical study of some meeting which has been preached to for a generation by a person who has ceased to grow, who pours out the same stock of ideas and phrases as the years go by, and who does not quicken life or open fresh visions, the impression made by the study would be striking. I know of one such meeting—in my childhood it was large and impressive; now it is in the cemetery behind the meeting-house, with no stream of spiritual succession. It was preached first into lethargy, and then into death, and all the time the person who was preaching meant well and gave good, full measure. But a meeting grows only when it is in a current of expanding life. Enthusiasm must be aroused, loyalty must be kindled, appreciation must be awakened, a living group-spirit must be created, and everything that only damps and deadens is serious.

Not only, therefore, for the sake of the preacher himself, but for the sake of the precious flock we must be frank and honest in dealing with these matters and we must give our truest counsel to those who preach, particularly in the early stages of their ministry. It is difficult enough to preach at best, and we owe it to those who are willing to take up the burden to give them all the wisdom we can to help them to find the track of light that opens more and more into the full day and to show them how to avoid manners and habits which will finally become weights and handicaps to their service. R. M. J.

Current Events and Comments

Conversion

An unsigned article in the current number of *The British Friend* enlarges suggestively on the meaning of "conversion." Commenting on the popular meaning of the term, the writer tells how a lecturer at a summer school, who was a preacher and certainly a devout and deeply experienced Christian, told of the trouble he once, in his rash youth, got into in a company of people, by saying "he thanked the Lord he had never been converted." He went on to explain that what he meant was that he could not remember the time when he had not earnestly desired to follow Christ, and that there had been no right-about-face in his religious experience. And that is probably exactly true of a vast number more. We feel instinctively that there is something unreal and hypocritical in trying to profess to have experienced a complete change in our lives just because such profession is expected of us. If "conversion" necessarily means a turning right round from a life of entire and wilful disobedience to or neglect of, God and Christ, we cannot claim to have been "converted," for we never were traveling that road. We should not in the least deny that for some people it is true enough; but it seems to us to make for insincerity and unreality if we demand that everybody, including many who from their earliest years have wished to do right (however often they may have failed to do so), shall profess a total change of life and purpose.

"We do not always remember," so the writer says, "that two things are necessary for a really good life: To *see* right and to *do* right." It seems, from the Old Testament record, that the apostle Paul's sense of sin should be attributed to his blindness rather than to his wilful disobedience. "I vainly thought with myself that I ought to do many things contrary to the name of Jesus," so he tells us; and he lived thus with all good conscience toward God until the vision came that opened a new world for him. Thus his "conversion" consisted in gaining a right sense of seeing, rather than the forsaking of sinful practices.

So also with George Fox. The "sense of sin" in his case was not a consciousness of wilful disobedience. "When I came to eleven years of age," he says, "I knew pureness and righteousness; for while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things." What then was the cause of his inward disquiet and despair? It was, above everything, that he could not see. "I looked upon the great professors of the city (London), and I saw all was dark and under the chain of darkness." He tried many "professors," but not one could "speak to his condi-

tion." And then at last he found "One, even Christ Jesus, that can speak to thy condition." From this time, though troubles and temptations were not wholly removed, he was able to conquer them. He saw that "there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness." Gradually all things became new to him. "All the creation gave another smell unto me than before, beyond what words can utter." * * *

No one surely would deny that the word "conversion" applies to such experiences as those of Paul and Fox. And which of us is there that does not need the opening of our spiritual eyes, that we may see God for ourselves and hear His authentic voice? Just this may be the "conversion" that we need.



Opportunity For Round Table Work in Large Centers

In large cities, especially in educational centers, there are likely to be groups of Friends from various sections of the country. This affords a unique opportunity for discussing the problems of our Society in a very broad way. Probably nothing is better fitted for guiding this discussion than a study of Quaker history.

It is encouraging to find that in a number of instances Quaker circles have been formed. A report from Boston says:

Several students in attendance at Wellesley, Harvard, Radcliffe, Simons and the Massachusetts Institute of Technology, who are Friends, and the young people of the Friends meeting in Roxbury have conducted for two years a very interesting Quaker Round Table. Special interest has been attached to this because all different branches of the Society of Friends are represented and eight different yearly meetings. The meetings have generally been held in the Friends meeting-house at Roxbury, with supper at 6 o'clock, followed by talks and informal discussions. Two very pleasant diversions to this have been the holding of the group-meeting in one of the chapter houses at Wellesley, by invitation of the Friends students of Wellesley College.

Last year the rise and early progress of the Friends were studied, with T. Edmund Harvey's "Rise of the Quakers" as a basis. This year the discussions have been more on the testimonies of Friends, with the last lesson a study of the different yearly meetings represented. Great interest has been maintained. The average attendance has been about 40.

This work could be extended with profit. Even where there are Quaker schools and colleges, there

are those in the meeting not reached by the courses offered. Then, too, there is a personal element and a freedom of discussion possible in a circle which is not found in regular class work.



A New Record in Passenger Aviation

Louis Breguet, a French aviator, made a new record in aerial navigation last week when in his monoplane he carried 11 passengers a distance of two miles. The combined weight of the machine and its occupants was 2,602 pounds. The best previous record was made by Le Martin, in carrying seven passengers for five minutes.

The first aeroplane flights with a passenger aboard were made by the Wright brothers for the purpose of instructing others in the operation of their machines. The first flight with a woman passenger occurred at LeMans, France, in Tenth month, 1908, when Wilbur Wright carried the wife of his European business manager with him in his machine. For this he received a gold medal from the French Aero Club. The next day he had General Baden-Powell as a passenger. Louis Breguet, the aviator who made the above record, was also the first to carry five passengers.



Booker T. Washington Assaulted

While in the corridor of an apartment house in New York, ringing the doorbell of a man with whom the auditor of the Tuskegee Institute was supposed to be stopping, Booker T. Washington, mistaken for a prowler, was assaulted by a white man. In attempting to escape, he encountered a second white man, who struck him with a stick, inflicting a wound on his head and cutting one ear badly. Dr. Washington and his first assailant were both arrested and taken to a police station. The affair has caused no little stir, first, because of the fear that it would reflect unfavorably upon the highly respected and worthy head of Tuskegee Institute; and, second, because of the danger of its augmenting race prejudice among unthinking people.

Nothing has more clearly demonstrated President Taft's readiness to allay prejudice and help a worthy man in need, though he be a negro, than his prompt letter of reassurance to Booker T. Washington. Concluding, he said:

It would be a nation's loss if this untoward incident in any way impaired your great power for good in the solution of one of the most difficult problems before us.

I want you to know that your friends are standing by you in every trial, and that I am proud to subscribe myself as one.



Arizona's New Constitution

Although the enabling acts admitting Arizona as a State have been passed, its constitution must be approved before it can become a full-fledged member of the Union. Accordingly a provisional constitution has been prepared, which is causing no little

comment on account of its radical provisions. The most vulnerable point seems to be a provision for the recall of the judiciary. Theodore Roosevelt expressed a very general feeling in his speech at Phoenix last week, when he said:

I admit the melancholy fact that there are States where judges have so acted as to make it justifiable and necessary for the people to adopt measures for retiring all such judges from office. But, speaking generally and as regards most communities under normal conditions, I feel that it is to the interest of decent citizens who want nothing but justice in its broadest and truest sense not to adopt any measure which would make judges timid, which would make them fearful lest deciding rightly in some given case might cause a storm of anger, temporary, but fatal.



The Trials of the Wealthy

The fact that the Lloyds of London have been asked to insure an American baby against kidnapping has started newspaper comment. The identity of the child is unknown, but ingenious reporters have hit upon the \$90,000,000 son and only heir of Edward and Evelyn M. McLean, Washington, D. C. The atmosphere of constant dread surrounding this child should make those born in humble circumstances thankful for their position. The published accounts say that three detectives are employed to guard him by day and night, while two trained nurses and several underlings are in attendance all the time. When his father and mother are absent, a third nurse is installed. He takes his air on the gallery of the Walsh home, where he and his parents live in the winter, one nurse and one detective being in constant attendance. While automobiling, his mother or grandmother, nurse and two men are on the machine. His nursery is fitted with flexible iron shutters, which let down on the inside and are indiscernable from the street. These are padlocked at 6 P. M.



Postal Savings Banks

The report of the first two months' operation of the 48 experimental postal savings banks has been issued. Forty-eight offices for savings accounts were opened the first of the year. The total deposits now aggregate \$133,869, an average of \$36.54 for each depositor. The aggregate population of these 48 towns where the banks were established is 370,000, so that about 1 per cent. of the population has been interested.

The Postmaster-General calculates from this that if the growth of deposits be maintained for a year at the same rate, it will amount to \$803,214, and that "if the system should be patronized in the same proportion when it is established at all money-order postoffices," the amount on deposit after one year's operation would be about \$200,000,000. These are large "ifs," but in any case it would seem to be in order for the department to extend the system more rapidly than it has.

"These Little Ones That Believe on Me."

BY JOSEPH JOHN MILLS.

Among the tombs of the early Christians in the catacombs of Rome, one is said to have been found bearing this inscription: "To the memory of Aquilla, a faithful servant of Jesus Christ, who died when eighteen months old." What shall we say of such a testimony to the religious character of a mere babe? May it be reasonably accepted without qualification, or shall it be regarded as merely a beautiful fiction born of the idolizing love of bereaved parents?

Religion has been aptly defined as conscious relation between a human soul and God. May little children truly know such a relationship? If so, at how early an age? Is it possible to boys and girls of the infant class in the First-day school, or to the little ones whose names are on the cradle roll? Can there be anything in their experience that can be legitimately called fellowship with Christ? Apparently His first disciples thought not. When a troop of parents in Peraea brought their "infants" to Him to receive His blessing, the Twelve considered the little ones too young to be brought into personal friendship with Him. Doubtless these men believed in the religious education of children, as did every Jew who read Deuteronomy. But early training for religious thinking later in life is one thing; bringing young children into conscious personal fellowship with Jesus is quite another thing. For the latter the disciples had little concern. It had been proper enough, in their opinion, for the people in Galilee to bring needy and helpless adults to Christ, the blind and deaf and crippled, paralytics and those who were held in thrall by demons. But for overzealous fathers and mothers to offer Him "also their babes," that, in the judgment of the Twelve, was a thing to be frowned upon. So they "found fault." Their rebuke of the eager parents did not escape the notice of Jesus. He felt keenly the wrong which their action did not only to the little ones and their parents, but to Himself as well. To Him the winning of the children was a matter of vital consequence in the work of bringing in His kingdom. That anybody should discourage their approach to Him moved Him with indignation, and He took them in His arms and blessed them. If true religion be simply conscious fellowship with Jesus Christ, surely those little Peraean boys and girls experienced it that day. That the lesson might not be lost upon His followers, He turned to them and said: "Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein." The conclusion is obvious. If little children cannot, in a very true and living sense, become Christians, neither can men and women. Whatever is the fundamental element in the fitness which admits adults into fellowship with Christ, that element of fitness may rightly be looked for in children of tenderest years. So much, at least, we know upon the authority of Jesus Himself.

What then is the essential fact in the religion of a little child? What else is it than early childhood's

native sense of God? Every normal child is born into the world with the faculty of God-consciousness. Careful students of infancy assert that the word "God" never has to be explained to even the youngest child whose mental development has reached the stage at which the meaning of words is intelligently comprehended. "Nothing in all the world," says a recent writer, "is so reasonable as God to a little child. * * * Long before the age of reason or reflection arrives, almost before the baby has passed the age where its entire consciousness is a craving for the satisfaction of its own appetites, the little soul reaches out for God, and grasps with satisfaction the fact that He exists." Herein, as the same writer points out, lies the universal fondness of little children for Old Testament stories. These stories are, so to speak, "saturated with God." The experience of the infant Moses in the ark of bulrushes, of Samuel hearing the divine voice in the night-time, of Daniel in the lions' den offers nothing incongruous to the child, just because God is the chief actor in them all. It was just this childhood trait of being open-souled to God that Jesus told His disciples they must acquire anew before they could enter the Kingdom of Heaven.

A little child without this responsiveness to God is an abnormal child. It is vital to the healthy development of the life experience of children. A striking illustration of this truth is cited by the author above quoted, from the history of the French republic a generation ago. With the overthrow of the monarchy the atheistical political leaders thought to free the new government from the power of the Romish Church by excluding all religious teaching from the common schools. In place of the Bible a series of textbooks on morals was substituted. From these books, prepared under direction of the government by some of the most brilliant minds of France and of the highest excellence when judged by literary and pedagogic standards alone, the name of God was rigidly excluded. This experiment of absolutely eliminating the thought of God from a nation's policy of elementary education was continued for a period of ten years. The sequel, as revealed by the government census, was an appalling increase of child-crime, especially of child-suicide, among the French people. This alarming prevalence of criminal tendency and pessimism among the children of the nation was made the subject of an investigation by the republic. The official report of this investigation traced the evil to one cause—"the profound soul-discouragement of the child who knew not God." So deep was the impression upon the educational authorities by this report that they removed the restrictions which excluded the name of God from the school textbooks on morals.

The fundamental element in the religious training of a child is the development of its sense of God. No higher obligation rests upon the family or the Church. In child-consciousness religion is not a matter of theological apprehension at all. It is a concrete personal experience which the child-mind is no more capable of formulating into a doctrine than it is of logically explaining its love for its mother.

In terms of early childhood's experience, religion is essentially love to the Heavenly Father, friendship with Jesus, obedience to the gentle voice of God in the whisperings of conscience. "These little ones that believe on me," said Jesus, as He pointed to a child so young that He held it in His arms as an object-lesson while He taught His disciples. Certainly nothing of theological content could have entered into the word "believe" as employed in describing the intimate personal relation existing between His "little ones" and Himself. Certainly He did not mean that they had any comprehension of His divine nature or of the atoning sacrifice which He had come to make upon the Cross, in the efficacy of which they were to be unconscious partakers. But such was the graciousness of His personality as the Friend of little children that when they were brought to Him, they instinctively trusted Him and their hearts responded to His love "as the flowers to the sun."

Whittier, California.

What Christian Fellowship Means to Me

BY WILFRED T. GRENFELL.

(Written at sea)

Oddly enough, as I take my pen to write "What Christian Fellowship Means to Me," my vessel is passing a small island lying far off shore in the Atlantic. It is early January and the bare, low rocks are coated with white, like a sugared cake. Wherever the heavy breakers have been rushing over the cliff-faces, immense masses of most exquisitely shining ice-crystals cling in fantastic festoons. On this island is one solitary house, from which a large blue flag is fluttering on a long stick, giving us a dumb greeting as we pass. For we are the only neighbors this solitary family will see for many days and even weeks, and we are but as a ship passing in the night.

Formerly quite a number of houses were on the island, the nearness to the fishery ground, the fact that the seal herds skirted the island and the love of the innumerable sea birds for its well-weeded ledges having attracted men to live there. But the loneliness of the long winters, when the island is for months shut off from the land, spurred them to tear down their homes and, like snails, carry them on their backs to the nearest part of the mainland that offered a harbor for their craft.

My Hermit Friend.

My friend, who still clings to the solitude of his island, has had to see his young folks also leave him. Yet if you could land and spend an hour with the old couple, you would find a happy and most hospitable home, and you could only arrive at the conclusion, if you were tempted to moralize, that the fellowship of one's kind is not in every case essential.

In forming an estimate of the value of friendship from our own experience, we are apt to forget that this idiosyncrasy is a fact, and, if so, we may be led

into judging unjustly. There, however, you would have to stop. For so long as we human beings are limited by our many finalities, it is undeniable that the association with our fellows is desirable.

So far as work goes, I know of no man who with his own hand has killed more codfish, seals and birds than my hermit friend of the island. He has thus been able to rear a fine family. He has never known what it was to want any of the necessities of life. He has been always able to meet his bills and to afford hospitality to all strangers. His animal life has been a success in his small sphere. Knowing, however, his great capacities, one has a feeling that, had he been associated with other men, he could have done better, even in the tasks to which he devoted his time, and that he might have had a more abundant life. He certainly could have led other men, and the capacity of a life in things physical is increased directly in proportion to the exercise of this faculty. Whether mere increased material accumulation would have really added to his life value is, however, an open question. He certainly is not of a creative nature, and except that he could have imparted more to his employes or associates of what he had himself been taught, humanity as a whole would probably have gained or lost little. But a multiplication of these "littles" makes much, and so I look at the solitary house on the island with a tinge of sorrow, seeing that it typifies, alas, the attitude of many towards the higher responsibilities of life.

The Comradeship of Humble People.

The people among whom my lot has been cast are poor and isolated. Their life is largely physical and their opportunities for association few. They are not blessed with the gift of thoughts and conversation arising from contact with other men's minds through books. In spite of this, it is a fact that where possessions are few, fellowship is more spontaneous and more universal, and this the habits of our people exemplify. For though the conversation may not be pregnant with new truths and terse with epigram, it is free, hearty, and for absence from unkindness it also compares well with much one hears in drawing-rooms; while the hospitality, if unpremeditated, is less discriminating and always sincere.

I have myself arrived in the middle of a winter night with a hungry team of dogs at the tiny cottage of a stranger who was in bed with his wife. Yet his greeting was more than genial. While he fed our dogs in the dark on the snow, his good wife fed us. And when it was time to retire to rest, the bed they themselves commenced the night in had been refurnished for us, while they, for the lack of a second, slept on the floor of the loft. There is not only this superabundant bonhomie among our poor people, which ever makes their water wine, but the same fellowship in service is a more than beautiful characteristic. Thus, Jim's house wants moving, so all hands are "invited" next Wednesday to do it. They come and do it. Jack's schooner wants hauling up, and every man in the harbor will be on time

quite freely to lend a hand. My two motor boats want dragging half a mile over the harbor ice for launching. At the hour named, every man and boy in the harbor are handy at the time, and most of the women as well.

Here no one would dream of asking a doctor to pay for being carried to a sick man, or a parson on his rounds. When on one occasion my feet had been incapacitated by frost-burn and some of my dogs lost, every team from north and south went at their own invitation and hauled the balance of my logs home for me. This fellowship of love is an oil for the wheels of life that we are apt to find short-stocked in more highly civilized centers. But it is a jewel that nothing can replace. Possibly the sense of a need of help, of dependence on something beyond ourselves, emphasizes this trait in poor people; and especially in sailors. And so it proves one of God's best compensations, this spur to fellowship.

The Influence of Example.

When as a young man I for the first time heard a speaker call for those who were not ashamed to be called followers of Christ to stand up, I sat glued to my seat. I had made but recently the great decision of my life, that I would accept faith in Jesus Christ, and would try to follow it to its ultimate issue. I would have stood up gladly to make one for a forlorn hope. But in the presence of my college comrades, to stand up and say I was willing to follow Christ, knowing how vague was my vision of what that could involve, was more than I could do. Suddenly from a long row of sailor boys, all dressed alike in the uniform of the naval training ship, one boy stood up. The fellowship of pluck, of what seemed to me real courage, was exactly what I needed. My chains were broken and I got up, a step I never can be sufficiently grateful for, no, not to my dying day. I never knew more of the boy himself. I don't consider that sentimental fellowship is an essential. We neither spoke, nor shook hands, nor wept on one another's necks. We just passed in the night. But the fellowship of the boy's courage had meant everything to me.

A Broad and Deep Reality.

This spiritual fellowship is not kindled by peculiarity of garment, by mere conformity to customs, by orthodoxy of, or even our "doxy" of, intellectual tenets. It is far deeper than man can appreciate. It transcends all grades and ranks of mind, body and estate, so that for myself I have realized more fully and sweetly the meaning of it away among blue-jerseyed fishermen on a schooner's deck, or gathered with them under the shadow of our mighty cliffs in Labrador, than I have amidst the most ornate surroundings of the most regardless-of-expense cathedral at the feet of the most irreproachable theology.

It may be we show our love to the Christ but feebly. It may be with weakness of will we follow Him afar. It may be that, beset with intellectual difficulties, our vision of His personality is at times

but faint, but the fellowship of those who do not forget Him is a forceful fact that brings somehow an inspiration of the reality of the living Christ with surprising clearness and with unconscious effort when those who acknowledge Him meet together and speak of Him and His Kingdom. Is this not the real meaning of the communion sacrament, that meeting thus in fellowship in His name, we meet Him?—*From the series "A Man's Helper," in The Congregationalist.*

Quakerism Beyond the Mississippi

BY RAYNER W. KELSEY.

The Labors of Robert and Sarah Lindsey in Oregon and Washington.

(Concluded.)

After returning to Portland, Robert and Sarah Lindsey traveled by carriage into the neighboring district to the west of the Willamette River. In this journey their friend, Mary Stroud, accompanied them.

"Portland, Fourth-day, 21st. After breakfast, at father's request a portion of Scripture was read; a religious communication followed, at the close of which we took our departure down the river to this place, and again took up our quarters at the Metropolis Hotel. Our friend, Mary Stroud, called upon us, and as the school in which she is engaged as teacher is about to have a week's vacation, she readily accepted the offer of accompanying us into the country to visit some scattered remnants of our Society.

"Fifth-day, 22d. Having hired a covered carriage and driver, we commenced our journey this morning, and soon entered a ravine extending four miles, and only just wide enough for one carriage and a small stream of water. The banks on each side were covered with timber—many trees had fallen, and lay in wild confusion, one upon another. After various inquiries we found the house of Edwin Comfort some time after noon, where we met with a kind reception. The neighborhood was thinly settled, but invitations were sent round for the people to attend a meeting at our friend's house in the evening, which was responded to, and the Lord gave the word and strength to publish it. Blessed be His holy name.

"Sixth-day, 23d. Took leave of our friends this morning and turned our faces towards Tualitan Plains, passing through Hillsboro, the county-seat of Washington, a very small place, containing about 12 houses, three or four stores, a courthouse and blacksmith's shop. After making arrangements for a public meeting to be held on First-day afternoon, we proceeded to the house of William Mills, 10 miles distant. The family came to Oregon about sixteen years ago, and are living in a rude log house, which admits of much fresh air and promised but little comfort. William Mills was from home, but his wife seemed much pleased to see us, and sent for some of their family connections, when it was agreed to hold a public meeting in a schoolroom tomorrow morning.

"Seventh-day, 24th. The meeting was attended by a number of persons, amongst whom I felt to sit as a fool. Father had close and heart-searching service, and I was made willing to cast in my mite. Rode about two miles, chiefly through forests of young balsam pines, which grew on each side of a narrow road, which was only just wide enough to admit our carriage, to the house of Richard Arthur, who married a sister of William Mills, where we dined. They have a family of 10 children around them, and the wife's father and mother. * * * Taking our departure, we had a very romantic ride to Hillsboro. Rain had fallen the previous night, and the trees having become frozen whilst wet, the stems of the leafless shrubs shone with white crystals, and the beautiful young balsam pines, with their dense foliage, were weighed down and met over our heads, and we got well besprinkled in passing through them. Deer and bears are very common here. Richard Arthur said that 100 of the former and 11 of the latter had been killed this season. The bears are black, and not much danger is apprehended from them. On reaching Hillsboro we took up our quarters at the only hotel in the place, where the accommodations were more scanty than usual, and we were obliged to sit in a room common to all persons and a sort of thoroughfare for men of all classes.

"First-day, 25th. Not having a private room, we did not hold our meeting as usual. One in the courthouse in the afternoon was pretty well attended, but sitting for a while in silence seemed irksome to some present, particularly one old man, who made a remark which caused a smile upon many faces. * * * Set out immediately after meeting, and traveled four miles to the comfortable abode of a settler named Bennet, who had given us an invitation to lodge at his house, where we met with a kind reception.

"Second-day, 26th. Took an early departure, but owing to bad roads and the difficulty of finding the right one, it took us five hours to get to Portland, distant 12 miles. Since our arrival in Oregon, the weather has been much like our winter weather in England—settled frost for one week, then two or three days broken with showers, succeeded by frost. The settlers tell us that this is an uncommonly dry winter.

"Third-day, 27th. * * * I was prevented attending the evening meeting appointed to be held in the courthouse. * * * The meeting was much crowded, and through the Lord's help, was a favored time.

"Fourth-day, 28th. At 10 A. M. we had a meeting with six persons, some members, and others connected with our Society. * * * Spent the evening at Mary Stroud's lodgings in company with others.

"Fifth-day, 29th. Went to the State prison, where there are about 40 convicts who are under the care of persons who employ them in a sawmill, also in wagon and sash-making. Their treatment appears to be humane, but the inside of the prison is in an unfinished state, and there seemed to be a want of

cleanliness in the cells. It was interesting to find that the prisoners were furnished with Bibles. * * * Having now accomplished the service that seems to have been required in Oregon, we are waiting the arrival of a steamer by which to proceed to Vancouver's Island.

"Seventh-day, 31st. Sleet has been falling most of the day, so we have remained pretty much indoors, and employed the time in writing. * * * A few months ago 17 nuns and some priests came here from Canada, and the Sisters have opened a girls' school in Portland. Our friend, Mary Stroud, called upon them a short time ago and wished to see the school, but was told that no visitors were allowed in the school but the parents of the children.

"First month 1, 1860. On entering upon a new year, how many interesting reflections arise in our minds. Through the unbounded mercy of God, although the old year has closed, we are spared a little longer, and the desire arises in my heart that we may all renewedly devote ourselves unto Him whose service is perfect freedom. * * * Mary Stroud sat down with us this morning to wait upon the Lord, when our souls were fed with a morsel of that bread which nourisheth up the soul unto everlasting life. In the afternoon we had an appointed meeting with the prisoners in the penitentiary, which was a season of divine favor.

* * * * *

"Second day, First month, 2d. A young man named Edward Albright, whose father emigrated to America along with his family from the neighborhood of Lancaster many years since, called upon us today, and said that he was living about 12 miles from Portland. He married a few years ago, and has lately united himself with the Methodists, who have appointed him to the office of exhorter. * * * About noon we were informed that the steamer by which we were expecting to proceed to Vancouver's Island had arrived at St. Helens, but was not able to proceed up the Columbia River on account of the ice. The Portland passengers were forwarded by a small steamboat down another channel.

"Third-day, 3d. Went on board the small steamboat at noon, and arrived at St. Helens in time to get settled in the 'Pacific' before dark, where we lay at anchor all night.

"Fourth-day, 4th. Owing to a heavy fog, we make slow progress, and have sometimes to come to a dead stand. At 4 P. M. came in sight of the sandbar at the junction of the Columbia River with the Pacific Ocean. The tide being low, we had a view of an island of sand in the midst of the river, and the pilot pronounced it unsafe to cross, so we turned into a friendly bay, on one side of which was the solitary dwelling of the keeper of the lighthouse, where we found a safe harbor for the night."

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The portion of the journey relating to the labors in British Columbia is omitted, and we follow our

friends in their voyage from that country southward to what was then Washington Territory.

Only in very recent years has a permanent work of Friends been established in Washington. But it is interesting to know that fifty years ago there were those living in that country who had been connected with Friends, and that the Friendly message was spoken there by the two faithful pilgrims from the home of Quakerism in England.

"First-day, 22d. About 7.30 A. M. our boat was again upon its way. * * * Passed Smith's and Whidbeg Island and the harbor of Dungenes, Arrived at Port Townsend before noon, where we left mailbags and stayed an hour. We thought there were as many Indians as white men standing upon the wharf. Some of the former were well dressed, and their faces were besmeared with crimson paint. * * * Continuing our voyage southward down Puget Sound, we stopped a short time at Port Ludlow, a small settlement of about 20 houses, with Indian huts around. Our next calling place was Port Gambill.

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"Olympia, Washington Territory, Second-day, 23d. Reached this our place of destination before daylight. Although the population is only from 400 to 500, it is the chief town and the seat of legislature for this territory, the members of which are now sitting. One of this class called upon us this afternoon, and said he was brought up a Friend, but left the Society on the anti-slavery question. * * * Another individual named Evans, a lawyer by profession, and also connected with our Society, has been very kind and attentive, undertaking to circulate notice of a public meeting to be held in the town tomorrow.

* * * * *

"Third-day, 24th. Called at the public school, and left some little books with the children. Dined and spent some hours at Elwood Evans', and in the evening attended the appointed meeting. The room was about filled, and although an exercising time, I trust it ended well. Father spoke from the parable of the lost sheep. * * *

"Fourth-day, 25th. Taking leave of our friends, we hired a wagon this morning and proceeded 25 miles through the forest, from which we several times emerged into fine, open prairies. Passed one of the Hudson Bay Co's forts. * * * Arrived at Steilacoom, a small town situated on one of the bays on Puget Sound, about 2 P. M., where we found comfortable quarters at a hotel. Spent some hours in company with the Methodist minister and his wife, agreeable persons, and somewhat acquainted with our relatives, the Hoyles.

"Fifth-day, 26th. Walked one and one-half miles through the wood to the garrison, which stands upon a fine, sandy plain. Here about 400 soldiers are stationed, under the command of Colonel Casey. * * * On father proposing to hold a meeting on the premises, the colonel at once expressed his

willingness, provided the resident chaplain had no objection, and as he put no obstruction in the way, a meeting was appointed for 11 o'clock tomorrow. Returning to our quarters, arrangements were made for a public meeting to be held in the Methodist Church this evening. Visited the public school and called upon a family named Meeker, the female head of which was the daughter of a Friend. * * * The evening meeting was largely attended, and the Lord was mouth and wisdom, tongue and utterance to His dependent children. Near the close of the meeting a young man arose from his seat and exclaimed, "Where the spirit of the Lord is, there is liberty," and expressed his satisfaction with what had been delivered.

"Steilacoom, Sixth-day, 26th. Walked to the garrison and called upon the chaplain and his wife, interesting young persons, who have only been about four months in these parts. At 11 A. M., accompanied by our young friends, the colonel and family, several officers and other persons, together with a number of soldiers, we entered the room which had been prepared for our reception. The occasion was one of deep humiliation to my mind, but father was strengthened to approach the Throne of grace with the voice of supplication, and afterwards to address the company on subjects concerned with our present and eternal happiness. * * * Dined at the colonel's, where we were introduced to Captain Hunt, who is now stationed on the Island of San Juan, at the head of 800 men, ready to defend it from the claims of the English.

* * * * *

"Victoria, Second-day, First month 30th. Left Steilacoom on Seventh-day by the mail steamer "Panama," and arrived here this morning.

It is fitting at this time to note that the element of expectancy is a potent factor in determining the form of religious experience. So generally is this recognized that we have come to speak of the Methodist or the Presbyterian type of conversion with little thought of defining their terms. Everyone who takes the trouble to observe, knows that certain forms of religious experience are confined largely to certain groups. This in the main is due to the element of expectancy.

The Christian laborer will not despair even of spiritually poor fields while God says: "Reap for me there with your battered little scythe!" There is a divine promise even for the hard fields, the imperfect instruments and the discouraged workers. Many men are required to work with poor tools to great ends, and to labor in almost barren tracts, upheld by the promise that God will some day turn the wilderness into a garden. It is the duty of men to work, and it is the pleasure of God finally, in some way that seems best to him, bountifully to reward all faithful laborers.—*The New York Observer.*

Things of Interest Among Ourselves

The new building for a minister's home at Rich Square, N. C., is now nearing completion. It is to be occupied by David Coppock and wife who are located there for the present.

* * *

In Bear Creek meeting belonging to Farmland Monthly Meeting, Fred. Tormohlen, assisted the pastor, Luther Addington, in a revival in which many were converted, more than 20 uniting with Friends.

* * *

Eastern Quarterly Meeting was held at Rich Square, N. C., in Second month. Albert Peele from New Garden Monthly Meeting was in attendance. There was no business of special importance.

* * *

In a recent issue we noted the death of the three-year-old daughter of Wm. T. and Bertha Pinkham Dixon, missionaries to China. The death of their son, notice of which appears in this issue, leaves them childless in that land of strangers.

* * *

Dr. J. J. Mills, wife and daughter Gertrude, of Whittier, Cal., are spending some time at their old home at Richmond and other points in Indiana. When Dr. Mills arranges some business interests now engaging his attention, he will return with his family to the Pacific Coast.

* * *

The board of Pacific College has elected to the presidency of that institution, Levi T. Pennington, now pastor of South Eighth Street Friends meeting, Richmond, Ind. His work at Pacific, will begin as soon after Seventh month as a pastor can be secured by the meeting he is now serving.

* * *

The meeting at Farmland, Ind., held a very successful revival in Second month under the direction of the pastor, Mary McVicker, resulting in 42 conversions and renewals; 23 uniting with Friends. The membership was greatly strengthened by the faithful ministry of the pastor.

* * *

The following week-end lectures were given at Oakwood Seminary, Union Springs, N. Y., in Third month: "Amos, the Shepherd Prophet," and "Early Hebrew Songs," by Eleanor D. Wood, A. M., of Wellesley College; "Japan" (illustrated), by L. Hollingsworth Wood, New York.

* * *

A fifteen-days revival meeting was recently held at South Wabash, Ind., under the leadership of John Kittrell and Leora Bogue. About 90 professed conversion and 17 persons will become members with Friends. John Kittrell and Leora Bogue are now engaged in a revival at Pennville, Ind.

* * *

At the invitation of the local Christian Endeavor Union in Worcester, Mass., Earle J. Harold, the pastor in the Friends meeting there, has been delivering a series of Monday evening lectures on the "Minor Prophets." The course will close next Second-day the 3d prox., when the eighth lecture will be delivered.

* * *

Westfield Quarterly Meeting of Indiana Yearly Meeting, was held at West Elkton, the 16th, 17th and 18th inst. Ira Johnson, Quarterly meeting Superintendent, and Fred Smith were in attendance. Each was favored with helpful messages. On Seventh-day following the business session, Fred Smith spoke of the work of Southland College.

The Friends Christian Endeavor Society, Worcester, Mass., was the banner society of the yearly meeting last year in giving to foreign missions—the average gift being \$2.55 per member, with \$200 as the year's offering.

The local meeting at Worcester also stands well in its contributions to the benevolences of the yearly meeting, the total for the year being \$292.75.

* * *

L. Oscar Moon, Field Secretary of Baltimore Yearly Meeting has been at Black Creek in Southampton Co., Va., most of the time for the past six weeks. Friends there expect soon to have money in sight for a new meeting-house at Sedley on the Virginian Railroad in which case the old location at Black Creek where the "May Meetings" have been held for a century and a half will be abandoned. Sedley is a growing village one and one-half miles away.

* * *

Arthur Dann's recovery from his late illness has been more rapid than was expected. He preached First-day morning the 12th inst., at Whittier Cal., and several times participated in the meetings there, being conducted by Charles Replogle. Arthur and Eliza Dann left Whittier the 16th inst., for San Jose, expecting, if health permits, to do service for a time within the limits of Berkeley Quarterly Meeting, and later in Oregon. Following this they will spend some time with their two sons, resident there.

* * *

An enlarged interest in Bible study has lately arisen among the girls of Whittier College. Each of the seven young lady seniors has a class of college girls, which once a week she leads in a study in the Parables of Christ. Before entering upon the duties of the class hour, the seven teachers have a normal session, in which President Newlin outlines the lesson under consideration, so that the same line of thought is pursued by the different sections.

* * *

The pastor's Bible class of First Friends Church, Indianapolis, Ind., held a very pleasant banquet at the Y. M. C. A., on the 15th inst. There were present 24 of the class, the teacher and six guests.

Following the dinner a business session was held.

The standing committees gave very interesting reports. The following officers were chosen for the coming year: President, Lenna Lewis; vice-president, Jessie Thompson; secretary, Lois Henley; treasurer, Elizabeth Shirley. Following the business session Mary Miars Harold gave a helpful and interesting address on "One's Unconscious Influence."

The meeting closed with prayer by the teacher of the class, Morton C. Pearson.

* * *

From Pasadena, Cal.: After a month of self-denial and special consideration of the subject of "Giving," the Friends of Pasadena meeting on the 5th inst. contributed more than \$1,500 to the treasury of the meeting, making it possible for the treasurer to meet promptly a large bill for street paving, and other unusual expenses.

John Henry Douglas is recovering from his recent severe illness.

George Outland and wife and Edwin Stanton and family, Wichita, Kan., have recently located in Pasadena.

Charles E. Tebbetts attended Pasadena meeting on the 12th

inst., and gave the last of a series of three addresses on the missionary problem.

* * *

Francena Mott, whose obituary appears in this issue, was born in Glens Falls, N. Y., Fourth month 6, 1842, and married William Penn Angell when twenty-two years of age. About two years later she joined the Society of Friends. In all the pastorates of her husband in Glens Falls Quarterly Meeting, Muncie and New Castle, Indiana and Minneapolis, of which meeting he is now resident minister, she was greatly loved and her gentle influence upon all toward the highest and best in Christian character was recognized.

Five children were born of her marriage, all of whom are living.

The funeral services were held Third month 14th. Beautiful and worthy tributes were paid her memory by A. Edward Kelsey, pastor of Minneapolis meeting, and by Dr. J. Harlan Stuart. She was laid to rest in Lakewood cemetery in Minneapolis.

* * *

A meeting to organize a Young Women's Auxiliary to the Foreign Missionary Association of Friends of Philadelphia was held by invitation from Julia Cope Collins, chairman of a small committee, at the College Club, 1524 Locust Street, on Third month 22d. After an address by Sophia W. Harris on the power possessed by young women to further any cause undertaken by them and methods in use in other organizations, Julia C. Collins sketched the work of Friends in Japan, Syria, and India, adding hints on what advance work is specially important. A few of those present spoke in favor of an auxiliary and a vote being taken, it was decided to form one as soon as possible. A preliminary committee consisting of 12 was appointed to call a meeting of the organization; tea being then served, the meeting ended with much pleasant chat.

* * *

The meeting at Muncie, Ind., is making excellent progress. Daisy Barr began her work as pastor in the meeting last Tenth month. In First month, assisted by Leora Bogue, she conducted a two weeks series of special meetings, which resulted in many conversions and accessions to the church. During the past four months 76 have been added to the membership among which were nine entire families. The Bible school shows quite an increase in attendance and effectiveness. One very encouraging feature is the large number of earnest young people who are taking part in the work of the meeting. The First-day services and the mid-week prayer meeting are well attended.

On the first First-day in Second month, the anniversary of the occupancy of the new building, the free-will offering amounted to over \$1,000. Utmost love and harmony prevails throughout the meeting.

* * *

Martha E. Elliott, Spiceland, Ind., expresses warm appreciation for THE AMERICAN FRIEND and continues: "I greatly enjoy Quakerism Beyond the Mississippi, by Rayner W. Kelsey, also the Early Life of John Henry Douglas, by his daughter. We have known so much here of his work in the first great revivals in our denomination . . . The California Field, by Hermon D. Williams, is also very interesting to me, since I know many Friends who have gone from these western yearly meetings and several from our quarterly and particular meetings. I would like to mention especially Mary White and her mother whose faces were so familiar to me in the picture recently published in the paper. They went from here, and I was glad to know that the younger was in the

home missionary work in Pasadena. . . I never feel my Bible school lesson is complete until I see what your lesson notes say."

* * *

A series of meetings at Whittier, Cal., continuing seventeen days, under the lead of Charles Replogle, assisted by his wife, closed on the 22d inst. Arthur and Eliza Dann participated most acceptably in several of the sessions before going north. The claims of the Gospel, under the leading of the Spirit, were presented with earnestness and clearness, without the employment of conventional methods or "altar service." There was an absence of the usual urgency in the matter of "speaking," and little time was consumed with stereotyped testimonies, though opportunity was open to all for confession, prayer, or the expression of any convictions of truth resting upon their hearts. There was a sustained and reverent interest throughout, with evidences that a goodly number entered into covenant relations with God. It was also felt by all, that in a strengthening of the faith of the membership, and in an enlarged and clearer view of Christian doctrine and its requirements, the meetings were attended with substantial results that will be permanent.

* * *

One of the pioneer members of Kansas Yearly Meeting is Abigail C. Morgan, who is at present living with her daughter at Dunlap, Kan. She is now in her eighty-second year, enjoys her second eyesight, reads THE AMERICAN FRIEND with pleasure, and spends many hours over her needle work. She is the mother of 13 children, 11 of whom are still living. She has 40 grand children living and 10 deceased, and 12 great grand-children.

Last Seventh month on the occasion of her eighty-first birthday, 42 of her relatives gathered at the home of her daughter (Mrs. J. B. Lamb) and celebrated the event. The day was happily spent. Those of the family who were unable to be present, sent gifts and greetings.

Abigail C. Morgan was born in Guilford County, N. C., where aside from a short term at New Garden Boarding School, she spent her early life. In 1851 she became the wife of John B. Morgan. They continued to live in North Carolina for sometime, then moved to Tennessee, and finally to Kansas in 1861. Her husband died in 1879.

* * *

Through a bequest of the late Mary E. Smith, Wayne County, Ind., has come into possession of property valued at \$13,250 to care for the county orphans. Since the sum is so limited and White's Manual Labor Institute, under the control of Friends, takes care of practically all of this work for the county, the trustees of the fund have decided to turn over the income from the bequest to that institution.

White's Manual Institute recently appropriated \$1,000 for the equipment of its laundry. It is the intention to install a new engine with enough capacity to run, in addition to the laundry, a feed grinder, to pump water for the institution and to run a dynamo if it is thought advisable to install one at any time.

The institute is located near Wabash, Ind., and is managed by a board of trustees appointed by the Indiana Yearly Meeting of Friends. The home farm, which is comprised of about 600 acres, is for dependent and orphan children. A number of children are sent from the Wayne Juvenile Court to this school, where they are educated and kept until homes are found for them. There are at present fourteen children in the school from Wayne County.

The institution is considered to be in the best condition, it has been in for some time. There is a total enrollment of 156 children. In Second month, 21 were admitted and 10,

were placed in homes. Considerable improvements have been made in the buildings during the past year. A new cattle barn has just been completed which was built at an expense of \$3,000.

James Moorman and wife, who have acted as superintendent and matron for the past four years, retired in Second month. They were succeeded by Llewlyn Harkness and wife. L. Harkness is the son of John U. Harkness, former superintendent of the institution, and at one time superintendent of Earlham College.

* * *

The *Christian Globe*, of London, in its issue of First month 26th, has the following to say of George A. Barton's recent book, "The Heart of the Christian Message":

"This is just the book over which we could grow enthusiastic. It is difficult to avoid terms of praise which would seem excessive. Dr. Barton gave a certain number of lectures for the Friends Summer School, and here they are. There is quite a beautiful combination of scholarship, insight and lucidity. He begins with the Heart of the Message of Jesus. What was it? It is the Fatherhood of God . . . The heart of Paul's message Dr. Barton shows to have been the doctrine of the mystic union of Christ and the believer. He says that Paul's Rabbinism was misunderstood by Augustine and other theologians, and in a remarkably fine piece of exposition he unfolds the great message of the apostle. But of these seven lectures the one that has interested us most is that entitled, 'The Christian Message According to the Early Friends.' Rome said, 'The Supreme Authority is the Church.' Protestantism said, 'Even in its Episcopal form in England, the Supreme Authority is the Scriptures.' The Friends said, 'The Supreme Authority is the Spirit.' Many of the Quaker practices, such as the refusal of the oath, the use of 'thou' for 'you,' the rejection of the Sacraments are all shown to have been the natural outcome of the doctrine of the inner light. Then comes this interesting criticism: 'They reached men in the seventeenth century, because they spoke the language of that century . . . We have failed to continue the work of the early Friends because we have continued to repeat their phrases instead of translating their central truth into the language of each succeeding century.'

"We can hardly think of any better service anyone could do than to circulate this book by the thousand. We shall look out for more work of this quality from the same author."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Inquiries received from time to time as to progress with the proposed Allen Jay Memorial building at Earlham College seem to warrant a public statement. The committee has almost completed the canvass of the West Richmond Friends and as a result have about \$10,000 in sight. Plans are now under way for soliciting funds from Friends generally, but it is the purpose of the committee not to canvass in Indiana and Western Yearly Meetings until later, in order to give Earlham College a free field in its effort to raise funds to pay off its debt. Interest in the proposed memorial is very general. A Friend has volunteered to raise funds for it in North Carolina. One Eastern Friend has made a subscription of \$500. A man who was a student of Friends Boarding School, when Allen Jay was there, has sent a subscription, although he is no longer a Friend, and one has been received from Ireland. Several English Friends are giving the movement public and private support.

ELBERT RUSSELL.

Born

DAVIS.—At Westport Harbor, Mass., Second month 5, 1911, to Raymond Bartlett and Abby Louise Davis (formerly Meader), a daughter, Kathryn Greenwood Davis.

Died

ANGELL.—At the home of her son, Dr. Wm. A. Angell, Minneapolis, Minn., Third month 10, 1911, Francena Mott Angell, wife of Wm. Penn Angell, in the sixty-ninth year of her age.

CLARK.—At his home in Tecumseh, Mich., Third month 14, 1911, Frank M. Clark, aged sixty-five years. He was an exemplary member and overseer of Tecumseh Monthly Meeting.

DIXON.—At Canton, China, Second month 2, 1911, Wendell P., son of William T. and Bertha Pinkham Dixon, in his fifth year.

EVANS.—At the home of his daughter—wife of W. C. Williams—Second month 18, 1911, John Evans, aged ninety-two years. He was a life-long and consistent member with Friends.

HINSHAW.—At her home near Hortonville, Ind., Twelfth month 13, 1910, Sally, wife of John Hinshaw, aged eighty-eight years. She was a member of Hortonville Monthly Meeting and took an active part in religious work. She and her husband who survives her, had lived together for sixty-six years.

LOW.—At Science Hill, N. C., Second month 22, 1911, Daniel Low, a valued member and elder of Science Hill Monthly Meeting.

STUBBS.—At his home in West Elkton, Ohio, Eleventh month 26, 1910, Joseph, son of John and Eleanor Stubbs, aged seventy-six years. He was a birthright Friend and a faithful worker in his meeting.

"THEY HAVE TAKEN MY LORD AWAY."

To His empty tomb the woman
Steals forth at the dawn of day,
And the cry is wrung from her breaking heart,
"They have taken my Lord away."
In sorrow she turns, but—"Mary"—
Uplifting her drooping head,
At the spoken word of her living Lord
She knows that Death is dead.

In the dawn of faith I seek Him
'Mid the learned of earth, but they,
With subtle logic and sophist's guile
Have taken my Lord away.
Then, stooping to lift a brother
O'erburdened with toil and strife,
In the glowing morn of hope newborn
I walk with the Lord of Life.

—By Lawrence W. Neff, in the *S. S. Times*.

* * *

God nothing does,—
Nor suffers to be done,
But thou thyself wouldst do
If thou couldst see
The end of all events
As well as He.

The International Bible School Lesson

SECOND QUARTER, LESSON II.

FOURTH MONTH 9, 1911

ELISHA'S HEAVENLY DEFENDERS.

II KINGS 6:8-23.

(For Special Study, Verses 8-17.)

GOLDEN TEXT.—For he shall give his angels charge over thee, to keep thee in all thy ways. *Psa. 91:11.*

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fourth month 3d. Elisha's defenders. 2 Kings 6:8-23.

Third-day. Prophecy of plenty. 2 Kings 6:24; 7:2.

Fourth-day. Prophecy fulfilled. 2 Kings 7:3-20.

Fifth-day. Deliverance through Jehovah. 1 Sam. 11:1-13.

Sixth-day. Hezekiah's trust. 2 Chron. 32:1-13.

Seventh-day. Daniel's trust. Dan. 6:1-27.

First-day. Angel of Jehovah. *Psa. 34:1-22.*

Time.—Probably in the reign of Jehoram, King of Israel, who reigned 861-849 B. C. or 904-894 B. C.

Place.—Dothan, a small town about 10 miles north of Samaria. It was placed upon a hill; also Samaria.

Monarchs.—Jehoram, King of Israel; Jehoshaphat, King of Judah.

Parallel Account.—None.

The present lesson is another selection from incidents in the life of Elisha. It is not possible to give exact dates or definitely the names of Kings. Possibly it was in the reign of Jehoram, King of Israel, and one of the Benhadads of Syria, or of Hazael. There was frequent war between the two countries. Elisha, unlike Elijah, was again and again "mixed up with the political and military affairs of his country." It appears to have been a time when the Syrians made frequent raids upon Israel, much to the discomfort and loss of the country. Elisha is related to have aided the King of Israel by revealing the plans of the Syrians, much to the annoyance of their King. This is the setting for the beautiful lesson illustrating the watchfulness of God over His faithful children.

8. "King of Syria." Probably one of the Benhadads.

9-10. Elisha warns and so protects the Israelites.

11-12. Naturally the King of Syria felt that there must be some treachery among his men to cause such constant failure. His servants tell him that his plans are revealed by the supernatural power of Elisha, the prophet of Israel.

13. "Dothan." Where Elisha now appears to have been living. The Syrian now planned to secure Elisha and so put an end to further disclosures. Dothan was on the route northward from Samaria, and from its position was a place of some importance as a defensive outpost.

14-15. The Syrians carry out the plan secretly and invest the little fortress with a strong force, stronger than the garrison. "Alas, my master! how shall we do?" A cry that has been gone up many a time since—in times of pain, sorrow, and distress.

16. "Fear not: for they that be with us are more than they that be with them." The young man saw what was obvious—the immediate present danger, but he had not that spiritual vision which the prophet possessed, who could trust in God and see beyond the surrounding peril.

17. Elisha desired that the young

man should realize the protecting arm of the Lord. In answer to his prayer, the eyes of the young man were opened so that he saw "the mountain was full of horses and chariots of fire round about Elisha." Fire is, all through the Bible, used as a symbol of God's power and presence. See *Exod. 3:2*; *Ps. 104:4*; *Rev. 1:14*; *19:12*; *Isa. 29:6*, etc.

18. "Blindness." In the original a word used only here and in *Gen. 19:11*. It does not mean physical blindness, but blindness or confusion of mind. "And they came down to him." This is not clear. The Syriac version reads, "And when they (Elisha and his servant) came down to them (the Syrians)."

19. It does not seem to have been considered wrong in those days to deceive an enemy, but, as the sequel shows, it was Elisha's purpose to give them a lesson, not to injure them.

21. "My father." This shows the good terms upon which the King and Elisha must have been.

22. Elisha asks the King whether he would have killed the Syrians had they been taken in battle. The presumption is that he would not, but would have kept them as slaves. Then the prophet commands the King to give them refreshment. "Bread and water" is not to be understood literally; it means a set meal.

23. The King did as Elisha told him, and the result was a cessation of raids. It is this last statement which makes it doubtful whether the incident took place in the reign of Benhadad, for it is pretty certain that there was warfare till the end of that reign. Hence some students refer the incident to the reign of Hazael, who followed Benhadad. As no names are mentioned in the text and there is no parallel account, it is not possible to speak with certainty.

PRACTICAL THOUGHTS.

There are very many promises of protection and safety in the Bible. What is their meaning? History and experience have abundantly shown that God's saints have not been and are not saved from trouble, danger, anguish, defeat, or from apparently hopeless and final failure, or even death. "Where, then have been those horses and chariots of fire?"

In the first place it would be hard to point out an instance, where one of God's children has not been able to carry out the work assigned him to perform. Men are not always the best judges of success, or where each one's

work had best end. To human eyes the removal of Abraham Lincoln was a calamity from which this country is still suffering; but how do we know that he was the one best fitted to carry on reconstruction? He was taken in the moment of victory, and his fame is enduring; it might not have been, had he lived longer.

Again, the chariots and horses of fire are just as truly present as in the days of Elisha, but they "are there to work a deliverance yet greater and more eternal. Their office is not to deliver the perishing body, but to carry into God's glory the immortal soul." God does support the trusting soul and guide and keep the loving heart even unto death. *Psa. 48:14.*

(Continued from page 194.)

Wisely concluding that practical knowledge is preferable to theoretical, the first party of American business men ever to make a tour of Europe for the purpose of studying business and economic conditions will sail from Boston, Sixth month 12th, on the Cunarder "Ivernia," for a seventy-days' trip through England, France, Germany, Belgium, Austria-Hungary and Switzerland. The trip will end in Paris, Eighth month 15th. Although conducted by the Boston Chamber of Commerce, this tour will not be strictly confined to New England men. The party of one hundred will include not only many of the leading business men of the New England States, but also delegations from the commercial organizations and municipal governments of New York, Philadelphia, Baltimore, Cleveland, Detroit, Pittsburg, St. Paul and other cities. It is also expected that officials representing the United States Government and various States will accompany the party.

Notices

A call has been issued for an international conference on the Negro, to be held at Tuskegee Institute, Fourth month 17 to 19, 1911. A circular letter from Booker T. Washington states:

"The object of calling this conference at Tuskegee Institute is to afford an opportunity for studying the methods employed in helping the Negro people of the United States, with a view of deciding to what extent Tuskegee and Hampton methods may be applied to conditions in this country, as well as to conditions in Africa.

It is hoped that numbers of people representing the different interests in Africa and the West Indies, as well as representatives from the United States, and the countries of South America, will decide to attend the conference. Especially is it urged that missionary and other workers in these various countries be present and take an active part in the deliberations of the conference.

* * *

The Winona Summer School of Missions meets at Winona Lake, Ind., Sixth month 22 to 29, 1911. The school is under the auspices of the Interdenominational Committees of the Central West, representing Women's Boards of Foreign and Home Missions.

The committees announce courses of lecture studies on the 1911 text books

for home and foreign Mission Study, to be given by Mrs. D. B. Wells and Mrs. Helen Barrett Montgomery, and a course of Bible studies. Conferences concerning methods, both for women's and young people's work, will be conducted by trained leaders, and on several evenings there will be public addresses by some of the most inspiring of our missionary speakers.

In addition to the regular work of the school, there will be frequent opportunity for helpful social intercourse with workers at home and in foreign lands. The women of this territory will also find here a very unusual opportunity for informal conference and discussion with their own denominational officers.

Tickets admitting to all sessions of the entire week\$1.50
One-session tickets20
One-day tickets35
One-day tickets in groups of ten, each25

Those coming from or through Chicago may obtain round-trip ticket from there to Winona Lake, lasting fifteen days, for \$3.60. Ask for the Winona Lake fifteen-day ticket.

Accommodations can be had at hotels or boarding houses for the week at \$5.00 to \$15.00. The usual rate per day is from \$1.00 to \$2.00.

All inquiries regarding the Summer School of Missions should be addressed to

MRS. C. E. VICKERS,
312 North Elmwood Ave., Oak Park.
Illinois.

JUST THIS MINUTE.

If we're thoughtful just this minute,
In whate'er we say or do;
If we put a purpose in it
That is honest, thorough and through.
We shall gladden life and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong;
Just this minute we are sowing
Seeds of sorrow or of song.
Just this minute we are thinking
On the ways that lead to God,
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone, tomorrow
Never comes within our grasp;
Just this minute's joy or sorrow—
That is all our hands may clasp.
Just this minute! Let us take it
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise.

—Nixon Waterman,
in "A Girl Wanted."

A college professor is said to have derived "Italy" from Latium, as follows: "You cut off the 'um,' and have 'Lati' left: read this backward, add 'y,' and there you are."

"Tea or coffee?" demanded the bustling waitress.

He smiled benignly. "Don't tell me; let me guess," he whispered.—*Brooklyn Life.*

WHERE ART THOU, GOD?

"Where art Thou, God?" The universal cry
That echoes down from Eden brings no light.

The greatest minds have searched the Cosmos, to

Return in doubt, disheartened and alone.
As some seabird made blind by too much light

Against the lantern globe beats out its life,

Soul after soul makes shipwreck of itself

By striving blindly with its finite mind
To grasp the Infinite. Unaided by
The Holy Spirit's light no mortal man
Has ever reached that goal, nor ever will!

"No man by searching hath discovered God,"

For Christ reveals Him to the seeking soul,

Not in deep thought or meditative gaze,
But by the Spirit's touch transforming Him;

For this is Truth we "must be born again."

No man, by man's own power, can raise the man

Above the level of the cultured brute.

Oh! Grant us then the Spirit's power to pierce

Right through the heart of things and find Thee, God,

Throughout the universe that Thou hast made!

For Thou are not far off beyond our ken,

But here beside us in this world of ours;
But we made blind by folly, sin or self,
Can never see Thee with unaided eyes.
Baptized by fire, and by the Spirit's touch

Transformed into the likeness of Thy Son,

The new-born soul may see Thee as Thou art,

And grow into Thy image, grace for grace,

And then this whole great universe will be

Embodied light; the light of love divine,
For Thou art Love. In Thee is peace and rest.

And joy unspeakable, and full of Hope.

—CHARLES R. HARTSHORNE.

Brighton, Md.

The late Duke of Wellington got a letter once from a lady, saying she was soliciting subscriptions for a certain church, and had taken the liberty to put his name down for \$1,000, and hoped he would promptly send her a check for that amount. He forthwith replied that he would respond to the call; but he, too, was interested in a certain church which needed subscriptions, and, counting upon his correspondent's well-known liberality, he had put her down for \$1,000. "And so," he

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NO ALUM, NO LIME PHOSPHATE

concluded, "no money need pass between us."

Better be one-sided than two-faced.—
Spurgeon.

Dinner Sets—Save

Not only is our stock of Dinnerware complete the year 'round—the best from the foremost manufacturers of Europe and America—but you will find here many patterns not to be found elsewhere in this city, and, we believe, the most comprehensive assortment of Dinner Sets in open-stock patterns to be found anywhere—over seventy-five designs. The following sets each contains 100 pieces; your special opportunity:

\$12.00 Dinner Sets—\$5.50

Fifteen sets in this lot; American Porcelain; flower decorations; gold edge.

\$20.00 Dinner Sets—\$12.00

Austrian China; attractive decoration; gold on knobs and handles.

\$30.00 Dinner Sets—\$21.00

Theo. Haviland China; flower decoration; gold on knobs and handles.

\$12.50 Dinner Sets—\$7.00

American porcelain; pretty flower decoration.

\$25.00 Dinner Sets—\$19.00

Theo. Haviland China; spray decoration; gold on knobs and handles.

\$25.00 Dinner Sets—\$17.50

French China; border decoration, in several styles; plain edge; gold on knobs and handles.

→ Basement

STRAWBRIDGE & CLOTHIER

SUBSCRIBERS' WANTS

WANTED—Active middle aged woman (Friend) as working housekeeper, competent to take full charge of home of four male adults. References required. State experience. P. O. Box 1018 Philadelphia.

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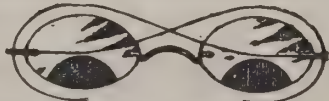
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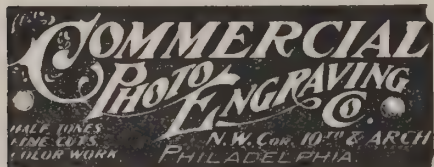
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1911.

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FOURTH MONTH 6, 1911

No. 14

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Blow, Summer South Wind, Blow!

Blow, summer south wind, blow!
Call to the flowers and banish the snow!
Lady Hepatica, out in the wood,
Hasn't unfastened her furry gray hood;
Tell her the vines are beginning to show
Trailing arbutus buds under the snow;
Gay little Crocus, as though it were fun,
Saucily smiles at the faint-hearted sun;
Whisper the word in her listening ear,
Winter is over and springtime is here.
Blow, summer south wind, blow!

Blow, summer south wind, blow!
Out of the South, where the orange trees grow,
Daintily clad in their delicate dress;
Linger a moment to steal a caress;
Speak to the robin and bluebird of spring;
Tell them it's time they were both on the wing;
Waken the brook to its chatter and song,
Laughing in glee as it hurries along;
Bring to the violet, sleeping all day,
Blossom-pink dreams of the oncoming May.
Blow, summer south wind, blow!

Blow, summer south wind, blow!
Into my heart with its mantle of snow.
Blow from the fields where the white lilies nod,
Stately and tall, by the river of God;
Bear me their sweetness and grace on your wings,
Fragrant with promise of heavenly springs;
Call to the sunbeams that lurk in a smile
All the wee blossoms of hope to beguile;
Winter and sorrow shall vanish away,
Springtime and gladness rejoice as the May.
Blow, summer south wind, blow!

—Kathryn C. Wheeler.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FOURTH MONTH 16, 1911.

THE SPIRIT OF THE RESURRECTION.

ROM. 6: 1-14.

(Easter Meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fourth month 10th. A spirit of power. Eph.

1: 19, 20.

Third-day. A spirit of promise. 1 Pet. 1: 3-5.

Fourth-day. A spirit of life. Rom. 8: 9-11.

Fifth-day. A spirit of sonship. Rom. 8: 14-17.

Sixth-day. A spirit of holiness. Rom. 1: 4.

Seventh-day. A spirit of love. Gal. 5: 22-26.

Quote passages that speak of our spiritual resurrection.

What do you understand by "the new life"?

How have you realized the Spirit's influence?

"Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the night;
Faith and hope triumphant say,
'Christ will rise on Easter day.'"

* * *

The spirit of the Resurrection is the spirit of power. The power that rolled the stone away, the power that shook the earth, the power that overcame the keepers, the power that raised Christ from the dead is the power which raises, strengthens, ennoble, spiritualizes human life. We believe that power raised Christ and we glory in it. Do we know that same power as the means of raising us above the assaults of a quick temper, an un-Christian disposition, and an unruly tongue? He, the living Christ, conquers in great things, let Him triumph in little things. Most battles that make character are fought on the field of little things. Here is where souls are captured or crowned.

* * *

"The Incarnation, the Atonement and the Resurrection are the mountain level truths of revelation and history. There are two courses open to us. One is to pull these truths down to the dead level of the common human mind. This is the method of a shriveled faith. There is no more melancholy spectacle than the retreat of a fading faith from the mountain-level truths of revelation. The other course is to rise from the level of the common human mind to the high altitude-truths just as the steamboat moves mountainward. It enters the lock and water which moves down from the sunbathed peaks, lifts the boat to the next level and so by successive calls from the heights, the high levels are gained. Thus faith lifts the gateway to God, and from the heaven-bathed summits the waters of life lift to the very mountain peaks of supernatural revelation."

* * *

The spirit of the Resurrection is the spirit of the more abundant life. The Resurrection opens a doorway into a new and brighter world for humanity. Celestial glory like sunlight pours in through the open door. By this man learns he is a creature of two worlds; he is in time but belongs to eternity; his feet are on earth, his head in heaven; he is a finite being with infinite possibilities. Thus he is torn between two

worlds; the material and the spiritual struggle for mastery. Which shall win depends on the reality of his faith in the risen and living Christ.

* * *

Paul said that Jesus brought immortality to light through the Gospel, yet Jesus had very little to say about immortality. He lived immortality day by day; words on the subject were superfluous. "Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now."

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him: Thou art just."

The spirit of the Resurrection is the spirit of immortality which crowns the life of man as naturally as the blossom crowns the plant. Immortality is an inherent part of normal life.

* * *

The "Practice of Immortality" is a great phrase; it is a greater task, and well worth the heroic effort of noble souls. Practicing immortality takes the sordidness out of daily living. Immortality has been preached as a future reward; it should be preached as a present experience. A soul does not become immortal after death; it is immortal now.

* * *

IMMORTALITY.

"They say I am only mortal
Like others I am born to die.
In the mighty will of the spirit
I answer, 'Death I defy.'"

"And I feel a power uprising
Like the power of an embryo god
With a glorious wall it surrounds me,
And lifts me up from the sod.

"I am born to die? Ah, never
This spirit is all of me.
I stand in the great forever,
O God, I am one with Thee.

"I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and above me flows.

"O the glory and joy of living!
To know we are one with God:—
'Tis an armor of light to the spirit.
'Tis a blossom that crowns the sod.

"Thus I stand in the Great Forever,
With Thee as eternities roll.
Thy Spirit forsaketh me never,
Thy love is the Home of my soul."

News in Brief

Postmaster General Hitchcock has designated forty-five additional postal savings depositories in as many States and territories, mostly at industrial centers where there are many wage earners.

* * *

Another effort to amend the Rose County Option Law in Ohio has failed. The House voted 56 to 60 on a bill providing the exemption of cities of 5,000 or more. The prohibition forces in that State seem to be holding their own.

* * *

The Royal Geographical Society of England has awarded Wilfred T. Grenfell, the Labrador missionary, the Murchison Prize for the current year in recognition of his many years work in Labrador, which has added to the world's geographical knowledge of the Labrador region.

* * *

The deadlock in the New York senatorial contest has finally been broken by electing Justice James A. O'Gorman of the State Supreme Court, as Senator to succeed Chauncey M. Depew. O'Gorman is a Tammany man with a very creditable public record.

* * *

According to the statement of a prominent wool manufacturer of Philadelphia, the woolen trade is being seriously affected by the "hobble skirt." He pointed out that where it formerly took from six to nine yards of cloth to make the average gown, the present style required but from four to six.

* * *

The income Tax Amendment has been endorsed by the Maine Legislature; also by the New Jersey Assembly and the Minnesota House of Representatives. In the last named States it will be necessary for the State Senate to ratify the measure before the State can be counted as favoring the amendment.

* * *

Woman suffrage in Wisconsin is assured. The Senate passed the measure last week without debate, the only condition attached being a referendum which submits the proposition to the voters of the State for final decision. This will prevent the women voting for Governor at the next State election in 1912, for the referendum will be held then.

* * *

On the 27th ult. all Italy began celebrating the Jubilee of National Unity. In connection with the event King Victor Emmanuel formally opened the International Art Exhibit at Rome, in which American artists are particularly well represented. On Fourth-day last an Industrial Exhibit was opened at Turin, where in 1861 Victor Emmanuel II, grandfather of the present monarch assumed the title of King of Italy as Emanuel I.

* * *

Two of the Duveen brothers have pleaded guilty to the charge of having undervalued their imports and have been

(Continued on page 223.)

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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PHILADELPHIA, FOURTH MONTH 6, 1911

No. 14

Faith As A Way Of Life

Some persons think of faith as a mark of weakness. To their minds it is a form, or relic, of superstition—a diet of "milk" to be discarded for the "strong meat" of knowledge as soon as one is full-grown. There are many grown-up boys and girls who pride themselves on having outgrown the need of this old-fashioned article. "When I was a child," they grandly say, "I thought as a child, but when I reached the age of manhood I put away childish things. I mean to accept nothing now which I cannot *know*."

That general program, however, turns out to be very absurd. It will not work for a minute. Instead of bringing emancipation, it makes life a poor rope of sand, with no power whatever to it. A little thought and insight would show this person, who is so eager to graduate from his childhood stage, that all his knowledge and all his activities are penetrated through and through with faith. He cannot move a step without it; he cannot even start to think without it. He must *trust* the evidence of his senses. He must have faith that there is a world which corresponds to his impressions of sight and touch, of taste and smell. He must assume and believe that what is outside and beyond his mind fits what is inside. Who can ever "prove" to him that the world actually *is precisely* the way it looks? Nobody. That is a mighty venture of faith which we all must make. We must live in the belief that the world outside the mind and inside the mind make together one whole and coherent world.

Science, too, involves faith at every point of its structure. All the tools, the instruments, the machinery of science must be taken as a venture of faith. The greatest tool it uses is the principle of *cause*—everything in the universe must have a cause and must be explained by its cause. But that universal principle of science never has been "proved," and, from the nature of the case, never can be "proved." It is assumed as a working principle and used on a venture of faith. There is no doubt that it works very well but it is nevertheless faith applied to science. The "laws" of the universe which science spells out are never seen with the eye or touched with the hand. They are not material "things." They

are as invisible and intangible as God Himself is. They are in the sphere of faith rather than in the sphere of knowledge. We have no way of "knowing" that the laws of nature will always remain uniform, will always work as they do now, will always be reliable and trustworthy. No amount of experience could ever "prove" that. We make the great venture of faith that it is so and act upon it and it works well, and on the basis of it we predict future events.

Faith is still more evident as a working energy in the practical matters of life. Society could not exist an hour on a bare "knowledge" basis. All banks would suspend, all laws would become invalid, the world would be turned into a vast insane asylum, each individual living in solitary isolation in the whirl of his own ideas. Marriage and home building are beautiful instances of faith. No one ever "knows," or can "know," that in the stress of years, in the give and take of life, in the lights and shadows of this world of mutability, the friend of his youthful fancy will grow dearer and truer, more inwardly beautiful and indispensable to him and that their two individual lives and wills will merge into an indivisible union. Marriage is of necessity a venture of faith, as is friendship of every sort. That does not mean that it is a mere hazard, a blind guess. It too often is so, no doubt, but that is because the persons marrying *make* a hazard and are not guided by real faith.

Real faith—faith which carries in itself a constructive energy—always builds on solid foundations and can test its building as it builds. Marriage is always a hazard, a chance, to use the current society word it is "a gamble," unless the two persons who are to marry have already a sufficient experience of love and friendship with each other to warrant the faith that their intended future will increase in worth and joy. If marriages are made for money or for beauty or social standing, there is of course very little ground for faith in a happy future union which will grow truer and deeper as the years go. But if the two lives have already found each other and are united in common interests, in genuine friendship, in happy personal fellowship, if their love has its roots in moral character and not in surface traits

the step is still a venture of faith, but it is a faith guaranteed and tested by experience. Faith in this case is merely building out upon the solid pillars of experience. It is the power to see and to appreciate and to trust what still remains hidden from us in the life we have already proved. It is a well-grounded belief that the future will bring out and fulfil what the life we have come to know promises and prophecies. We trust the unseen to complete the seen, and we make our venture.

Religious faith in its highest and best sense is of this type. It is not blind groping, hap-hazard believing. It is building out upon the solid pillars of the soul's experience. It is the soul's power to see what fits and fulfils and completes what is already here. Our very finite nature calls for a world of

infinite reality to fulfil it. Our hunger and thirst of soul reveal something in us which no earthly supplies can satisfy. Our sins and failures and frailties call for the help and healing of a Divine Saviour. We are made so that we cannot *live* without streams of spiritual energy, without the incoming of saving grace and transforming power. We cannot be victorious and triumphant without a heavenly Friend, a Divine Companion. And in our need, in our stress, He offers Himself to us. He comes with His help and healing. He seems completely to fit our need. But only a venture of faith can settle the matter for us. He has saved others. He has enabled others to more than conquer. It is a safe venture and it stands and vindicates every test.

R. M. J.

Current Events and Comments

A Crisis

Never before has the financial struggle of a Friends College been so acute as that of Penn College, Iowa, at the present time. In addition to the difficulties encountered by our other educational institutions, Penn is forced to meet the exacting requirement of the State Board of Education that an "A" class college in Iowa shall have an endowment of \$200,000. The time is rapidly approaching when this condition must be met. An additional \$100,000 must be secured for Penn College by Sixth month 1, 1911. Between \$60,000 and \$70,000 only have been raised at this writing. Available sources have been and are being appealed to in the strongest possible manner. It will take considerable co-operation from outside sources to complete the \$100,000 within the time limit. Any one desiring to contribute or obtain additional information should address David M. Edwards, President of Penn College, Oskaloosa, Iowa.

The fate of Iowa Yearly Meeting is in the balance, as its prosperity is dependent upon that of Penn College. Failure to raise this additional \$100,000 endowment will result in the discontinuance of the college; success in this enterprise will usher in an era of unprecedented prosperity. The failure of Penn College would be an unspeakable calamity to American Quakerism; while its success augurs much for the future of our Society.



Third National Peace Congress

On the afternoon of Fifth month 3d, President Taft will open the Third National Peace Congress in Baltimore. A splendid array of talent appears on the program—Cardinal Gibbons, Lyman Abbott, John W. Foster, Theodore E. Burton, Andrew

Carnegie, Baron d'Estournelles de Constant and others will speak. The congress will deal with the two leading lines of peace work, namely, (1) the awakening of the public conscience by addresses directed against the folly and the injustice which flow from war, together with the economic waste of universal armaments, and (2) the practical means of making war difficult by establishing institutions which will take away the excuse for war.

While a representative attendance from all sections of the country is expected, the fact that the congress is held in Baltimore makes it especially accessible to the South. The first congress was held in New York City, 1907, and the second in Chicago, 1909. Opportunity is now given to extend enthusiasm into a new field where the interest is growing.

It seems especially fitting, also, that Maryland is to be favored with the congress at this time since the American Peace Society has recently decided to make Washington, D. C., its headquarters. Senator Burton has been elected president, and the secretary, Benjamin F. Trueblood, will go with his family to the capitol city. While this move should widen the society's influence throughout the nation, it also means that a large and new constituency of loyal and liberal supporters must be found in the above-named State. The Peace Congress should aid in the work.



Getting Under The Burden of Things

The editor of *The Nebraska Friend* touches a tender spot when he comments on the indifference of many Friends to the larger work of the church:

We have been much exercised, as we have visited every meeting in our Yearly Meeting, that our membership should get under the

burden of things. There are so many to whom church work seems but a secondary consideration, indeed with some it seems to be almost an incidental. When every member of our yearly meeting is willing to assume a task, then and only then will God equip us for work in an ever-increasing field of usefulness. * * * At a recent gathering of the Men and Religion Forward Movement held in Kansas City, Mo., a well-known minister related the following incident, which will we think bear repetition here: A man who had been out of touch with the church for thirty-five years applied to him to be reinstated into church fellowship. His reasons in brief were as follows: He had thought he could be a Christian without any church associations, and had prayed every day for thirty-five years, "Lord, help me!" Whilst on his knees the day before, he had seemed to hear the Lord say to him: "You old good-for-nothing, you don't need any help from me to do what you are doing." I wonder to how many members of Nebraska Yearly Meeting the Lord might speak thus with equal truth.

This "getting under the burden of things" is the secret of religious growth and it is along this line that denominational literature and especially a denominational paper can be most helpful.

The Late Justus C. Strawbridge

"He is almost the last of the old-fashioned Quaker merchants that helped to give Philadelphia its mercantile reputation. Quiet, unobtrusive, earnest, he was a man who did things and talked but little about them. For a long time toward the end of his active business life his public spirit was proven by his devotion to almost every civic work going on in Philadelphia. He was a type of this old city's best citizenship."

These are the words of John Wanamaker concerning the late Justus C. Strawbridge, founder and for many years head of the firm of Strawbridge and Clothier.

Among those who attended the funeral was the man who started him in business. A little more than fifty years ago, Justus C. Strawbridge began as a dry goods clerk. His employer Joshua L. Bailey soon discovered his superior ability and encouraged him to go into business for himself; furnishing him with the necessary capital. He began in a small way at the corner of 8th and Market Streets, where part of the large store now stands. Later he formed a partnership with Isaac H. Clothier which was the beginning of the great firm of Strawbridge and Clothier. Through the years of expansion which followed, Justus C. Strawbridge remained faithful to his high ideals, and his life is a shining example of a true Christian and a successful business man.

Improvvidence A Modern Moloch

While the employees of a shirtwaist factory occupying the three upper floors of a ten-story building in Washington Place, New York, were receiving their weekly pay last Seventh-day week, a fire broke out and spread with alarming rapidity. Though the building was fire-proof, the floors were piled with highly combustible materials which were consumed within thirty minutes. The door to the roof was locked, and those to the two stairways opened on the inside, so that egress became next to impossible, and 142 out of 600 employes lost their lives. Of this number at least 125 were mere girls. Inadequate means of escape seems to be the only reason for this horrible catastrophe.

Some comfort is derived from the thought that this needless sacrifice of 142 human lives is not in vain. New York has been deeply stirred and steps are being taken to guard against a repetition of the disaster. Stricter laws and greater administrative precaution will doubtless result; but what an awful price to pay for this spur to duty.

New York State Library Destroyed

Within four days of the Washington Place disaster the west wing of the New York State Capitol Building was destroyed by fire. Many rare books and documents were wiped out of existence. The librarian of Columbia University is quoted as regarding it as "the greatest library disaster in history." It is estimated that upwards of \$4,000,000 will be required to repair the damage to the building alone; while no amount of money can restore many of the books and papers. The fire was discovered early, when a few buckets of water or a hand extinguisher would have smothered the flames. Nothing of the kind seems to have been at hand. The night watchman had to run all the way down stairs before he could sound an alarm, there being no alarms in the building. Here again the lack of fore-handedness seems to have been little less than criminal.

Strong Words From Sir Oliver Lodge

The outstanding feature of the recent meeting of the National Free Church Council of England was an address by the great scientist, Sir Oliver Lodge. He spoke on "Christian Revelation from a Scientific Point of View" and emphasised the fact that life is simpler than science and religion than philosophy. In this connection he said:

Often in the history of science, reality has proved simpler than our attempted conception of it. The sun is a glorious object full of mystery and unknown forces, but the sunshine is a friendly, homely thing. The sunshine is not the sun, but it is the human and terrestrial aspect of the sun. This represents the Christian conception of God. Christ is sunshine—that fraction of the transcendental cosmic Deity which suffices for the earth.

How a Beautiful Girl Became a Queen and Saved Her People

BY RUFUS M. JONES.

Esther was a little girl whose home was in the city of Shushan. She had no father nor mother, for they were both dead, and she lived with her good cousin Mordecai, who took her as his own daughter and loved her very much. He used to tell her beautiful stories of a land far away which had once been the home of her people. It was, he thought, the fairest land in all the world. It had high mountains with long valleys full of brooks and flowers, and on the sides of the hills there were vineyards and orchards and above them on the higher hills the sheep and the goats, the kids and the little lambs climbed for the tender grass. He told her of one hill which he loved more than all others. It had once had a glorious city upon it, with a high wall all about it, a holy temple in it, a shining palace where the king lived and long streets full of happy homes. This was Jerusalem. But a king with a great army of soldiers had come and burnt the city down. He had destroyed the holy temple and broken the wall to pieces and he had carried the people far away to live in a land which was not their own.

Esther would feel the tears run down her cheeks as she listened to the story of that loved city on the hill and how it had gone to ashes and how her people had been carried far away to a new country where there was no temple and no homes like the ones they had left in the land of hills and flowers; and she would say to herself "when I grow up I shall always love that old city where my people used to live and I shall love my own people and perhaps God will let me do something to help them. How I should like to make them free and happy again!" and then she would sing a beautiful song about the land her people loved, until she could almost see how it looked under its clear blue sky. She thought so much about beautiful things and she kept so pure and sweet and happy that her face grew very beautiful and every year she was more beautiful than she had been the year before. She never thought about her own beautiful face herself and she hardly knew that her eyes and hair and nose and cheeks and mouth were perfect, but everybody who saw her knew it, and turned to look at her again. Just when Esther was full grown and had reached the height of her beauty, the king who had a palace in Shushan, the greatest king in all the world then, wanted someone to be his queen. He told his servants to go out and find the loveliest person in all the world and bring her to his palace and, if he loved her, he would choose her as his queen. When they saw Esther they thought they had never seen anyone else so beautiful and they took her to the king, and he loved her above all women he had ever seen in the world, and he put the royal crown upon her head and made her his queen, and gave her a palace to live in. Her room was hung with beautiful colors. The floor was made of marble in many tints. Her bed was of gold and silver and

all the dishes she used were of gold, and she could have whatever she wished.

You would expect that all this new and wonderful life in the palace would spoil Esther and make her proud. But it did not. She was as simple and good as she had been when she lived in the little house with her cousin Mordecai, and she kept hoping that the time would come when she could do some fine and noble thing for the people she loved—her own people. And the time did come.

There was in Shushan a very bad and wicked man named Haman. He was a great prince and everybody bowed down to him when he went by. But Esther's cousin, Mordecai, knew that Haman was a wicked man and he would not bow down to him. He sat straight upright, with his hat on his head, whenever Haman went by him. This made Haman very angry indeed and he said to himself, "I will have him killed and all his people, for I hate them." Then he went to the great king and he said: "Oh king, live forever. There are some people in this country who came here from Jerusalem. They are not like us. They do not keep our laws. We should be better off if they were out of the way. I think they all ought to be killed."

I am afraid the king did not stop to think much about it. He probably had something else on his mind, and he said to Haman, "Well, go ahead and do what you like," and he put a ring on Haman's hand as a sign of his power. That was exactly what Haman wanted. He was so sure now that he could kill Mordecai, who would not bow to him, that he went and built a great high frame work called a gallows, as high as the tallest trees, to hang him on and then he went home to tell his wife how happy he was. But Mordecai when he heard the news that he and all his people were to be killed went and told the beautiful queen Esther that the time had now come, which she had always longed for, when she could do a noble thing for the people she loved, and that if she did not save them, cruel Haman would have them all put to death. Esther knew that if she went to the king's palace without being invited, the king might put her to death, for that was the law of that land, but she said, "I will risk my life and go tomorrow; perhaps the king will be kind and will hold out his golden sceptre to me and then I can ask what I will."

That night the king could not sleep. He tossed upon his golden bed and wished he was a child again so that he could fall asleep. Then he asked one of his servants to read a book to him, and the servant read about the time when some wicked men had tried to kill the king, but Mordecai had heard what they were going to do and told the king and had saved his life. When the king heard this he said, "What have we ever done to reward Mordecai for this great thing he did?" and the king's servants said, "Nothing has ever been done to reward him."

Now while the king was thinking what he would do to reward the good Mordecai, Haman came into the palace and the king called him to his room, and

said to him, "I want to honor a man who has done a great thing for me, what do you think I had better do to honor and reward him?" Haman was a very selfish man and he thought to himself, "Of course I must be the man whom the king is going to honor and reward." So he said to the king, "I think the best thing to do for the man you want to honor would be to dress him in the king's robes and put him on the king's horse, and set the king's crown on his head and have the king's most noble prince lead the horse through the city—that would be a wonderful honor." Then the king said: "We will do that. The man whom I want to honor is Mordecai and you shall lead the horse." You can imagine how poor old wicked Haman felt, leading the horse through the city while the man he wanted to hang was sitting on the king's splendid horse, clothed in cloth of gold, with a golden crown upon his head.

The time had now come for Esther to go to the king to see if she could save her people. She put on the most beautiful clothes she had and her crown on her head, and stood by the great king's door. She was afraid he might be very angry because she had come without an invitation. But when he saw her, he smiled and held out his golden sceptre, and said, "What is thy request, my queen? Thou shalt have anything to the half of my kingdom." Esther was very happy and said: "Oh king, I am going to have a banquet and I want you and Haman to come to it tomorrow, and the king said, "It shall be so, we will come."

The banquet was a splendid feast. They had the most rare and wonderful things to eat and to drink, all served in golden dishes, and the king was very much pleased. Then he said again to Esther: "My queen thou mayest ask for anything and I will give it to thee, even to half of my kingdom."

Then Esther said, "Oh king, I love my people. But a wicked man is trying to have them all killed, and if you do not stop him we must all perish. Oh king, save my people." And the king said: "Who is this wicked man? Where is there a man who dares to be so bad." Esther grew very bold and brave and answered: "There he is sitting there. It is this man Haman. He wants to kill my cousin Mordecai and me and all my people." The king was very angry against Haman when he heard this, and he ordered his servants to seize him, and they took him out and hanged him on the very gallows which he had built for Mordecai, and Esther and all her people were saved.

The English Bible

BY W. O. TRUEBLOOD.

(Continued.)

The Bishops' Bible.

Cranmer sent a copy of Matthew's Bible to Cromwell, 1537, with the request that he should use his influence to get Henry VIII, to license it until the bishops should send forth a better version, at the same time expressing the view that a better transla-

tion would not be until "a day after doomsday." However, the bishops did produce a version in 1568 known as the Bishops' Bible. It was by no means a better version than 1537, but according to competent authority, in a "hoste of important respects vastly inferior."

In typography and illustration this is perhaps the most sumptuous in the long series of folio English Bibles. We learn that the price at which this edition sold in 1571, was equivalent to about \$80 today. As might be expected, courtly influence is very evident. On the first title which contains in a border the simple words, "the Holie Bible Conteyning the Olde Testament and the Newe" is a large portrait of Elizabeth herself.

It is evident from the outset that the Bishops' Bible was edited and printed for the ecclesiastical and ruling classes, and was intended to supersede the Geneva version that was becoming so popular among the nonconformists in general. But the Bible does not lend itself readily to the purposes of selfish and ignoble men, and notwithstanding the high episcopal sanction and supervision with which this Bible was favored, it is the most unsatisfactory and useless of all the old translations.

The Rheims Testament.

In 1582, at Rheims, the Roman Catholic scholars issued the first version of the New Testament published in English by that church. This version was inspired by a desire to win England back to the fold of Rome, and to counteract the influence of the various translations that had gone before. However, being made by Roman Catholics for the express purpose of combatting the influence of various Protestant English Bibles and "specially for discoverie of the corruption of divers translations," it never takes rank among the splendid labors of such self-sacrificing and devout scholars as Tyndale and Coverdale. We should be loath indeed to accept such translations as the following:

"From that time Jesus began to preach and to say, 'Doe penance for the kingdom of God is at hand.'

"Blessed are they that hunger and thirst after justice; for they shall have their fill."

It was twenty-seven years after the publication of the Rheims Testament before the Roman Catholics completed their version of the Bible by issuing the Old Testament portion.

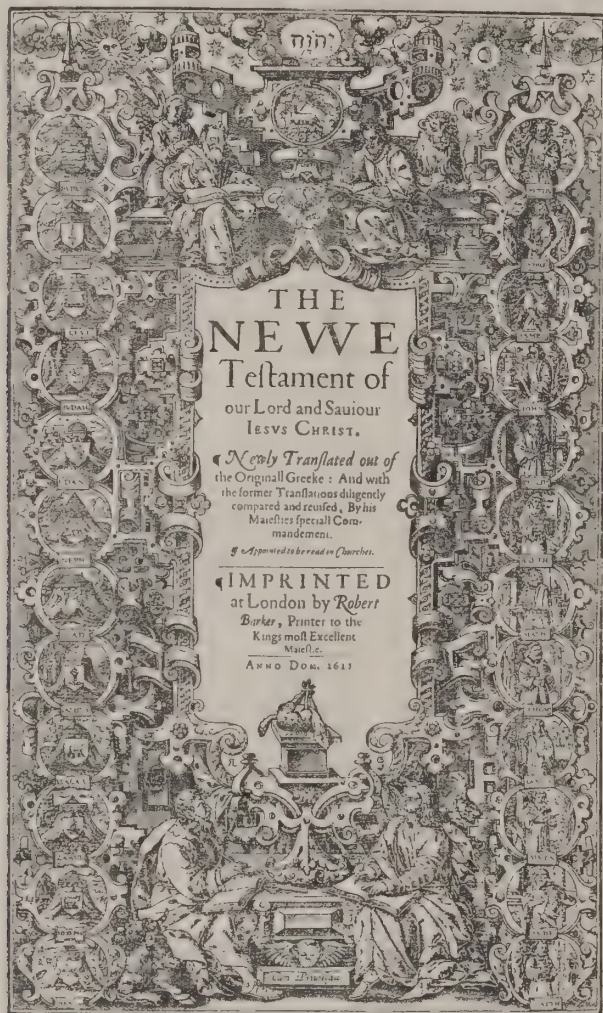
The Authorized Version.

Even the casual reader will notice the controversial element that clusters around the three last named versions.

The Catholic translation was too full of Romish terms and foot notes to allow it any considerable place among the people of England. The Bishops' Version, a very inferior production, neither commanded the respect of scholars nor suited the wants of the people. The Genevan was the favorite version of the people in general, the most accurate translation then printed, but some of the men concerned in

the Geneva Bible had strong leanings towards non-conformity and had made it, through the Puritan character of its notes, quite the Bible of a party. There was, therefore, a need for a new version which, accepted by all, should form a bond of union between the contending classes.

James I, on his accession to the throne of England found the Protestant Church divided into two rival parties—the Conformists and the Puritans. The latter hailed the occasion of James' coming with peculiar pleasure since he had publicly subscribed to Presbyterianism and had openly de-



THE FIRST "KING JAMES" BIBLE (1611).

clared his disapproval of the English Church liturgy. A petition was presented to the king requesting that certain concessions should be made to the Nonconformists.

The king, who was fond of theological controversy, soon arranged that a public conference should be held between the Conformists and Puritans at Hampton Court. Over this famous assembly, held in January 1604, the theological monarch presided in person, and took no small interest in debate. It was during this conference that a request was made, which resulted in the issuing of our present Authorized Version of the Scriptures.

On the second day of the convention John

Reynolds, President of Corpus Christi College, Oxford, the leader of the Puritan party suggested to the king the need of a new version of the Bible. He briefly instanced from the versions then extant, some renderings which did not correspond with the original. The Bishop of London immediately opposed such a plan, saying, "If every man's humour should be followed there would be no end of translating."

But the suggestion of Dr. Reynolds pleased the king. A Bible translation made under his auspices would greatly add to the glory of his reign, besides which, to a man whose learning was really considerable, and who was specially fond of displaying it in theological matters, the direction of such a work would be very congenial. A still further motive might have been found in the dislike which he had for the popular Geneva Bible. The whole tone of its politics and theology, as exhibited in the marginal notes, was utterly distasteful to James. He commanded the new translators that no notes should be added, saying, "I have found in those which were annexed to the Geneva translation, some notes very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits."

Whatever may have been the motive promoting James to undertake the new translation, no one can doubt the wisdom of the arrangements for carrying out the work.

"Fifty-four learned men were selected impartially from High Churchmen and Puritans, as well as from those who, like Saville and Boys, represented scholarship totally unconnected with any party. And in addition to this band of revisers the king also designed to secure the co-operation of every Biblical scholar of note in the kingdom."

An admirable set of fourteen rules was drawn up for the instruction of the revisers, directing amongst other things that any competent scholar might be consulted about special difficulties; that differences of opinion should be settled at a general meeting; and last, but by no means least, that there should be no marginal notes except for the explanation of Hebrew and Greek words. This simple rule did more perhaps than anything else to make the Authorized Version the Bible of all classes in England, binding them together with a bond of affection, which theological disputes and political differences cannot sever. Had a different policy been pursued, we might have had today, instead of the one Bible a number of versions, translated to suit the whims of contending parties.

"Never," says Smyth, "had such labour and care been expended on the English Bible. The revisers used every aid accessible to make their work a success. They carefully studied the Greek and Hebrew; they used the best commentaries of European scholars; the Bibles in Spanish, Italian, French, and German were examined for any help they might afford in arriving at the exact sense of each passage; and when the sense was found, no pains were spared to express it in clear, vigorous, idiomatic English.

All the excellencies of the previous versions were noted for the purpose of incorporating them in the work, and even the Rhemish translation was laid under contribution for some expressive phrases which it contained. . . . Nor did the revisers disdain to revise that which they had done, and to bring back to the anvil that which they had hammered, fearing no reproach for slowness nor coveting praise for expedition."

At last, after seven years of unremitting toil the task was completed and the version of "elegance and flowing beauty" was given to the public. It was sent from the press early in 1611 to win its way over all rivals and at last through sheer merit and not by any official decree, to be accepted as the Authorized Version.

The following are striking words when we remember that they were penned by one who was an avowed enemy of the Protestant Bible. "Who will say," writes Father Faber, "that the uncommon beauty and marvelous English of the Protestant Bible is not the great stronghold of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego: Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments; all there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his English Bible."

(To be concluded.)

The Stranger's Message

BY HERMON D. WILLIAMS.

The pastor was surprised when the treasurer of the monthly meeting came to him as the congregation was gathering First-day morning, and asked the privilege of presenting the financial needs of the meeting at the close of the service, because he himself had felt it laid upon his heart to preach on "The Duty of Giving." The sermon was delivered most effectively, and the hearers were evidently impressed anew with the sacredness of the stewardship.

The treasurer was then given an opportunity. He began by asking for \$5 subscriptions, but was interrupted by a stranger in the audience who subscribed \$10, and asked the privilege of saying a few words. He stated that he was a Presbyterian business man from a distant city and that about a year previous his wife and daughter, while sojourning near this

meeting, had attended. They immediately wrote home, telling him how impressive was the simple service, and how helpful the earnest, spiritual sermon. Being in the city for the day, he had felt desirous of worshiping where his wife and daughter had been blessed, and so sought out this church among the many places of worship. He had long practiced tithing his income, with great blessing to himself, temporally and spiritually, and he felt it a privilege to help in the emergency of the day, and to increase his contribution if necessary.

Following the remarks of the stranger, several \$10 subscriptions were taken although the treasurer had hesitated to ask for more than half that amount to begin with. Many smaller contributions were subscribed and the needed amount was quickly secured. As the members exchanged quiet glances at the strange turn of affairs, there was a mutual recognition of God's hand in the ordering of the meeting, and a happy realization of the truth that it is better to give than to receive.

Lest the reader should think this a quotation from a tract, it may be well to state that the event occurred Third month 19th, in the Friends meeting at Los Angeles. The pastor who preached on giving was Wallace E. Gill and the happy treasurer was Enos Coppock. The minister whose sermon was so helpful to the visiting lady and her daughter, and which proved the means of blessing and assistance to the church a year later, was H. Edwin McGrew. "In the morning sow the seed, and in the evening withhold not thine hand, for thou knowest not whether it will prosper, this or that, or whether both shall prove alike good."

Whittier, Cal.

Does Mexico Exist?

BY A BIT OF WISDOM, JR.

[The following pictures the plight of one who rejects all "faith" and proceeds exclusively on the "knowledge" basis as outlined in the leading editorial.—ED.]

In the midst of all this talk about a revolution in Mexico, I have been wondering whether after all there really is such a country as Mexico. To be sure, I have an idea that most of the people I know think there is, I know that the newspapers assume there is, and I even know a few men who firmly believe that they have been in Mexico. But I doubt whether any of those men who think they have been there could prove it. It is true, I have not asked anyone to prove it, but I can imagine what his arguments would be.

I suppose somebody told him that a certain town was in Mexico—or perhaps he read in some book, or saw on some map, that that town was in Mexico. And without further investigation he believed it. He bought a railroad ticket which had on it the name of that town, he got on a train which was said to be going to Mexico, and when the conductor—a man whom he had never seen before—said that he

had reached his destination he left the train and believed that he was in Mexico! A beautiful argument, is it not?

Of course my friend might tell me something more convincing. He might tell me all sorts of interesting things about life in Mexico—about the people, their customs, their dress, their food, how they feel about this revolution, and a hundred other things. He might even show me some curios that he brought back with him. But what an argument! He may have been in the Fiji Islands, for all I know. The customs of which he tells me may not be at all those of this hypothetical Mexico. And the little grass basket that he brought back may have been made by the Indians in Colorado or Wyoming. Not that I think my friend would lie to me, but he may be quite mistaken.

In short, I imagine that most of my friends who believe they have been in Mexico have merely taken somebody's word for it and have not seriously attempted to prove it. And that is why I have been wondering whether there really is a Mexico or not. If there really is a Mexico, men who have been there are certainly the ones who ought to be able to prove that there is. And if they cannot prove it, what am I to believe?

I suppose there are men who with transits and chronometers and table of logarithms can determine their position on the earth. But even they are depending on the accuracy of their instruments and their tables, and on lines of reasoning which may perhaps be faulty. And even if they really have been in latitude $25^{\circ} 17' N.$ and longitude $104^{\circ} 49' W.$ how am I to know that a Mexico is there?

I imagine that if I were to ask my friends for help in this matter I should find that they really know no more about it than I do. And perhaps they would laugh at me and not appreciate the real seriousness of the question. But since I cannot prove that a Mexico exists I am beginning to lose faith in it.

Lafayette, Ind.

Whitherward?

BY H. DOUGLAS C. PEPLER.

They shall ask the way to Zion
With their faces thitherward.

In the far distance shines the city of our desire; high on a hill is it set; the roofs, windows and walls glisten as the earth glistens on a morning of frost in the early sun.

There are great banners at the four corners of the city; by them we know which way the wind cometh. The Spirit of God moves in the amazing turbulence of their flappings. Were they still, we should see the Cross upon them, broadly marked, the symbol of the Christ, but, by the breath of God, the banners so bend and fling themselves in the sky that even the Cross seems to be swallowed up in victory. It is for this that "My song is there in the open air; and I must sing with the banner and pennant a-flapping."

We see that the city is in the west, shining in the first light of dawn. The sun is as yet low on the horizon, so that our long shadows break on the trees below. There are many trees. Through a dark forest we have been wandering, and it would appear that we have to walk there for many days to come.

Days, years, or centuries? We wonder, but we are not troubled—do we not see the city?

We have achieved a little hill from which we look over the forest. Behold! the trees are beginning to break bud. It must be spring! We see the way we have come, zig-zag from the cold North towards the warm, easy South; not from the East to the West, as the sun would have guided us had we seen the sun. Nevertheless, now are we on the hill. Perhaps by no other way should we have reached this place of vision.

Look back at the turns and twists of our goings. Not far behind still stands the rough temple in which we rested for so long. It was not a temple, though we pretended otherwise. I forget how long we lived in that pretence. But after many nights, suddenly we realized that the great beams of the roof in which we gloried had shut us from the stars; that the walls were cracked and discolored; that what we had supposed to be a crucifix was the big, lifeless body of a bat. But in the horror of that gloom began the prayer which led us here.

"O God, show us the city. Forgive the lonely blindness of our unfaithful hearts; forgive the pretence of all our prayers, the belief that this place, separated from man and fashioned for our own poor delight, could have held Thee. Because we have sinned, because we are sick, because we have been tempted and have fallen, because we have denied Thee, therefore take heed, O compassionate God, and show us the city."

So we came to this hill and have seen the city—a great way off, but it is there—there, shining before us; and the sun, too, has risen upon us—our way at last thitherwards.

* * * * *

How many trees, how much underbrush, how many pitfalls there seem! But we know now that every step through them, every tree felled to the ground and overcome, brings us nearer. For some strange reason we rejoice in having to fight our way; it appears better service than the easy march along the open road. It is good even to feel this kind of tiredness.

We remember, some of us, the old days when, like camp followers, we kept behind the crowd, picking up what we could, lazily enjoying ourselves. It is better to be pioneers. We feel that God is glad of pioneers.

We enjoy this thought for awhile—God's pioneers are we. How splendid! Then we begin to observe that our path is clearing somewhat; the trees are not old, but young and new grown, though there are many old logs about. We fall sharply over one while we are congratulating ourselves on being pioneers—God's pioneers.

We discover that ours is not a new path. Men of might had passed this way before; giants, to judge by the trees they had hewn down. For a time we do not like to look at one another in the face. Pioneers—we? And then we laugh, a great shout of laughter; it is well so to be rid of conceit! We ask of him who is wisest amongst us to say whose track we have found in the forest, in the steps of what pioneers are we going? He tells us the names of many who have passed this way. "And," says he, "they followed in the footsteps of Another who came alone, carrying a Cross."

So we learn the way.

* * * * *

Did He see the city from the hill behind us; was He weary of the way; was the cross heavy and at times almost unbearable; or was He glad?

* * * * *

The sun will set behind the city; against the live red of the west will be the deep black-purple of its walls and towers. For a moment, before the lights blaze in the darkness, we shall be afraid; the banners, black against the sunset, will look like death.

But shall we not hear the pealing of the bells?—*Friends Fellowship Papers.*

Brotherly Love

BY P. J. CAMPBELL.

The greatest thing in the practical world is human service; and brotherly love is the only final evidence

of practical Christianity. For "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

Hate is a grievous thing, a cruel, violent and bitter savagery. It is born of weakness, not strength, for it is generated by fear, and fear is a confession of weakness. The strong, brave heart does not hate, because it does not fear. It mourns the evil, oppression and wrong in life, but it loves the humanity that struggles for the right.

Love is a wondrous thing, the most beautiful and potential manifestation in life. Love conquers where hate is halted; love succeeds where force fails; love aspires where all else falls. Part of the workshop of God is the love of our fellow-man, his children. If we would show our love for our Maker, we must show it in our love for His children, our brethren.

Religion that does not affect the everyday life is false. It deceives no one—certainly it does not deceive God. The measure of your love for God is taken by your love for your brother-man. When you are kind, considerate and helpful, when your heart goes out to humanity, when you strive to make the world a happier and better place to live in, when you feel the joys and sorrows, the hopes and aspirations of the race, when the spirit of brotherly love pervades your life, then, and only then, do you love God in spirit and in truth.

Georgetown, Ill.

Things of Interest Among Ourselves

Part of last week's issue was very poorly printed, and was mailed before the fact came to our notice. Clear copies will be sent to those who apply for them.—Editor.

* * *

James Wood, Mt. Kisco, N. Y., recently gave his lecture on "The Authorized Version of the Bible and Other Translations" in the Poughkeepsie Meeting. It was enjoyed by the members and many of the citizens.

* * *

Harry R. Keates, Des Moines, Iowa, recently spent ten days with Friends at New Providence, Iowa, in an evangelistic effort which resulted in a general quickening of the membership and in a number of decisions for Christ.

* * *

The meeting at Miami, Okla., has recently received an addition of 64 new members, the result of a revival held by Elwood Bulgin, Fort Worth, Tex., and G. L. Rose and wife, gifted singers. Jeremiah Hubbard is doing the pastoral work in Miami Meeting.

* * *

At the late County Sunday-School Convention, held at Pasadena, Cal., the "Friends Fellowship Class," of Friends Bible school in Los Angeles, composed of young men and young women, was awarded a very fine silk banner, in competition with like classes of the entire county for having present at the convention the largest percentage of its membership.

The students and faculty of Fairmount Academy, Ind., enjoyed a vacation Third month from 17th to 27th. The school will close Sixth month 2d.

The committee managing the Bible department, together with the trustees of the academy, recently visited the school. Dinner was served in the Biblical room to about 25 students and guests. The present and future of the department were topics of discussion. A committee on advertising and course of study was appointed.

* * *

The meetings at Antioch Chapel, Prodigal Home, and Mount Pleasant, Ohio, known as the Van Wert Circuit, have each been revived by evangelistic efforts. In the first-named place, Parvin W. Bond, the pastor, was ably assisted by Leora Bogue, Fairmount, Ind.; at Prodigal Home, Margaret Craig, a minister from Van Wert, and Ada Aicher, a gospel worker and singer, from Rockport, Ohio, were in charge, while at Mount Pleasant Anstice M. Harvey led in the effort. Fourteen out of thirty-five who confessed conversion have united with Friends. Others will probably follow.

* * *

In Twelfth month, a Christian Workers' Association was organized at Friendswood, Texas, by several Friends, who felt the need of a deeper knowledge of the Bible, and of the doctrine and history of Friends. Any questions of importance to the Church and its advancement are considered proper for discussion. The meetings are held on the first and third First-

day of each month at 3.00 P. M. The membership numbers 25, with increasing interest and attendance.

The programs given have been well prepared, and the committee having the work in charge is planning a systematic study of the Discipline in the immediate future.

* * *

Charles Replogle, pastor in the meeting at Everett, Wash., holds the unique distinction of being the head of the Sitka tribe of the Klingit Indian Nation of Alaska, this tribe having chosen him their high chief some time ago, upon the death of their native ruler. This is by no means an empty honor, as the newly-chosen high chief of Anglo-Saxon blood is entitled to go to Alaska and rule over 12,000 natives in all their tribal affairs. As he probably has no thought of taking this step, a sub-chief will rule, according to native usage. This action of the tribe was in appreciation of the work of Charles Replogle and wife among them as missionaries from Kansas Yearly Meeting some years ago, and it is certainly significant of the impress left by the labors of these Friends in the far North.

* * *

Southern Quarterly Meeting, held at Back Creek, N. C., the 24th to 26th ult., was favored with the presence and service of Albert Peelle and Milner A. Cox. A lively discussion took place in the Meeting on Ministry and Oversight on the proper pastoral care of congregations. The "one man" pastoral system was generally disapproved. Elders were exhorted to aid ministers in their work.

At the regular business meeting, Frances P. Hubbard, Farmer, N. C., was appointed Missionary Superintendent for the quarter. A committee was also appointed to extend care over the delinquent monthly meetings, some of them not having met their proportionate share of the quarterly meeting budget.

Michael A. Farlow conducted the review of the lesson at the Bible school on First-day. Albert Peelle took the leading part in the meeting for worship. It was a good quarterly meeting.

* * *

Bryn Mawr College has published a list of the ten Seniors receiving the highest averages. Seven of them were prepared by public schools, and three by private schools. Helen Tredway, Dubuque, Iowa, heads the list with an average of 91.62. This is the highest grade yet won by any Bryn Mawr graduate since 1901, when the average was first published.

The European Fellowships have also been awarded, Helen Tredway receiving the college fellowship; Mary Edith Pinney, Wilson, Kan., the President's Fellowship; Margaret Elizabeth Brusstar, Philadelphia, the Mary E. Garrett Fellowship, and Adah Blanche Roe, Omaha, Neb., the Anna Ottendorfer Memorial.

It is interesting to note that three of the four girls receiving Fellowships were from Western States.

* * *

The Friends Temperance Association of Philadelphia pursues its calling along several lines, the most recent one adopted being that of school visiting. Two exceptionally qualified women, Clara P. H. Stilwell and Sarah S. Hildebrand win their way in every school by their kindly tact and sympathetic manner of approach.

School laws in all States require the teaching in *every grade* of the effects of alcohol and tobacco on the body, but some indifferent and untrained teachers present the subject unwisely or consider it very difficult.

These visitors aim to show the teachers of the lower grades, especially, how to present the hygiene lessons in a simple and pleasant yet effective manner. The teachers welcome the sug-

gestions offered, and see the value of the charts, diagrams and memory gems shown to them. Some leaflets, an outline course of study, etc., always given to teachers are gladly used. The best books are often loaned and various helps recommended. Large numbers of children are writing essays on different phases of the subject.

The principals constantly invite these visitors to address teachers' meetings and gatherings of parents, as well as the children themselves.

The opportunities are so great that it seems desirable to train helpers to enter the open door.

* * *

The late Justus C. Strawbridge, whose obituary appears in this issue, was a prominent Philadelphia merchant, he with Isaac H. Clothier having founded the firm of Strawbridge & Clothier in 1862. The firm prospered from the first, and has grown to be one of the principal department stores in the city. In 1900 he retired, leaving his sons, Edward R. (now deceased), Frederick H., Robert E. and Francis R., to go on with his part of the business. One other son, William J., and his widow also survive him.

He was active in many lines of public work. He was one of the most enthusiastic members of the "Committee of 100," and later a member of the "Committee of 50," organizations influential in securing better city government. In 1897 he presented the city of Philadelphia with a statue of Benjamin Franklin, which now stands in front of the post-office on Chestnut Street. He was a director of the National Export Exposition, which was held in Philadelphia in the fall of 1899. He was a member of the board of archaeological managers of the University of Pennsylvania for many years, serving as president for a number of terms. He was a director of the Provident Life and Trust Co., the Delaware Insurance Co., Haverford College, Bryn Mawr College, the Germantown Saving Fund and other well-known corporations and institutions. For many years he was the president of the City Bridge Co. He was a member of the Union League, Art and Manufacturers' Clubs.

* * *

Fairmount Quarterly Meeting was held at Fairmount, Ind., the 17th to 19th ult., and was a memorable and blessed occasion. Visiting ministers present were Jehiel Bond, Webster; Emma G. Randolph, Amboy; George W. Bird, Knightstown, and Ephraim O. Allen, South Union, all of Indiana Yearly Meeting.

On Seventh-day morning, by previous arrangement, the subject of missions was discussed. Ella Winslow, Quarterly Meeting Superintendent, in a most interesting way presented the work in Mexico and Cuba. Richard Hawthorn, pastor in the Fairmount Meeting, spoke on "Animism." Milo S. Hinckle, pastor in the Jonesboro Meeting, spoke on the "Work of the Laymen" as reflected in the Chicago congress of last year. After these had spoken three of the visiting ministers spoke briefly on the general subject of Foreign Missions. George Bird said "I am glad to have the privilege of attending one quarterly meeting where we have met with definite object and specific end in view. Too often we simply meet in the capacity of a quarterly meeting with probably no positive message for the people who attend."

In the business part of the meeting privilege was granted the Board of Trustees of Fairmount Academy to repair and remodel the present building and build an addition, the whole to cost about \$10,000, most of which has been subscribed. It is expected that work will begin on the addition before the close of the school year, so that all the buildings will be in readiness for the opening of the next school year.

It was also decided to hold three days' meetings in each of

the thirteen meetings of the quarter, for the especial purpose of developing the spiritual gifts of beginners throughout the quarterly meeting. These meetings will be held under the general direction of the quarterly meeting's superintendent, and Evangelistic Committee. Young workers in the various departments of church work will be used in the meetings.

The quarterly meeting concurred in recording two young men ministers of the Gospel. The Quarterly Meeting on Ministry and Oversight favorably considered the names of two young women for the ministry.

* * *

Friends at Seattle, Wash., made Third month 12th a rally day. A special service for the children was held at the Bible school hour, when W. A. Hillis, formerly a national Sunday-school worker and brother of Newell Dwight Hillis, presented some striking object lessons with a magnet.

During the hour of worship the pastor, J. Edgar Williams, preached a very strong sermon on "The Home," and the Meyers Male Quartet sang twice very acceptably.

A basket dinner was thoroughly enjoyed by all at the noon hour. At 2.45 a conference "just among ourselves" was held, at which Anna W. Williams spoke on "Nothing Short of Our Best for This Work." Mary C. Sutton read a good paper on "Young People's Work," making reference to the first meeting for young Friends held at Richmond, Ind., which was spoken of in a recent article in THE AMERICAN FRIEND. Mary T. Wilson stated that she was present at that first meeting and will never forget it.

Joseph Shippen, a "peace" man of the city, spoke forcibly in favor of international peace and urged all present to be sure and hear the eminent French statesman, Baron D'Estournelles De Constant, who will speak in Seattle sometime in Fourth month.

Later in the afternoon Dr. M. A. Matthews, of the First Presbyterian Church; Dr. H. C. Mason, of University Congregational Church, and Joseph L. Garvin, of the First Christian Church, all made strong addresses.

Beginning that evening, the pastor held a week's meetings, assisted by Elmer Eckart, a Gospel singer. The meetings were times of great blessing.

Friends have taken an active part in the recent campaigns for righteousness in Seattle and in philanthropic movements.

Women in Washington now have the right to vote, and by the proper exercise of their franchise greatly aided in the "recall" of Mayor Gill and the election of Mayor Dilling, and later in placing nine good men on the city council.

It is also a matter for local pride that the Seattle Commercial Club issued the first call for aid for the present suffering in China, and all help thus far sent officially by the people of the United States has been sent from this port and through the above-named club.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Not in recent years has there been such a need for workers in Jamaica, the mission field of Iowa Yearly Meeting, as at the present time. The death of Arthur Swift left a vacancy that is hard to fill. Elam and Elda Henderson have been forced to return because of physical reasons. Three workers are to have furloughs this summer. A new school among the East Indians has been assigned to us by the Government. The ranks of workers are depleted, the needs and opportunities are increasing. The demand for help is imperative. Who is ready to go? Who will say like Isaiah, "Here am I, send me."

ZENO H. DOAN, *Pres. Mission Board.*

New Providence, Iowa.

TO THE EDITOR OF THE AMERICAN FRIEND:

It was my privilege to pilot a group of visitors to the opening meeting of the Woman's National Foreign Missionary Jubilee, Third month 28, 1911.

Thinking of the many readers of THE AMERICAN FRIEND who would have gladly been present, I feel constrained to give them a brief view of this great gathering.

In the Bible school rooms of the spacious Fifth Avenue Presbyterian Church was a fine display of all the various missionary publications. Friends had a somewhat meagre display, but they were in line in this great movement, and very properly, for Geo. Fox was a foreign missionary in the early days of our Society.

The body of the church was filled with women. Only a few, very few venturesome men like myself appeared.

The programs were printed on white with gold embossed lettering.

Young women in white waists acted as ushers. Jubilee hymn sheets were in the pews.

Others will write more and better about this epoch making Jubilee and I will not attempt to review the program.

All the missionaries in the audience were invited to rise and assemble about the altar in front of the church. There were scores of earnest-faced, devoted workers who responded. I saw the veteran return from the civil war and again the broken, wounded men from the Spanish-American war, but this scene affected me more profoundly, as these consecrated women, who had broken their alabaster boxes of service upon the head of Christ, came forward and all joined in singing "Blest be the tie that binds."

Then in a clear, ringing voice their representative said, "We are here as Christ's representatives and your substitutes. Many of us went into the field when all doors were closed. You who remained at home were constant in prayer that these doors be opened. Now they stand wide open to every nation. Mothers give us your daughters. We ask for the sake of the hopeless, Christless women of the Mission fields. We do not need your pity. We need your co-operation; will you not give your best for Him who gave His best for you?"

Silent prayer was followed by singing "All hail the power of Jesus' name."

J. L. SPICER.

Died

COMER.—(Incorrectly published as Corner) At his home, Newberg, Ore., First month 17, 1911, Milton J. Comer, aged nearly fifty years. The deceased was a birthright member with Friends.

COMER.—(Incorrectly published as Corner) At his home, Newberg, Ore., First month 8, 1911, Silas Comer, aged nearly seventy-seven years. A life-long member with Friends.

EVANS.—At his home, in Germantown, Pa., Third month 26, 1911, Jonathan Evans, aged sixty-seven years. The deceased was a member of Germantown Meeting.

LOW.—At Asheboro, N. C., Second month 22, 1911, Daniel Low, aged fifty-eight years. The deceased was a former student of Guilford College; an active Christian worker, and a pillar in the meeting at Science Hill.

RAYMOND.—At Poughkeepsie, N. Y., Third month 13, 1911, B. Franklin Raymond, aged nearly seventy-one years. The deceased was a faithful member of Poughkeepsie Meeting.

STRAWBRIDGE.—At his winter home, "Shateep," near Thomasville, Ga., Third month 27, 1911, Justus Clayton Strawbridge, aged seventy-three years. The deceased was a member of Germantown meeting.

The International Bible School Lesson

SECOND QUARTER, LESSON III.

FOURTH MONTH 16, 1911.

JOASH, THE BOY KING CROWNED IN JUDAH.

2 KINGS 11: 1-20.

(For Special Study, Verses 9-20.)

GOLDEN TEXT.—Blessed are they that keep his testimonies, and that seek him with the whole heart. *Psa. 119: 2.*

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fourth month 10th. Athaliah queen. 2 Kings 11: 1-12.

Third-day. Joash crowned. 2 Kings 11: 13-20.

Fourth-day. Another account. 2 Chron. 22: 10-23; 8.

Fifth-day. Another account. 2 Chron. 23: 9-15.

Sixth-day. Saving of Moses. *Ex. 2: 1-10.*

Seventh-day. Coronation of Solomon. 1 Kings 1: 33-40.

First-day. Josiah's reformation. 2 Kings 23: 4-14.

Time.—Athaliah came to the throne in B. C. 849 or 893; Joash, 843 or 887.

Place.—Jerusalem.

Monarchs.—The contemporaries of Joash were Jehu in Israel; Hazael in Syria; Shalmanezar II in Assyria.

Parallel accounts.—2 Chron. 22: 10-23; 15.

The lessons now take up the history of Judah. As has been seen the geographical position of Judah was such as to make her history less eventful than that of Israel, to protect her to a great extent from foreign hurtful influences. The dynasty founded by David continued on the throne, and there were no great political crises as in the northern kingdom nor such inroads of idolatry as to call forth prophets like Elijah. There is no doubt also that the presence of Solomon's beautiful temple exercised a strong conservative influence.

With the accession of Jehoshaphat (878 B. C.) the old enmity between Israel and Judah was ended, and as a matter of friendly policy, the son of Jehoshaphat, Jehoram, married Athaliah, daughter of Ahab and Jezebel. The result of this marriage is briefly, but emphatically told—"He (Jehoram) walked in the ways of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife." (2 Kings 8: 18). Athaliah was a true daughter of Jezebel in ability, cruelty and wickedness. Her husband, Jehoram, died as the result of a terrible reign, unexampled in Judah for cruelty, the details of which are given in 2 Chronicles more fully than in Kings. He was succeeded by his son, Ahaziah. Ahaziah, after a brief reign of a year, perished as a result of Jehu's rebellion in Israel. This death left Athaliah, the queen mother, in power over Judah. She had been the actual ruler, she was her son's actual "counsellor" to do wickedly. At her son's death she had no desire to give up her power, but determined to rule and to fasten the worship of Baal upon Judah. As a necessary means to this end she attempted to destroy all the males of the royal family, so there should be no legal claimant. This she did, so far as she knew, and reigned for six years. But, unknown to her, Jehoshaphat (Joash), an infant son of Ahaziah had been saved, and was kept in hiding in the temple enclosure under the protection of his aunt, Jehosheba, a sister of Ahaziah, and her husband Jehoiada, the chief priest. After six years, either because concealment became more difficult or because he thought the time ripe

for a revolution, Jehoiada laid his plans to depose Athaliah and set the boy Joash on the throne. These plans are given in the opening verses of chapter 2.

The parallel account in 2 Chronicles should be read. Wicked as Athaliah was, she must be judged by the standards of her age and not by twentieth century standards. Her deeds have been matched by deeds in Turkish history, besides she was a heathen.

9, 11. "Carrying out of the plans."

12. "God save the king." Literally "Let the king live!" "The testimony." The testimony was probably a document in the nature of a charter declaring the ancient customs of the kingdom. Compare *Exod. 28: 29, 36-38; Job 31: 35-36.*

13, 14. A most graphic account of Athaliah's surprise. "By the pillar." Compare 2 Kings 23: 3. Possibly a pillar by the side of which a new king took his coronation oath or something like it. The word in the original is uncertain. "People rejoiced." There can be little doubt that the people of Judah were only too glad to see the heathen foreigner put down.

15, 16. "Without the ranges." Better "between the ranks." R. V. "Have her first." To put to death inside the temple enclosure would pollute the holy place. "Made way for her." R. V. The troops opened to let her and those who had her in charge pass through.

17. Jehoiada, as the guardian of the king, made a double covenant: (1) a religious relation between Jehovah and the people and the king; (2) a political relation between the king and the people. Compare 2 Kings 23: 3.

18. "The people of the land." That is the people of their own motion, without orders from the government. From this verse it is clear that Baal worship had been allowed openly in Jerusalem, though we have no record of its establishment. It was doubtless set up when Athaliah came to reside in Judah. Compare 2 Kings 8: 18; 8: 27.

This is the only recorded revolution in the history of Judah for though there was murder and violence, the Davidic heir to the throne retained his inheritance.

Notices

THE BALTIMORE PEACE CONGRESS.

The Third National Peace Congress, which is to meet in Baltimore on the 3d, 4th, and 5th of next May, promises to be an occasion of great interest and

importance and we hope that as many Friends as possible from all parts of the country will attend it.

The Peace Committee of Baltimore Yearly Meeting are desirous of doing what they can to help in this and they are hoping to arrange for a special re-union of our own workers at some time during the sessions of the Congress. Such a re-union was held at Chicago and proved both pleasant and helpful.

We invite all Friends expecting to attend to communicate with our Chairman, Anna B. Thomas, 1718 Jolin St., Baltimore, who will gladly assist in finding boarding places.

By direction of the Committee,

JOSEPHINE GRAVE, Sec.

* * *

The annual meeting of Friends Western District Dorcas Society will be held Fourth-day Fourth month 12th at 11.30 A. M., in the Monthly Meeting Room of Twelfth Street Meeting House, Philadelphia, Pa.

* * *

Nebraska Central College, located at Central City, Neb., is open for applications for the position of president of the institution. A man of experience is one of the essential qualifications.

COFFEE HEART.

VERY PLAIN IN SOME PEOPLE.

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience as follows:

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"The effect on my health has been most salutary. The heart palpitation from which I used to suffer so much, particularly after breakfast, has disappeared and I never have a return of it except when I dine or lunch away from home and drink the old kind of coffee because Postum is not served. I find that Postum cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

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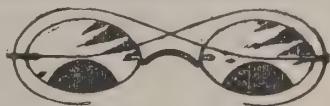


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(Continued from page 210.)

finer \$10,000 each. They are merchants with a world-wide reputation, with places of business in London, Paris and New York. For nearly half a century they have made a specialty of pictures, porcelains, and works of art; and it is estimated they have defrauded the government out of at least five million dollars worth of revenue.

* * *

News has reached London that Captain Scott, the British explorer, who is seeking the South Pole, has a rival in the race in the person of Amundsen, a Norwegian, whose past record makes him a doughty rival. The plan of the British expedition is to separate into two parties, which will go south toward the pole by different routes. Thus there is every prospect of a race southwards of the two British and one Norwegian party. This new development adds enormously to the excitement attending Captain Scott's enterprise.

* * *

The Harvard college corporation has acted wisely in offering to the city of Cambridge to open the college athletic fields as free playgrounds for children during the summer months, in providing free of cost to the city whatever expert assistance in municipal affairs the college faculty is competent to give, in admitting Cambridge teachers to the summer school at reduced fees, and in allowing all boys from the Cambridge high schools to receive the first year's instruction in the college without payment of tuition. Concessions like these, and others that might be considered fair, would do much to quiet the chronic agitation in Cambridge for the taxation of the college real estate.

THE HERITAGE.

[Suggested by the 213th Annual Session of North Carolina Yearly Meeting.]

For more than twice one hundred years,
Though oft assailed by doubts and fears,
Yet trusting Him, whose word is sure,
Whose truth forever shall endure,
The Friends have come by dale and hill
To worship God, and work His will.

From Randolph's woods and Guilford's
plains,
From Surrey's rugged mountain chains,
From busy city marts of trade,
From farm house hid in oaken shade,
With purpose firm, with one accord,
To serve the church and serve the Lord.

Sometimes the country bleeding lay,
Beneath war's grim and awful sway;
Sometimes dissession's cruel breath
Was like the bitterness of death.
But unafraid of aught save sin
Though tempest raged, without, within,
The Quaker of the olden time
Kept steadfast heart, and faith sublime.

Oh, Friends! a goodly heritage
Is yours today; the present age,
With peace and smiling plenty fraught
Doth crown the work the fathers
wrought.

And still the message ringeth clear,
"Go ye," that all the world may hear.
No fear the future doth portend,
"Lo, I am with you till the end."

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John: "I say, old man, how would you like to come up to the club tomorrow and play golf?" Henry: "Why—er—I can't say for certain till—er—consult my wife." John: "All right. Let me know as soon as she makes up your mind."—*Harper's Basar.*

* * *

Maybes are no honey bees.—*Spurgeon.*

Men's Easter Clothing

The rush for Easter Clothing has begun in good earnest. Saturday, our Men's Clothing Store was thronged with men, youths and boys eagerly choosing from our full and comprehensive stocks. Never were we so well prepared to serve the critical and discriminating. Clothing from the best manufacturers of five cities, in the latest styles and fashionable new shades, and plenty of black, blue and conservative colorings.

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Hymn of Joy

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee,
Hail Thee as the sun above,
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

All Thy works with joy surround Thee,
Earth and heaven reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise:
Field and forest, vale and mountain,
Blossoming meadow, flashing sea,
Chanting bird and flowing fountain,
Call us to rejoice in Thee.

Thou art giving and forgiving,
Ever blessing, ever blest,
Well-spring of the joy of living,
Ocean-depth of happy rest!
Thou our Father, Christ our Brother,—
All who live in love are Thine;
Teach us how to love each other,
Lift us to the Joy Divine.

Mortals join the mighty chorus,
Which the morning stars began;
Father-love is reigning o'er us,
Brother-love binds man to man.
Ever singing march we onward,
Victors in the midst of strife;
Joyful music lifts us sunward
In the triumph song of life.

—Henry Van Dyke.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FOURTH MONTH 23, 1911.

SABBATH BENEFITS.

ISA 58:1-14.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day Fourth month 17th. The blessing of rest. Gen.

2:1-3.

Third-day. Opportunity to worship. Ex. 20:8.

Fourth-day. Opportunities for fellowship. Luke 14:1.

Fifth-day. Opportunities for service. Matt. 25:43.

Sixth-day. Deliverance from toil. Ex. 20:9-11.

Seventh-day. Sign of eternal rest. Heb. 4:9-11.

Mention ways in which the Sabbath is desecrated.

What special benefit do you enjoy from the Sabbath?

What is your idea of a well-spent Sabbath?

"The dawn of God's new Sabbath
Breaks o'er the earth again
As some sweet summer morning
After a night of pain.

"It comes as cooling showers
To cheer a thirsting land,
As shades of clustered palm trees
'Mid weary wastes of sand."

* * *

We read "In six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day and hallowed it. The seven day are seven ages, the length of which we do not know. The seventh day in which we now live is in the poetic language of scripture a day of rest for God, a day of rest from the creation of the physical universe. The seventh day or the present age is dedicated to the creation, education, and consummation of man's soul, that it may shine in all the glory of its divine potentialities. The Bible devotes two chapters to the story of the creation of the physical universe. The remaining portion of the Bible with its sixty-six books, its Old and New Testament is occupied with the creative, the educational, and consummating work of God in his effort to save man's soul and fit it for eternal fellowship with Himself. How fitting when God dedicated one age in seven to soul development that we should consecrate one day in seven to this His crowning work.

* * *

The Christian Sabbaths constitute a glorious chain of days, more precious than a chain of gold, which link us in an unbroken line to the empty tomb of Jesus, the glorious truth of the resurrection, and the vision and reality of eternal life.

* * *

The Sabbath has a two-fold function in human life, one is physical, the other is spiritual. Its purpose is to give rest and afford opportunity for worship. He who really rests and genuinely worships on the Sabbath day will not come far short of keeping the Fourth Commandment.

* * *

The diver works under water in an element he was not made to live in. He must occasionally come to the surface for air, then renewed and refreshed descend again to his work. The social conditions under which we live neces-

sitate activity under conditions that are abnormal for the soul. The Sabbath is that day when we give the soul a chance to rise to the levels of its own true life, and to breathe deep of the heavenly atmosphere, that it may live nobly in surroundings that are severe and most uncongenial.

* * *

The miner works in the depths of the earth. Had he no opportunity to come to the surface his eyesight would become impaired and he would become unfitted to appreciate the glories of the earth flooded with sunshine. Animals that live continually in the mines are blind. The Sabbath is man's opportunity to use his spiritual eyesight. If he does not use it he will lose it. The Sabbath is the soul's sight preserver.

* * *

Our lives are like an eight-day clock. They need a spiritual wind-up one day in seven. The Sabbath is the key day of our lives. It fits the triple lock of body, mind and soul. We can no more get the true conception of life when we are "most run down" than we can when half asleep. Any Christian who neglects to use the Sabbath key to his life will some day surely stop ticking, and then men cannot any longer look to him as life's regulator.

* * *

The Sabbath is the soul's window. It sheds light into the room of daily routine and drudgery. Without it life is dark, sombre, gloomy, the only light is artificial. The weekly Sabbath sheds light both ways, back into the week preceding, to nullify its disappointments, forward into the week following to illuminate its prospects and give poise to life.

News in Brief

The Massachusetts Assembly has rejected Woman Suffrage, the vote standing 96 for to 161 against. Evidently anti-suffrage sentiment is growing in that State, the vote last year on the same proposition being 47 for to 148 against.

* * *

Esther Davis, a New York woman, who for a number of years conducted a candy stand in Hester Street, died last week in her 117th year. Asked recently how she accounted for her long life, she replied: "I have faith in God."

Alabama has substituted County option for State-wide prohibition. The new law provides that 45 per cent. of the voters of a county may petition for an election to determine whether liquor shall be sold in that county, either by saloons, dispensary or otherwise. Each county is thereby given full power to regulate its liquor traffic.

* * *

The House of Commons is in the midst of turmoil over the veto bill. It is reported that more than one thousand amendments have been offered. These are bound to result in heated discussions and protracted sittings. It is the avowed intention of the government to send the measure to the Upper Chamber by the middle of next month. Veteran members of Parliament, however, doubt the possibility of this.

* * *

It is amusing to review what various editors attribute to the votes of women. "In Milwaukee, where the Socialists lost, the women did it, and in Flint, where the Socialists won, the women did it, and in Oregon, where the age of consent has been raised from fourteen years to eighteen, the women did it, and in Utah, where polygamy persists, the women are doing it. Furthermore, it has been shown that in towns and counties that have gone for prohibition the women did it, and that in towns and counties which have gone "wet," it was the women that did it."

* * *

A scarcity of Easter lilies this season will doubtless make such of these beautiful flowers as will be available almost prohibitive in price. One of the causes of this condition of the market is the practical failure of the Bermuda crop of lilies owing to the worn-out soil, it is asserted by wholesale florists in this city. Probably not more than 10,000 lilies will be imported, it is said at the office of the Bermuda Steamship Company, which imports lilies to this city from Bermuda. Last year during the Easter week more than 500,000 lily plants were imported. W. Stuart Allen, a wholesale florist, says he feels that not until more scientific methods of growing the lilies are used will the supply equal the demand. Easter lilies for church decorations are in larger demand than ever before, and there is not one-third of the crop marketed last year in view.

* * *

The wonderful possibilities of wireless telegraphy have been further indicated by notable achievements reported from San Francisco a few days ago by a party that conducted experiments in receiving messages with the aid of high flying kites. The investigators claim to have heard distinctly calls from San Juan, Porto Rico; Washington, D. C.; Key West, Fla.; the New York Navy Yard, Colon, Guantanamo, Cuba, and the station at Otchishi, Japan, which is 4,000 miles distant. They also detected an indistinct Marconi spark, which they believe was sent from Cornwall, England, a distance of 6,500 miles. The receiving aerials were strung between two pairs of sixteen foot kites, which rose to a height estimated at 1,500 feet. Reports of the experiments are being prepared for transmission to the War Department.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FOURTH MONTH 13, 1911

No. 15

Practical Sacrifices

It is much easier to make sacrifices *in general* than it is to make a particular sacrifice which involves giving up our own way in some definite matter, and yet it is this latter kind of sacrifice which really counts. The same thing is true about loving—loving neighbors and enemies and difficult people generally. It is much easier to love them in the abstract than it is to love a particular trying neighbor who annoys us. But we never make any progress until we get out of the region of the abstract and general and begin to apply our principles in particular cases. It was not *man* that Christ loved; it was actual, particular men, such as Simon and John and Zaccheus. It was not sacrifice in general to which He was devoted; He accepted the definite cross which presented itself before Him.

I am going now to call attention to a special kind of sacrifice which is very much needed today. We have in almost all our meetings some one important person who gives more to the causes of the Church than anybody else, who has a larger reach of influence than anybody else in the group and who gradually gets looked to more or less as the leader of affairs. Sometimes there may be several such persons in one meeting. Persons of this type are called upon to make many sacrifices. They give of their money to everything that comes forward with claims. They make large sacrifices of their valuable time. They cut off other engagements for the sake of the Church. They deserve the love of the membership, and if they are wise and tactful, they get it. But there is one danger to which such persons are always liable. They are liable to get stiff and opinionated and to expect their likes and preferences to have unusual weight. And no doubt they have a *right* to expect this. But it is just this "right" to have their own way which needs to be sacrificed.

The person who gives the large amount toward the building of the new church edifice often feels that he has a right to dictate the kind of building or the place of location. But as a true Christian man, he must exercise no such right. His gift should be a gift, not a purchase of special privilege and influence. The building is being built and

located for the group, not for one family; for the future, and not for the present merely; and everybody's interest should be considered. What could be more Christlike than to give liberally and then to sacrifice with the gift all right to dictate. What is true in a case of church-building is true of all Church affairs. The best sacrifice to make is just this sacrifice of right or of claim to direct because of liberality or because of large previous service. Such a sacrifice is worth incomparably more than any money gift can be, for it sets the meeting a fine spiritual example. To give money or to lend the weight of personal influence may make the other members jealous; to give money and have influence and yet to sacrifice the rights that go with these, and to take a humble place as one among others, can only provoke the rest to a like spiritual activity.

I have recently heard of a man of wealth and position in a certain town who for forty years had been a prominent member of a certain church. He loved it, had given largely to it, and greatly enjoyed and appreciated the ministry to which he listened. A small and struggling branch of the church was to be started in a less attractive part of the town. The locality was inconvenient, the building was poor, the preaching was crude, but, when a call was made in the large church for volunteers to ally themselves with the little branch, this prominent member was the first to go. He went not because he preferred to, for the sacrifice was very hard, but because he wanted to advance the cause and help the truth to spread. He sacrificed more than money. He gave up his preference, his likings, his intellectual enjoyment, and no sacrifice could have counted more.

Friends are rather weak in such sacrifices. Our individual opinions, our peculiar rights, are very sacred things with us, and we are apt to hold to them with considerable tenacity. Might it not be well for us to ask the question: "What would happen if I sacrificed my right and made a burnt offering of my important opinion?"

The greatest church-builder that ever lived, the most efficient leader, says that he learned to count his claims and rights and grounds for boasting, "loss" for Christ; to treat them as of no importance; to leave them behind and to seek only the will of Christ. "I have a *right to enjoin*," he once said, "but for love's sake I rather beseech." Let us learn to make this kind of a sacrifice.

R. M. J.

Current Events and Comments

Dealing With the New Australian Defense Law

As the new Defense Law in Australia requires parents to report as eligible for "cadet" training all boys between fourteen and seventeen years of age, Friends have decided to fill up the registration form as directed and to enclose therewith a statement to the following effect: Being a member of the Society of Friends, I conscientiously object to the placing of my son under any kind of training in connection with the Defense Force. Kindly see the memorandum sent herewith.

This memorandum was not uniform in all cases. Some Friends omitted the second and some the third paragraph, while others sent the entire communication, as follows:

Referring to my conscientious objection to the military training of my son, as set out in the attached form, I wish to point out that such compulsion of Quakers (as we are commonly designated) is opposed to the spirit of the following words in the Commonwealth Constitution Act: "The commonwealth shall not make any law * * * for prohibiting the free exercise of any religion." The literature of the Society of Friends is conclusive evidence that, from its rise until now, the contradiction of military service to Christian obligation has been a prominent feature of its religious belief.

On the other hand, I do sincerely desire to prepare my son for effectively carrying out every citizen duty which shall not conflict with my religious convictions; and therefore I will undertake that he shall receive lessons in physical drill, first aid to injured, fire brigade work (any or all these as instruction may be available and free from military control), occupying in some such way the same number of hours as the Legislature has set apart for military training.

I wish also to state that I do not overlook my citizen duties, as regards the vital interests of the commonwealth in external affairs. But I strongly feel that right relationships with our neighbors may be more surely attained by taking steps to promote mutual trust than by military preparations, which arise from and, in their turn, promote suspicion and illwill. One of the first means to this end would be the discouragement of all insults to neighboring nations and the recognition of China and Japan on terms of national equality. This would open the way for the realization of our ideals by friendly treaty instead of by methods which to them appear derogatory and dishonoring.

There has been some apprehension lest the penalties of the new law should be immediately enforced upon Friends for non-conformity with its requirements, but there seems to be little immediate danger.

We are now assured, by those who know the minds of the federal ministers, that it is not their desire to harass conscientious objectors.

The Sixty-second Congress Opens

The Capitol was crowded with visitors Third-day last to witness the opening of the Sixty-second Congress. Interest centered especially in the hall of Representatives, where the Democrats assumed control for the first time in sixteen years. Among the visitors was William Jennings Bryan, who was welcomed with great enthusiasm. Champ Clark, Missouri, was promptly elected Speaker and the work of organization began. The new rules substitute the election of committees instead of their appointment by the Speaker. The membership of several of them is enlarged and six old committees are discontinued. The principal change is a rule which permits germane legislation on an appropriation bill when it tends to retrench expenditures. Oscar W. Underwood succeeds Clark as Democratic floor leader, while the Republican forces are marshalled under James R. Mann.

The Senate, being a continuous body, soon had its new members installed and proceeded to the reorganization of its committees. The progressive Republicans are to have proportionate representation on the various committees along with the regular Republicans and Democrats.

The President's message dealt exclusively with Canadian Reciprocity, and, though couched in few words, the ground of the appeal was broad. "I am constrained," so he declared, "in deference to popular sentiment and with a realizing sense of my duty to the great masses of our people whose welfare is involved, to urge upon your consideration early action on this agreement."

The Second Ruling on the Commodities Clause

The decision handed down by the Supreme Court last week, interpreting the "commodities clause" in the Hepburn Rate Law, reveals a peculiar function of the courts. In a previous decision the clause was pronounced constitutional, and railroad and other transportation companies were forbidden to traffic in commodities of which they were the interstate carriers. The Lehigh Coal Co., however, which is owned entirely by the Lehigh Valley Railroad, continued to do business, and it became necessary to decide whether this business was an infraction of the law. This question was decided last week. It appeared from the evidence that the Lehigh Coal Co. was nothing more nor less than the agent of the Lehigh Valley Railroad and consequently could not do business under the provisions of the law. The court was careful to say that the law must not be construed as forbidding railroads and other inter-

state carriers from owning stock in commercial concerns whose goods they transport, but it does mean that the transportation and commercial companies must be in fact, as well as in name, independent concerns, independently managed. Thus the Supreme Court decides not only on the constitutionality of a law, but on the scope of its application as well.

Lorimer to Be Retried

New evidence of corruption in the election of Senator Lorimer has come to light through investigations now being made by a committee of the Illinois State Senate. It appears that no less a person than Clarence S. Funk, general manager of the International Harvester Co., was approached for a contribution of \$10,000 "to reimburse certain men who had put up a \$100,000 'slush' fund to elect Wm. Lorimer to the United States Senate."

With this new evidence in hand, Senator La Follette has asked that the Lorimer case be re-opened. His resolution, which has been tabled for a few days, calls for the appointment of a new investigating committee, and is likely to be called up and passed at an early date.

Merriam Defeated in Chicago

The mayoralty contest in Chicago has resulted in a victory for those who favor a "wide-open town." Carter H. Harrison, who has already served four terms as Mayor, was elected by a majority of 17,000 over his young opponent, Prof. Merriam, of the University of Chicago. Harrison made his appeal on a platform committed to 70-cent gas, the initiative and referendum control of corporations and the like, but it was his past unsavory record that elected him. The old-timers who wanted machine rule and its perquisites gave him their loyal support. Prof. Merriam, who stood for efficient, progressive and businesslike methods in municipal affairs, found the machine too well entrenched to be dislodged in one campaign, although his attack was able and fearless and the issue clear-cut. Nothing could be more true than his after-election comment: "The battle must be fought not once, but many times, and in the long run it will prove successful." Only by persistent and strenuous effort can we expect to advance in civic and public uprightness.

Mexican Reforms

The widespread discontent in Mexico, of which the Madero revolution is but a symptom, has finally moved the government to inaugurate a policy of reform. First, the old cabinet has resigned and a new cabinet of younger men has been formed, with Francisco de la Barra, former minister to the United States, as Secretary of Foreign affairs and Jose Y. Limanitor as Secretary of Finance. Second, at the opening of the National Congress last week, President Diaz recommended a number of measures enlarging the liberties of the lower classes. Probably the most far-reaching was the proposed opening of

large tracts of land for homesteads. These tracts are at present in the hands of wealthy speculators, but it is proposed to buy them up, sub-divide them into small farms and sell them at a nominal cost, payments to be made in small annual installments covering a period of years, with easy terms of extension when crops fail.

The President's program also includes a revision of the franchise law, which, however, does not mean an unrestricted electorate, since a large proportion of the population is ignorant and shiftless—quite unfit for self-government. It is hoped that these and other reforms which are to be inaugurated will allay the discontent and ultimately check the revolution now in progress.

The Climax of the Woman's Jubilee

It is most fitting that the Woman's Jubilee should reach its climax and close in New York, because it was in that city that [Mrs.] T. C. Doremus started the epoch-making Women's Union Missionary Society in 1860. The program included many of the excellent features previously presented in the other celebrations throughout the country, and the corps of brilliant speakers, led by Helen Barrett Montgomery, were never more enthusiastic and inspiring.

The features of the occasion were the pageant and the luncheon. The pageant was given in the Metropolitan Opera House on the opening evening and 1,000 young women and girls took part. Every seat was taken weeks before the event. The luncheon, on the third and last day of the jubilee, surpassed all expectations. It was originally intended to occupy only the dining-hall of the Astor, but it grew until it filled five great banquet-rooms in three of the most famous New York hotels—Astor, Plaza and Waldorf-Astoria. Fully 6,000 women sat down to tables in these five gatherings, completely overshadowing the boasted New York dinner of the Laymen's Missionary Movement.

Dr. Jowett Begins Work in America

Much interest has been shown on both sides of the Atlantic in the call to the pastorate of the Fifth Avenue Presbyterian Church, New York, of Dr. J. H. Jowett, an eminent English Congregational minister, who began work in his new field the first of the month. He is said to be the most effective preacher in the pulpit today, the special characteristic of his sermons being their impassioned eloquence. Two years ago Dr. Jowett visited this country, preached in the church to which he has now been called, and made a deep impression upon the congregation. In fact, wherever he spoke during his American visit he proved an eminently acceptable preacher. Last year he was elected president of the Free Church Council, one of the most important positions open to a non-conformist minister in England. He was born in Yorkshire, and educated at the University of Edinburgh and at Mansfield College, Oxford, a Congregational institution.

War Time Reminiscences

A Journey from North Carolina to Indiana.

BY HERMON D. WILLIAMS

Numerous Friends will recognize in the cut in this issue the faces of Mary A. Elliott, Carthage, Ind.; Margaret F. Binford, Wichita, Kan.; Sarah J. Bundy, Whittier, Cal., and Rhoda M. Hare, Long Beach, Cal., daughters of Micajah and Sarah J. Hill. Their first reunion for twenty-five years, recently held at Whittier, revived memories of the war time experiences of the Hill family and others at their homes at Deep River, North Carolina, and in their farewell journey from the land of oppression.



MARY A. ELLIOTT,
RHODA M. HARE,

MARGARET F. BINFORD,
SARAH J. BUNDY.

The hearing of some of these echoes from the past, led the writer to glean the salient facts involved, as probably of interest to the readers of THE AMERICAN FRIEND not only because a multitude of Friends have North Carolina antecedents, but also because it is seldom that time spares a quartet of sisters to recount together events in which they were active fifty years in the past.

Uncompromising in his opposition to slavery, Micajah Hill shared the dangers that increasingly menaced Friends in North Carolina as the clouds of civil war thickened about them. One case in his experience will illustrate this insecurity. The assessor having called at the home saw upon the table a copy of "Helper's Compendium of the Impending Crisis," and reporting the matter to the officials, Micajah Hill was arrested and taken to Greensboro on a charge of possessing and circulating this anti-slavery book. His explanation that the book was loaned to him by a pro-slavery physician who had attended him in a late illness, cleared up the charge and he was liberated. In an atmosphere now sur-

charged with suspicion, like events were constantly occurring.

Micajah Hill and wife were highly valued Friends, she a minister who had repeatedly visited "in the love of the gospel" Friends in Tennessee and elsewhere. Deeply concerned for the welfare of their children under the gathering omens of ill in the South, and with the liability of their sons, James and Daniel, being forced into the Confederate army, they decided to seek a home in Indiana. Their sons preceded them in going, but military operations soon closed railway traffic with the North, leaving them the wagon train as the only means of exit. Neighbors joined them in the prospect until the company numbered about 60 persons. Those who were Friends included Micajah Hill, David W. Elliott, Charles Pidgeon and Wm. Stanton with their families, Maria Pope and son, Isaac Stanley, Tilman Couch, and Marmaduke Lewis. Stephen White and David Connor and families were permitted to join on condition that they should take no weapons of any kind, terms imposed by Micajah Hill, the recognized leader of the expedition. As to the daughters of the Hill family appearing in the accompanying picture, Mary A. was then the wife of David W. Elliott, Margaret F. and Sarah J. were care-free girls in their major teens, and Rhoda M. was a sprightly lass of twelve summers. Advancing years have not weighed heavily upon them, but time has wrought its changes. The husband of Margaret F., Josiah Binford, shared in the pleasures of the reunion at Whittier, while the companions of the other sisters have all passed beyond the mortal shore.

Distrust of banking facilities necessitated resort to primitive methods of carrying money on the contemplated journey to Indiana. Fifty dollars in coin collected by Micajah Hill for Mahlon Hockett, who had preceded him to Indiana, was inserted under the rawhide covering of an ancient hair trunk, and safely reached its owner in the Hoosier State. Gold coin in considerable amounts, with small chunks of bullion, then current in the gold mining sections of the Carolinas, were quilted into the belts of the daughters of the Hill family, and carried on their travels, with never a suspicion by mountaineers or Confederate foragers that walking deposit vaults were within easy reach when these Maud Mullers of Carolina passed them on the highway.

The company, with an outfit of one carriage and nine covered wagons of the old circle-bed style, with tar-buckets dangling at the axles, started on the journey one September morning in 1861. The parting with gathered friends was tearful, for uncertainty was written on the war clouds, both for those going and those remaining. One youth of eighteen years, reluctant at the parting, accompanied the caravan far down the lane, and gave the sisters of the Hill family a lingering farewell as his cousins and childhood associates. They did not read his future as a few minutes later they waved adieu to his receding form, but in the light of this memory they read with pathetic interest a few weeks ago of the decease,

with garnered honors, of Dr. A. M. Elliott of Johns Hopkins University. Dr. Elliott was that youth, who in pursuit of high ideals in education won degrees at Haverford, Harvard, and several of the leading universities of Europe, and made researches on original lines that constitute a large and valuable addition to the domain of human knowledge.

One of the touching features of the departure of the Hill family, was the leaving of the eldest daughter in her North Carolina home, her estimable husband being a man of Southern proclivities and sympathies, while she retained her warm love for the Union. He was later enrolled with the Confederate forces, and lost his life in battle in the Shenandoah Valley. She also passed away during the war, but owing to suspended communication, tidings of her decease did not reach the family in Indiana until a year later.

The camp life of the journey, before the area of army operations was reached, was much enjoyed. The changing scenes, the pitching of tents by brook or river and the blazing camp-fire in front of each, the prattle of children and "the merry laugh of youth," gave unfailing zest to each day's experiences. Sharpened appetites were ever ready for the steaming products of the "spider" on the glowing coals, and there was equal relish for a ration from the four bushels of hard round biscuits prepared by the foresight of Mother Hill in advance of the journey, one of which was shown in the Elliott home five years later as a proof of its keeping qualities.

The peaceful camping scene was one day disturbed by the discharge of a gun, and it was found that one of the company, untrue to his pledge, had secreted a loaded rifle in his wagon, and in rumaging among his effects had discharged it, severely wounding one of his horses, and teaching him a wholesome lesson in fidelity to promises. More successful was the requirement that there should be no traveling on First-day, and the quiet of a weekly Sabbath rest was enjoyed.

As the mountains were approached, Mary A. Elliott's baby boy Micajah, fell seriously ill of "thrash," as known in the parlance of the time, and a grandmother among the mountaineers in a cabin near by prescribed goose grease, thoroughly rubbed on the child's head. With no doctor available none dare scorn a dernier resort, and a goose from the flock on the premises was purchased. But so starved and emaciated was the bird, that with hours of rendering less than a spoonful of lubricator was extracted; but none have been found to question its concentrated virtues, since Baby Micajah survived, and is now a business man in Chicago.

After entering Virginia, at the end of about ten days travel, the Pidgeon family, having the fastest horses of the outfit, parted company with the majority, under mutual good will, and pushed on for the North by a different route.

The main company, continuing westward, saw little military activity until Abingdon, Va., was reached; but thence southward to Elizabethton, and westward in Tennessee, the bustle of the recruiting

station, the hurried movements of squads of soldiery, with sentinels dotting the roadway, gave everywhere an oppressive sense of war's unrest and alarms. The strange convoy of Quakers with their train of wagons running this gauntlet of dangers attracted no little attention, and occasionally they were called to an accounting on the picket line; but being unarmed, and transparently candid in their answers, and able to show by a letter from Governor Moorehead of North Carolina, given to Micajah Hill as a personal friend, that they were neither spies or plotters against the Confederacy, they were allowed to proceed.

One stormy evening they camped near the premises of a slaveholder of apparent wealth and position, who plied them next morning with queries as to their makeup and prospects, and failing to enlist any enthusiasm for the Confederate cause, gruffly ordered them to move on. This they did through drenching rain, and over flooded and almost impassable roads, until they found shelter in the afternoon in a deserted cabin, where forty of the chilled and bedraggled wayfarers huddled together in a single small room, presented a typical picture of physical discomfort. A fire on the vacated hearth soon ameliorated conditions, and the residue found shelter in the wagons till morning.

Another day's travel, now on a northward line, brought them to the swollen Clinch River, and here they were approaching the crisis of their journey. The main Confederate line was only 50 miles ahead, and a conflict with the Federal forces was impending. Loth to ferry the angry stream with their heavy wagons with the liability of having to return, Micajah Hill, Stephen White and Wm. Stanley crossed and started on horseback for the army lines to see if exit northward was possible. Their return was awaited with solicitude by the campers, and the murmurings of the surging stream seemed to be keeping time to their emotions of mingled hope and fear, although Mother Hill was not alone in her calm and implicit faith that God's hand would be in their experience, whatever the tidings.

(To be continued.)

The Captain and Perfecter of Faith

Therefore let us also, since we are circled round with so great cloud of witnesses, lay aside every weight, and the sin which so easily hems us round, and run with patience the race that lies before us, looking away to Jesus the captain and perfecter of faith,—who, for the joy that lay before him, endured a cross, despising shame, and sat down on the right hand of the throne of God (Heb. xii. 1, 2).

Both the Authorized and the Revised Versions of the New Testament spoil the significance of this passage by inserting an unnecessary pronoun where the Greek has none. Jesus is not here described as "the author and finisher of *our* faith," but as faith's supreme Example. He is not, in this passage, whatever He may be elsewhere, the *object* of faith, but its subject; the One who perfectly exhibits what faith is; the Captain of the army of the faithful

ones, whose imperfect faith is to be strengthened by thinking of His perfect faith..

The passage follows, as we all remember, the muster-roll of the saints and worthies of the past, who lived and wrought by faith, having constantly before them "the substance of things hoped for, the proving of things not seen." They were those who, impeded at every step by the entanglements of the things they saw, yet "endured as seeing Him who is invisible." And now, having won that which they hoped for, they are seated round us like the crowds that fill the amphitheatre, while we, the combatants, wrestle and race for the prize. Our part is to follow them in their faith, laying aside every needless garment that clings around us and impedes the free movement of our limbs, devoting our whole, unhindered energy to achieving the task that is set us.

And we have this great advantage over them—that we have a Captain who has trodden the arena before us and has won, without flinching, a far heavier conflict. We can "lay aside the weights" that hinder us by "*looking away*" to Him—away from the dust and heat, the breathless fatigue, the nervous self-consciousness, the discouragement of slips and falls, to the Captain who endured it all and won—the "Captain of our salvation," who was made "perfect through suffering."* He was the perfect Example of the faith that holds on, at the cost of pain and effort, to the invisible reality; "for the joy that was set before Him"—the joy of seeing His work achieved and His Father's will accomplished—He "endured even a cross, despising shame"; and now, from the chief seats of the amphitheater, He watches and cheers on His followers.

That is the picture the writer draws to cheer and hearten his fellow-Christians in a time of sore trial and persecution. Different as our conditions are from theirs, we can take His message to ourselves and find in it the help and stimulus we sorely need. Discouragement assails us from many sides—from our own feebleness and incapacity, our frequent failures, our dimness of sight, our fainting courage,—as well as from the things that are without us: the ineffectiveness of our best endeavors, the unresponsiveness of others, the power over them of the "Prince of this world." We need to "lift up the hands that hang down, and the palsied knees," to "make straight paths for our feet," by looking steadfastly at our goal, "lest that which is lame should be turned out of the way" instead of being healed as it might be. And for us, as for those early Christians, there is nothing better than to forget ourselves and think of those who have endured a worse conflict before us, whether in ancient or in modern days. Let their courage and their victory nerve our souls to new endeavors.

And, most of all, let us "look away" from all our discouragements to the Captain and Perfecter of faith, whose whole career, culminating in His

absolute self-devotion on the Cross, was a perfect exhibition of human trust in God.

He (says Bishop Westcott) exhibited faith in its highest form from first to last, and placing Himself as it were at the head of the great army of heroes of faith, He carried faith, the source of their strength, to its most complete perfection and to its loftiest triumph.

Did He do more than that? Yes, truly; there are heights and depths in His redemptive work for men that Paul fathomed more fully than the unknown author of this epistle. But there are stages in our spiritual experience when we may be helped most of all by this thought of a Captain who has shared the bitterness of our struggle, bearing, with patient courage, far greater hardships, and has turned them into means of victory by the power of conquering faith in God.—*Edward Grubb, in The British Friend.*

The Heart of the Gospel

When we say that the blood of Jesus Christ cleanseth from all sin, we state in the strongest terms the great truth that, by His coming into the world, by His saintly life and by His voluntary death, He shows mankind how to live in order to avoid sin.

But this truth contains another which is even deeper and sweeter. It is that Christ was not obliged to come. He came because He loved us. The most vital part of His example is that, as He loved us and sacrificed Himself for us, so we must love men and sacrifice ourselves for them.

And it means still more. It means that not only did Christ suffer and die for us, but He left with us "the Comforter, which is the Holy Spirit."

And the Spirit cries aloud in the soul of every man in every Christian land, reminding him of the shed blood and the promised remission of sins.

Some heed the voice and seize the freely offered salvation. Others are indifferent. Still others reject the gift with scorn. The situation is well described in the parable of the sower and the seed.

"Life was sweet to this young Man of thirty-three years," says the eloquent Alfred Wesley Wishart. "He loved the beautiful world. He loved His fellow-men. It was no easy task to face an awful death and to endure bitter hatred. Inscrutable mystery, that the progress of civilization has ever been purchased by the blood of the brave and holy! Christ had no doubts about the subject. He never wavered in His confidence in the goodness of God. To do His will was His mission, His joy, His life.

"Has not history justified His superb confidence? Has not history proved that love is the mightiest force in the world and that the man who loves God is the real power among men? Take Jesus at His word. Try to live as He lived."

It is the love expressed in Christ's immeasurable sacrifice which should most appeal to us. It is the love in that shed blood which most whitens the souls cleansed with it.

* The word *archegos*, here translated "author," is "captain" in Heb. ii. 10. The same word in Acts iii. 15, v. 31, is translated "Prince." It means literally "chief leader."

"Bear in mind," said Henry Ward Beecher, "that the ruling influence in time and for eternity is God's love.

"Bear in mind that, whatever may be the long delays, the equity that springs from love, and the intellectual developments that spring from genial love, are to rule.

"Let each one of us re-fashion his heart upon the great doctrine of God's love. Let every one reconstruct his household on it. Let love administer correction, censure, criticism. Let every one of us undertake to develop the true spirit of love in his business. Thus we shall have our hand upon the wheel, and in every place where it turns slowly, we can give it impulse.

"And when once you shall have beheld that loving, adorable face, though you had suffered on the cross, though you had been broken on the rack, one look will be more, a thousand times more, than all the suffering." But the way to this bliss is paved with thorns. To walk by love and follow the pattern set for us on Calvary are no child's play. Dr. Parkhurst wisely reminds us that no man has such terrific enemies to fight as he who wants to be holy. We have not the courage and the constructive purpose needed for the winning of so immense a victory. It was the Lord's consummate achievement that He could be a man, born of human flesh, and still be holy.

It is only through His help that we can tread the straight path that leads to His perfection.—*Selected.*

Through Discipline to Strength

BY BISHOP MANN.

A trained life is a disciplined life; and a disciplined life is the only kind of a life that gives out force which counts for the things worth while. The athlete must come under the discipline of regular hours, diet and field practice; mental acuteness is won through study, through the intellectual processes of mind discipline; moral soundness is built up by standing on the rigid rock of principle; spiritual strength is gained through disciplining struggle with which all life is shot through. The higher the ascent in the scale of life the more intensely exacting is the necessity of discipline. Discipline means strength—potential power massed into reality. It is as necessary for the perfecting of the intricate nervous machinery of the brain cell as for the muscles of the fingers, and as exacting in relation to the quickening of spiritual forces as for the discovering of the powers of brain personality. Adjustment of life is a process dependent upon disciplinary training.

The training of life so that the best, the fullest character be evolved is a serious concern.

It is clear that discipline is a necessity of human life, and that without its beneficent exercise growth in physical, mental, moral or spiritual tone ceases. Discipline is the price of strength. The best strength is character-strength. Character is made strong by repairing its weak parts so that in its wholeness there

be developed poise and harmony. Discipline means the strengthening of the weak links in the chain of character. There can be no intelligent self-discipline save as the weak links in the character-chain are discovered, then the work of repair can be wisely directed and the weak places mended.—*Selected.*

Some Views on Present Day Topics

"Traditions and Old Wives Fables"

BY DAVID BUFFUM.

A minister, referring recently to a certain class of members of our Society, said: "They are Quakers because their fathers and grandfathers were, not because they have been converted. Their interest in the Church is founded on tradition and old wives fables. It is Christianity that we want, not Quakerism. As far as any evangelical progress of our Society is concerned, it would be better off without them."

There would seem to be, in this arraignment, just a faint lack of that "true moderation" which used to be incorporated in our queries, and which is one of those very traditions to which our brother referred. As I know him, however, to be an earnest Christian worker, who doubtless felt exactly as he expressed himself, it behooves us, I think, to look back a little at these traditions (I think we may pass over the "old wives fables" as not meant literally, but used only to round out the phrase into a rather fuller and more relishing mouthful) and see whether they are, after all, such a poor foundation upon which to base one's interest in Quakerism.

"Our forefathers," said Lincoln, "brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." So we, paraphrasing this famous utterance, can say that our forefathers brought forth a new faith, a new standard of living, conceived in liberty of conscience and dedicated to the proposition that all men are equal in the sight of God. As an unavoidable part of this proposition comes the denial of all priestly power and of the necessity for any priestly intervention between man and his Maker. The non-use of symbols and needless ceremonies naturally follows. Our forefathers did not believe that water could wash away sin or that a full-grown intellect needed the symbolism of a wafer and a sip of wine.

Now a body like this, where all were equal and all were brothers and "friends," cannot be otherwise than essentially democratic. The Quaker was a democrat of democrats. He took off his hat to no one. And yet the fact that he himself must avoid the pride of place and all vain pomp and display showed how different was his democracy from that which so often passes under the name.

If we reckon back from the time of its disuse, this "wearing of the hat" is perhaps one of the oldest of the traditions of Friends and one at which, at the present day, we would be most inclined to smile.

But, though its exhibition at the present time is not called for, *what it stood for* is a tradition that needs to be cherished now as much as ever. For the spirit that lay back of it was the spirit of the most splendid democracy the world has ever seen. It was the democracy that treated all men, high and low, with equal courtesy, but none with slavish adulation—the democracy that could

"Talk with crowds and keep its virtue
Or walk with Kings, nor lose the common touch."

Plainness of speech and apparel had back of them the same fundamental idea. The use of the singular pronoun was to avoid the flattery, then believed to be fulsome, of addressing a person as more than one; and the plain clothes, that the wearer might himself be free from vanity and self-aggrandizement.

One of the most conspicuous features of the earlier Quakerism was the censorship that the meeting exercised over the lives and conduct of its members, and this had to do with some of our best traditions. No other sect ever paid no much attention to personal conduct. Friends were required to be "punctual to their promises and just in the payment of their debts and careful to live within the bounds of their circumstances." They were required to live in "love and unity" and to refrain from slander and defamation of character. They must attend to their poor; those to whom fortune had been less kind were not to be condemned as failures, but helped as brothers. They must educate their children. They must observe "true moderation in all things." They must guard against "the love of ease and self-indulgence" and be careful, at all times, to maintain the distinctive testimonies of Friends. The censorship in these matters was so rigid that, among our old records, plenty of cases can be found where very prominent and influential Friends were examined concerning some lapse, often very trivial, from the close observance of the Discipline.

Now the standard set by such requirements and censorship, notwithstanding the fact that it undoubtedly did often fall below its purposes and the spirit become forgotten in the letter, was a high one. It laid stress upon honor, upon courage, upon tenderness for one's family, upon charity for one's fellow-men, upon self-control and self-denial, upon faith in God. In all that it stood for, there is more than a passing resemblance to the standard that King Arthur, when he essayed to form

"A glorious company, the flower of men
To serve as model for the mighty world."

laid upon his Knights of the Round Table.

"I made them lay their hands in mine and swear
To reverence . . . their conscience as their King;
To break the heathen and uphold the Christ;
To ride abroad redressing human wrongs;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest chastity;
To love one maiden only; cleave to her
And worship her by years of noble deeds."

Of all the traditions of Quakerism, probably none is so often regarded by present-day Friends as founded upon blind and unreasoning prejudice as

the opposition to music. But, if examined carefully and critically, this, too, will be found to have a very substantial basis of reason; not, it is true, a reason which would seem to us of today enough to warrant the prohibition of its use, but which, in days when it was felt that all must avoid those things which, however innocuous to the majority, might prove a stumbling-block and means of offense to the few, was deemed quite sufficient for it. That a great many whose opportunities for observing human life lay mainly within the limits of our Society never clearly perceived this primary reason, and that in them the opposition to music did become a mere prejudice, must, I think, be freely admitted.

The power of music to sway the mind to different feelings and emotions has been known and recognized since the dawn of history. It was clearly understood by the ancient chronicler who tells us how David played upon his harp to soothe the turbulent spirit of King Saul. Dryden, in his "Alexander's Feast," makes it the theme of his story. Who does not recall the beautifully-flowing lines in which he tells how the king, having by the power of music been brought to a warlike state of mind, was by the same means soothed and made peaceful; or the final comparison of the musicians, in which he says:

"He raised a mortal to the skies,
She drew an angel down."

Now it is not strange that a power that, figuratively speaking, could "raise a mortal to the skies," to say nothing of "drawing an angel down," could, upon some temperaments and under certain conditions, work spells that might be very dangerous in their results. Tolstoy, in his terrible story, "The Kreutzen Sonata," describes just such a happening, and expresses himself concerning the dangers of music far more strongly than any Quaker that I ever heard. The story represents an extreme phase of the subject; it would be hard to suppose such cases otherwise than extremely rare.

There are a great many people, however, who are affected by music to a degree that those of us whose liking for it is more moderate and normal, can hardly understand. I have known a woman, whose nature was intensely musical, to be so intoxicated (I use her own term) by music of the kind that appealed to her that frequently, after hearing some especially fine performance, she would lie awake all night in a state of musical exaltation, if I may so term it. Of course, after such a tax on the nervous system, a reaction would follow and she would be half-ill the whole of the next day.

But it is upon men that the worst effects of too much music are to be seen; women seem to stand it better. I was once asked by a certain siren (in view of her musical and other qualifications I am using the term advisedly) to escort her to an evening reception where she said I would meet some of the most distinguished musicians in New York. The bait was not particularly alluring, as I never cared much for celebrities, but I went. What she had told me was true; some of those who were present were

famous on two continents. But, taking the male portion of the assembly as a whole, I have never seen such effeminacy or such a general evidence of that mental unbalance which seeks expression in eccentricities and bizarre effects. They ran inordinately to hair; some of them wore low rolling collars and soft ties with their evening clothes; almost all seemed to have gone wrong in some way or other. I had seen enough of human folly and human wrongdoing not to be very easily shocked, but this musical degeneracy was new to me and gave me a feeling of revulsion that was sickening. I sought my companion (who surely did not regard the company with the feelings that I did, for she was practicing her blandishments upon one of the worst of the long-haired gentry) and made my escape. I have not since cared to see any famous musicians at short range.

Now I am not telling these things to show that the old-time Quaker viewpoint concerning music would be desirable now, but simply to show, as well as I can, that there was a reason for it. For without any doubt whatever there were Friends in George Fox's time who had seen at least as much of these matters as I have, and very likely some who had seen even as much as Tolstoy. And this would be enough, in those days, to cause the prohibition of all music, all being ready to forego it for the sake of those upon whom it might work harm.

In the great majority of men and women the love of music is natural and its gratification in any reasonable degree does no harm. I believe that it ought to be in every home as a source of entirely innocent enjoyment and a means of making home more attractive. But the boy who shows a talent and love for it that are distinctly beyond the ordinary ought not to be encouraged to cultivate it too much, for the simple reason that its overindulgence has a tendency to take the manhood out of him—and nothing worse than that could befall him.

"Traditions and"—no, *not* "old wives fables!" There is not room in a letter like this to thresh out all of them—or perhaps any of them as fully as they deserve. But there is one more which, as it has of latter years often been spoken of slightly, merits, I think, a few words, and that is birthright membership.

Those of us who believe in birthright membership hold the view that the children of Friends are usually better qualified for making useful members than others are, and that it is therefore worth while to keep them by making them feel that they have literally, as well as figuratively, a birthright in the Society. Others, like the Friend whose views I quoted at the beginning of this article, believe that this policy is undesirable. They argue that neither Christianity nor Quakerism can be inherited and that therefore the fact that a man is born of Quaker parents gives him no right to membership. Let us see just how much or how little there may be in these arguments.

To suppose that a man born of Quaker lineage,

if removed in infancy to a totally different environment, where he would never so much as hear of Quakers or Quakerism, would develop into a full-fledged Quaker, just as a lamb grows into a sheep, or a colt into a horse, is, of course, the height of absurdity. Personally I must plead "not guilty" to the charge of ever having held such original and picturesque views. But that he might inherit from such an ancestry the qualities of mind and heart which would make him best adapted to Quakerism is not only possible, but it is a fact. Blood that has run long in the same channel and mated with its own kind is always prepotent. And if, as is the case with most of our birthright members, he grows up in the environment in which he was born, he is sure, during the most formative period of his life, to be pretty well imbued with Quaker traditions and points of view; he takes them in, as it were, with his mother's milk.

And so, whenever I hear birthright membership slightly spoken of, I am very apt to think of the inheritance that, through nature's own laws, must always come to those who are born of a long line of upright and honorable and God-fearing ancestry. It is true that the heir of such an inheritance may fail to live up to it and that his feet may wander very far from the path that was trodden by his forefathers. But its tendency—and an inherited tendency can never be left out of the reckoning—is always to better things; sometimes to say, if he strays too far, "Hitherto shalt thou come, and no further," and always to incline him, even though unconsciously, to a sane viewpoint and to clean and honorable living. The "tradition" of birthright membership was not founded without reason or understanding. Nor did one of the greatest of English poets—whose sorrowful but fruitful life always bore witness of the "traditions" that he cherished—boast of any light or unimportant thing, when he wrote:

"My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

Providence Island, R. I.

"What is my next duty? What is the thing that lies nearest to me?" "That belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty, if you thought in earnest about it and were not ambitious of great things." "Ah, then," responded she, "I suppose it is something very commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspapers to an old, deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart."—*George MacDonald.*

Things of Interest Among Ourselves

Owing to a recent change of street name and numbering, the address of the Central Offices, Institute, Library, etc., of Friends in England is now Devonshire House, 136 Bishopsgate, London, E. C.

* * *

Thomas E. Jones and Leora Bogue, Fairmount, Ind., just closed one of the most successful revivals ever held at Dunreith, Ind. Thomas Jones is doing excellent work here as pastor. His messages are strong and convincing.

* * *

At the recent session of Farmridge Monthly Meeting, held the 1st inst., at the meeting place near Elk City, Kan., three new members were received. These additions were the result of a revival held during Third month by Frank K. Smith, a minister from Leon, Kan.

* * *

Chas. Lescault, Friends pastor at Spiceland, Ind., has given a number of special First-day evening talks. Lincoln's Birthday was observed, the subject being "A Man Sent From God." Washington's Birthday was the occasion of a talk on "My Country," while Neal Davis' Birthday called forth a discourse on "Obedience to the Heavenly Vision." Special music was prepared and the services were attended by large and appreciative congregations.

* * *

A Friend writes concerning the "closing of meeting" and objects to what he calls "a pastoral benediction or prayer." He says: "To my mind the overshadowing of ancient goodness often vouchsafed at this particular moment of silent waiting is worth more than a thousand pastoral benedictions." He would prefer to "break meeting" by shaking hands. There is food for reflection in his observation. There are other denominations which close many of their services with a silent prayer.

* * *

President Robert L. Kelly, of Earlham College, visited friends at Haverford, Pa., Fourth month 1st to 3d, and on the evening of the 1st met with the members of the Philadelphia Earlham Club at the Friends Institute, Twelfth Street, Philadelphia. He gave a most inspiring account of the achievements of Earlham College and also stated the present need in connection with the effort to raise the debt of the college. The members present made subscriptions to the fund and heartily pledged their allegiance anew to their Alma Mater.

* * *

A revival effort began in the meeting at Centreville, Ind., the 19th of Second month. The pastor, Pearl Williams, was assisted in the beginning by Willis Bond, Carmel, Ind., but he was called home at the end of the first week on account of several deaths in his meeting. During the remainder of the meeting, which continued eighteen days longer, a number of local ministers assisted in the work. Thirty professed conversion and twenty-one joined the meeting. A Junior Christian Endeavor Society has been organized by the pastor with a membership of ten.

* * *

Peter Wistar and wife celebrated their sixty-fifth wedding anniversary at the Preston Reading Room, Haverford, Pa., the 5th inst. The reception was arranged by the Haverford College Y. M. C. A., and a committee representing the various activities of the reading room assisted in receiving. Peter Wistar was born in Lancaster in 1824, and his wife in Phila-

delphia in 1827. They were married in 1846, and first lived in the northeastern part of the city. Later they moved to West Philadelphia, and for many years have been members of the Northminster Presbyterian Church.

* * *

Third month 27, 1861, Josiah Unthank and Susan B. Hunt stood up in meeting in old Spiceland Meeting-house and according to the beautiful custom of Friends declared their marriage vow, and Third month 22, 1911, a large number of their friends gathered to help them celebrate their "golden wedding" at their home in Spiceland, Ind. The house was beautifully decorated with white and gold and flowers. A splendid program was much enjoyed by all. The old vow was renewed in the presence of the company after which Chas. Lescault, pastor in the meeting, repeated the beautiful "golden wedding" service specially prepared for such services. After refreshments were served the company departed leaving numerous tokens of love and appreciation. Both these dear Friends are loyal members of Spiceland Monthly Meeting and have a large place in the affections of all.

* * *

Isaac T. Gibson, now residing at Bigheart, Okla., is in his eightieth year, and has figured out that he has attended Bible school about 3,900 First-days, which is equivalent to the average number of days required for a college man to get his education—beginning at five and graduating at twenty. In answering the question, "At what age should people graduate from Bible school?" before the Bigheart Union Sunday-school, Isaac T. Gibson gave it as his opinion that eighty was not too young. He said: "I have made it a rule through life when going on a journey to place my Sunday-School Quarterly (since they have been published) in my pocket, and in city or country on Sunday to find a Sunday-school on that day, and where possible to attend it. When young it is nearly as easy to acquire a good habit as a bad one, so begin in early life to attend Sunday-school every Sabbath, also a place of worship twice each Sunday. Be in earnest to get the best and most out of each service, and that will create a manly Christian character in your heart."

* * *

Friends in the First Friends Church, Indianapolis, contributed for all purposes last year \$9,536.92, according to the local church monthly, *The Silent Evangel*. From 250 to 300 members are now contributors.

A large and representative committee of 100 ministers and laymen have been selected to have the supervision of the coming movement known as "The Men and Religion Forward Movement." This is to be a campaign for men and boys beginning next September and continuing through the winter. It is proposed that every brotherhood, men's Bible class and all men's organizations shall be vitalized and awakened to the responsibility of winning men and boys to Christ and the church. It will be a far-reaching movement if undertaken in the spirit and the power of the Master. Our representatives on that committee are Morton C. Pearson, John H. Furnas, Alvin T. Coate, Thomas L. Scott and Enos D. Pray.

The Quaker Round Table is creating a fine interest among our members. Elbert Russell's address was one of the finest to which our people ever listened. Other addresses are being prepared with great care, and the entire membership of the church is urged to avail themselves of this splendid oppor-

tunity to acquaint themselves with our early church history. The meetings will be held each First-day evening during Third and Fourth months, at 7 o'clock.

* * *

The Women's Foreign Missionary Society, of Alamitos, Cal., held its annual meeting the 30th ult. At 10 o'clock work and business of a local nature were considered with deep interest. A generous luncheon was provided for the noon hour. At 2 P. M. the foreign work was presented in an able address by Benjamin Coppock, Missionary Superintendent of California Yearly Meeting, who enforced his remarks with charts and figures. He tried to impress three things. First, that there must be much prayer, second; regular weekly giving, and third, individual canvas. Each individual in the church should give to this great work in a systematic way.

John T. Hadley, the pastor at this place, said: "A church has no right or reason to exist that is not first and always a missionary church." Another said: "A spirit of self-denial needs to be understood and practiced at home that missionary work may be more rapidly done."

George Taylor, former pastor, and his wife, Lillian, were present and warmly welcomed.

The meeting was well attended, and one of profit as well as interest.

* * *

Samuel Weeks and wife, who during the last twelve years have been making their home with their son-in-law, Jerry Haworth, Carthage, Mo., recently celebrated their sixty-fifth anniversary. The immediate members of the family, including a number of children and grandchildren, dined together at the mid-day meal. Several telegrams and letters of congratulation were received from absent members of the family and friends.

During the afternoon the home of Jerry Haworth was the scene of a pleasant social concourse. About fifty friends called to pay their respects and congratulate the aged couple, who enjoyed the occasion as much as their visitors and the younger people. Time after time the sturdy couple told of their interesting experiences in by-gone days.

Samuel Weeks, the husband, was born on the Island of Nantucket eighty-seven years ago. He came of sturdy Quaker stock. His wife also was a birthright Friend who was born in Vermilion County, Ill., eighty-one years ago. It was in her Vermilion County home that they were united in marriage, and they continued to live near Georgetown, Ill., until 1870, when they moved to Jasper County, Mo., establishing a home on a farm near Carthage. Both Samuel Weeks and wife are in the best of health, and thoroughly enjoy life.

* * *

A correspondent at Graham, N. C., writes: "We have just closed a successful series of meetings, conducted by Leanah Hobson, assisted by David E. Sampson, who has been in charge of this new field for the past four years.

"There were several conversions and some renewals, and we feel that the meeting did much in establishing the young members of this new meeting in the views of Truth as held and set forth by our branch of the Church.

"As a result of the meeting we have nine applicants for membership and three who had made application previous to the meeting (all adults), making in all twelve to come before our next monthly meeting.

"The ministry throughout was of an exceedingly earnest and solid character, and a spirit of testimony and of vocal prayer characterized our young people in most of the services. There was a quiet thoughtfulness and a marked absence of everything that might be classed as an excitable nature.

"Our work in this new field is steadily progressing during

the winter, and previous to this series of meetings cottage meetings and other services had been held, resulting in conversions and four new members were received at our last monthly meeting."

* * *

Honey Creek Quarterly Meeting was held Fourth month 1st at Hubbard, Iowa. President D. M. Edwards, of Penn College, took a prominent part in all the sessions, his sermon in the devotional service being one of unusual power. During the business session he dealt with the campaign to increase the endowment of Penn. Forced by the ruling of the State Board of Education, which requires that accredited colleges must have an endowment of \$200,000, the college is engaged in a strenuous campaign to raise a subscription of \$100,000. Seventy thousand dollars has been raised thus far, and Sixth month 1st is the date set for the completion of the effort. It is a time of crisis in the history of the college. The raising of the \$100,000 will accomplish several things. Chiefly it will settle for all time the question of the existence of the college. That being settled, the way will be open for new buildings, some of which are practically assured. President Edwards thinks that an announcement on commencement day that the full amount had been pledged would probably cause an increase in the enrollment of 50 next year.

Fifty thousand dollars of the amount is pledged by the people of Mahaska County, and the plan is suggested that, for the remainder, each quarterly meeting pay a pro rata amount, based on the yearly meeting assessment.

The organization of the Board of Trustees will probably be changed, the joint stock system being abolished and the college being tied closer to the yearly meeting.

Clark Terrell was present and spoke in the interest of our Bible schools, and V. D. Nicholson presented the claims of the American Friend.

Died

ATHERTON.—At her home in Uxbridge, Mass., Third month 30, 1911, Deborah P. Atherton, in her seventy-fourth year. She was a birthright Friend, a loyal and efficient member of New England Yearly Meeting.

BEARD.—At his home in Liberty, Union County, Ind., Third month 26, 1911, Wellington Beard, aged sixty-four years. He was a member of Westfield Quarterly Meeting of Friends for about forty years, and a recorded minister.

GARRIGUES.—At Haverford, Pa., Third month 20, 1911, Annie, daughter of the late Haydock and Sidney Garrigues, in her fifty-eighth year. The deceased was a member and overseer of Haverford Monthly Meeting.

HANSON.—At the home of his daughter, Lizzie J. Stiles, Jackson, Maine, Third month 15, 1911, Robert Hanson, in the eighty-seventh year of his age. The deceased was a life-long member of Unity Monthly Meeting, and for forty years an elder and faithful Christian.

HILL.—At his home, in Carthage, Ind., Third month 14, 1911, Samuel B. Hill, in his eightieth year. He had been either superintendent or teacher in the Bible school for sixty years. He was active in the business of the church.

NEWBY.—At her home, near Jonesboro, Ind., Third month 7, 1911, Sallie Newby, aged eighty-six years. She was a life-long Friend.

PARKER.—At the home of her daughter, Myrtilla Leach, Lenape, Kan., Second month 25, 1911, Asenath Parker, aged eighty-five years. Interment was made at Argonia, Kan.

The International Bible School Lesson

SECOND QUARTER, LESSON IV.

FOURTH MONTH 23, 1911

JOASH REPAIRS THE TEMPLE.

2 KINGS 11:21-12:16.

(For Special Study, 12:4-15.)

GOLDEN TEXT. Then the people rejoiced, for that they offered willingly. 1 Chron. 29:9.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fourth month 17th. Joash repairs the temple.

2 Kings 11:21-12:16.

Third-day. Ingratitude of Joash. 2 Chron. 24:15-22.

Fourth-day. Bad ending. 2 Kings 12:17-21.

Fifth-day. Bad end of Saul. 1 Sam. 31:1-10.

Sixth-day. End of Samson. Judg. 16:1-31.

Seventh-day. Manasseh. 2 Chron. 33:1-20.

First-day. A godly life. 2 Kings 22:1, 2, 23:21-30.

Time.—B. C. 821 or 864, in the twenty-third year of Joash's reign. Joash was slain in 803 or 847, the fortieth year of his reign.

Place.—Jerusalem.

Kings.—Hazeal in Syria; Jehoahaz in Israel; Shamash-ramman in Assyria.

Parallel account.—2 Chron. 24:4-14.

Joash was seven years old at the beginning of his reign, and of course Jehoiada was the one to be his guardian and the regent of the kingdom. It is said he reigned in all forty years, and as long as Jehoiada instructed him he did well, rather implying that he did evil after Jehoiada died, but this does not appear to be the meaning if we compare chapter 14:3. Naturally from his upbringing he would be likely to take special interest in the temple and his work of repairing the temple is the chief thing noticed in his long reign of forty years.

It should be remembered that the temple was a house not for worship, but for sacrifice, and for the honor of Jehovah. The dimensions of the temple show at once that the rooms were intended for priests, not the people. The building was a rectangle, 60 cubits long, east to west; 20 cubits broad, and 30 cubits high; or about 90 feet long, 30 feet broad and 45 feet high, inside measurements. The building faced the east. The material of which the house was built was white, hard limestone—a kind of marble. The floor was probably stone, covered with cypress wood, as were the walls with cedar. Beyond that the roof had cedar beams we know nothing about it. There were no windows as we understand them, but there were openings for ventilation. The interior was probably lighted with lamps. There were probably double doors. How far the temple of Solomon was gilded cannot be learned. Some authorities think there was no gilding. The stone was all hewn and fitted at the quarries or away, so the building was put together without sound of the mason's hammer.

4. "All the money of the hallowed things." "That is brought into the house of the Lord, in current money, the money of the persons for whom each man is rated." R. V. This is clearer than the Authorized Version. The income was of two kinds, (1) assessments imposed by the priests; (2) free-will offerings. Compare Lev. 27:2-8.

5. "Acquaintance." The Hebrew word thus rendered is found nowhere

else and its meaning is uncertain. "Breaches." Where the walls had fallen or been injured. During Athaliah's reign the temple was neglected.

6, 7. The necessity for repairs occurred to the king, not to the priests, as might have been expected. The king reproached the priests with their neglect. Compare 2 Chron. 24:4, 5, which gives a somewhat different account.

9. "Beside the altar." The altar of burnt offering outside the temple proper; 2 Chron. 24:8.

10. "Told the money." Counted; we retain "teller" in this sense as a "paying teller" in the bank. The money was counted by the king's officer and the high-priest. This is the first use of the term "high-priest," and this may mean simply priest.

11. "Being told." "That was weighed out." R. V. All money was in the form of bullion and was weighed, not counted. "Laid it out." "Paid it out." R. V. We still speak of "laying out money on improvements."

12. The list of workmen and articles implies how extensive were the repairs needed. The money was paid to the "bosses" as we should say, and they paid the men. The idea seems to be to show that money did not go to the priests as before. They had failed in their duty and were not trusted.

13, 14. It is implied that there was not enough money to supply the utensils, but all was needed for repairs. In 2 Chronicles, however, (24:14) it is stated, "They brought the rest of the money (what was left after the repairs) before the king and Jehoiada, whereof were made vessels for the house of the Lord," etc. It is clear that nothing was spent for ornaments until the essential things were attended to.

15. They trusted the superintendents completely, "for they dealt faithfully." Whenever it is possible it is well to trust. The whole business world today is built upon credit—trust. The general faithfulness is wonderful. Men always hear about any broken trust that comes to light but nothing is said of the thousands upon thousands of men faithful to their trusts.

The end of Joash, according to Chronicles was very bad (2 Chron. 24:15-25), but in Kings the only charge brought against him is that he failed to remove the high places, otherwise he is rated among the good kings (2 Kings 14:3, 4). The difference is hard to explain.

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REASONED IT OUT.

AND FOUND A CHANGE IN FOOD PUT HIM RIGHT.

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"For some years I had been bothered a great deal after meals. My food seemed to lay like lead in my stomach, producing heaviness and dullness and sometimes positive pain. Of course this rendered me more or less unfit for business, and I made up my mind that something would have to be done.

"Reflection led me to the conclusion that over-eating, filling the stomach with indigestible food, was responsible for many of the ills that human flesh endures, and that I was punishing myself in that way—that was what was making me so dull, heavy and uncomfortable, and unfit for business after meals. I concluded to try Grape-Nuts food to see what it could do for me.

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Notice

The Annual Meeting of the Friends
Freedmen's Association will be held at
12th Street Meeting House, Philadelphia,
Pa., Second-day evening, the 17th.

The report of the Board of Managers
will be read and there will be an address
on the general subject of negro educa-
tion in the South by Dr. James H. Dil-
lard. Dr. Dillard is president of the
Jeanes Fund and agent of the Slater
Fund, and in connection with these funds
he has occasion to inform himself thor-
oughly in regard to both the primary
education and industrial training of the
southern negroes. Before taking up this
work he was a professor of Latin at
Tulane University, at New Orleans. He
is an interesting speaker and an able
representative of the modern progressive
view-point on negro education.

THE AIRSHIP.

What means the sound of wings un-
mounted in the skies,
As tho the race, long brooding, had at
last brought forth
A fledgling destined, even now, aloft to
rise,
And add the conquest of the air to
that of earth?

And what shall be the emblem she aloft
shall bear,
As forth, at last, with wings well
proved she takes her flight?
Shall men behold the olive branch em-
blazoned there?
And shall she be a messenger of love
and light?

Shall peace retain her as her High Am-
bassador?
And love chart all the sky-paths for
her safe approach?
And everywhere shall men make neutral
all the skies,
That war on this, man's last won
realm, shall not encroach?

Or shall she yield her helm to hands
made fierce with hate,
And trail across the skies with talons
dipped in strife?
Or with the vultures swoop shall spew
her loathsome stench—
Dropped from the night-clouds, on
the camps of life?

As God forbids, so let the laws of earth
decree
That as the eyes of men are lifted, they
behold,
No sign of evil portent, but the barques
of Peace
Against the vast and star-lit spaces
where of old

Men read the promise which so long the
time awaits,
That not alone shall Heaven with
voice of Peace be filled,
But in the earth as well, o'er land and
sea,
Shall all the tumult of men's lives
and hearts be stilled.
W. S. BROWN.
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rôle," replied the manager.—*Philadel-
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The American Friend

Vol. XVIII

FOURTH MONTH 20, 1911

No. 16



VIEW OF CAMPUS AT TUSKEGEE INSTITUTE, CHAPEL IN DISTANCE.
(SEE "EDUCATION IN THE SOUTH," PAGE 246.)

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FOURTH MONTH 30, 1911.

A MISSIONARY JOURNEY ROUND THE WORLD.

IV. Missions in Hawaii and the Philippines.

ISA. 60: 1-12.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fourth month 24th. Christ's possessions. Ps.

2: 6-12.

Third-day. A great mission. Isa. 41: 14-20.

Fourth-day. Spirit of service. Matt. 20: 25-28.

Fifth-day. A nation's best asset. Ps. 33: 12.

Sixth-day. Before and after. Tit. 3: 3-7.

Seventh-day. Why we evangelize. Matt. 28: 18-20.

Tell of your favorite island missionary.

How does the gospel bring liberty?

Tell of a mission land "before and after" missions arrived.

Suggestions for the Missionary Committee.

1. Secure if possible a copy of "Christus Redemptor" an outline study of the Island World of the Pacific. This book was published by the MacMillan Company, New York, in 1906, and was used as a text book by the Woman's Foreign Missionary Societies of the United States. It has in it two chapters of value to Christian Endeavor societies that aim to give an interesting meeting on these islands of the Pacific. These two chapters may well be assigned to two Endeavorers with the request that they prepare papers on them.

2. Turn to any good encyclopaedia for data regarding the history, government, geography, resources and development of these islands. Here is another opportunity for two interesting papers.

* * *

Hawaii and the Philippine Islands are of peculiar interest to Endeavorers of the United States because they both belong to this country. Hawaii was annexed to the United States in 1898 and became a territory in 1900. The Philippines by the treaty that closed the Spanish-American War were ceded to the United States by Spain, December 10, 1898.

* * *

The Hawaiian Islands are 2,100 miles southwest of San Francisco at the cross roads of the Pacific Ocean, contain eight sizeable islands with an area of 6,600 square miles. Its great business is sugar raising which occupies about half of the people. The population in 1900 was 154,001. Active attempts have been made to Christianize the islands. According to a recent estimate there were on the islands 26,363 Roman Catholics, 23,773 Protestants, 4,886 Mormons, and 44,306 Buddhists. In 1904 there were 147 public schools, employing 399 teachers with a registered attendance of 19,299.

* * *

The early Hawaiians were polytheists. Missionaries began work in 1819. In 1825 there were only ten baptized church members, though thousands were in the congregations. In 1832, ten years after the coming of the missionaries, there were only 577 church members in all the islands. At last, in the years from 1836-1839, occurred the great spiritual awakening that changed the Hawaiians to a nation of professing Christians. The native church of Hawaii early in its history began to send the Gospel to

other groups of the island world. For fifty years they have maintained their representatives in Micronesia.

In 1870 a grand jubilee to celebrate the fiftieth anniversary of the founding of the mission was held in Honolulu. Arrangements had been made for the withdrawal of missionary funds and the placing of native pastors over the churches. The action of the Mission Board was felt by many of the missionaries at the time to be too radical, and events have proved that the Hawaiian people were hardly prepared for the burden of responsibility thus thrust upon them. The superstitions, weaknesses, ignorance, and inexperience of the natives could not and did not at once yield to enlightenment, and produce men prepared to be leaders in laying firm foundations for Christian civilization. Some of the imperfection and decline of the native churches can be laid to this mistaken policy of too early and precipitous withdrawal.

* * *

The Philippine Islands are 5,500 miles west of Hawaii and 500 miles off the coast of China. They have more than 3,000 islands with eleven of importance from their size and development. Total area 112,000 square miles, equal to all of New England and New York State. The population is 7,635,426.

The islands were discovered by Magellan in 1521. Attempts were made to Christianize them in 1564. The Friars who accompanied this expedition were the first teachers and civilizers of the islands. The British captured Manila from Spain in 1767 but on the declaration of peace the city was given back to Spain. After due credit has been given to Spain for what she accomplished in the Philippines—the giving of a scientific alphabet, the reduction to writing of the principal dialects, the beginnings of civilization, and the implantation of Christianity—the marvel remains that she did not do far more. Undeveloped resources, unknown territory, superficial development, mark the history of her stewardship in the Philippines.

* * *

After the battle of Manila in which Admiral Dewey captured the Spanish fleet, the United States found itself with the Philippines in its lap. President McKinley once told a company of ministers how our present policy was formulated. "I confess," he says, "I did not know what to do with them * * * I walked the floor of the White House

night after night, until midnight, and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night.

"And one night, late, it came to me this way—I don't know how it was, but it came: (1) that we could not give them back to Spain. (2) that we could not turn them over to France or Germany. (3) that we could not leave them to themselves, and, (4) that there was nothing left for us to do but to take them all, and to educate the Philippines, and uplift and civilize and Christianize them, and, by God's grace, to do the very best we could do by them, as our fellowmen for whom Christ died. I sent for the Chief Engineer of the War Department (our map maker) and told him to put the Philippines on the map of the United States, and there they are, and there they will stay, while I am President."

* * *

Protestant missions in the Philippines are being conducted by the Methodists, Presbyterians, Episcopalians, Baptists, United Brethren, Disciples, Congregationalists and the Bible Societies. These denominations have eliminated overlapping and to each by mutual agreement is allotted a specific field.

News in Brief

The Tennessee Legislature has rejected the proposed constitutional amendment providing for the initiative and referendum in that State.

* * *

Judge William S. Kenyon, a progressive Republican, was elected United States Senator from Iowa on the 67th ballot. This ends one of the most persistent Senatorial contests of the year, although the New York contest was almost as prolonged.

* * *

Forty-six years ago the 14th of this month, Abraham Lincoln was assassinated in Ford's Theatre, Washington, D. C. It was the evening of "Good Friday." For the first time since that event "Good Friday" occurred on the same day of the month last week.

* * *

The first destructive tornado of the season visited Northwestern Oklahoma, Eastern Kansas and Western Missouri, the 12th inst. Several small towns were completely destroyed, and great damage done to buildings, fences, telegraph wires, etc. Several were injured, but only eight are known to be dead.

* * *

Every department of the missionary exhibition known as "The World in Boston" is humming with the activity preparatory to opening the 22d inst. It is to be held in the Mechanics Building and will last four weeks. Bishop Lawrence of the Episcopal Diocese of Eastern Massachusetts, Helen Barrett Montgomery, and Dr. Booker T. Washington, will be speakers at the opening ceremonies.

* * *

One of the best features of the Italian Jubilee now in progress throughout that country, is the archaeological exhibit at the Baths of Diocletian which was opened last week by King Victor Eman-

(Continued on page 255.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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"Individual Faithfulness."

There is a phrase, very much used in Quaker circles, both ancient and modern, which needs to be carefully examined. The phrase to which I refer is "individual faithfulness." It is supposed to be a panacea for all situations. Meetings, it is assumed, would become strong and powerful if the members were individually faithful. Ministry would flourish in life and freshness if there was only individual faithfulness. The pastoral work of the meeting would be attended to, the social needs of the community would be met, the reforms that our wrong conditions of civic life are calling for would be undertaken if only we could secure individual faithfulness. What is needed is not machinery, not organization, not plans and committees, but "individual faithfulness."

This is a very old trait, this effort to reduce all the troubles of the world to one root and all the methods of relief to the practice of one virtue. There are many persons who stoutly believe that the ills of society would cease if we could only get a single tax inaugurated, or if women had the power to vote, or if competition could be eliminated or if some other particular nut could be cracked; for to the minds of such persons the millennium is tight inside some uncracked nut! Only locate and crack the right nut and, presto, the millennium has arrived!

This naive and simple view of life is always interesting. It seems as though the remedy was a bit nearer in sight when you get your finger on the one cause of trouble, like the old doctor who used to throw his patients into a fit, and then the course was plain, for he knew just what to do with fits! But however simple and interesting this view of life may be, it is superficial and it will not work. There are diseases which cannot be reduced to fits, and the multitudinous troubles of life cannot be treated by one blanket prescription. Righteousness and goodness must go forth to the battles of life with as great a variety of methods and expedients as evil shows in its forms and types. The millennium is in no single nut—it will not come at the stroke of a ham-

mer. It will come only as we who are under the white banners of the great Captain fight the battle of Armageddon with *all* the weapons at our command.

My first point, then, is that no one phrase like this of "individual faithfulness" can meet the complexities of actual life; and my second point will be that this phrase itself is misleading as a magic religious principle. It was adopted in the eighteenth century, which was the century of individualism. Men were supposed to be created free and equal and to exist as separate, independent atoms, working out their own destiny. Each person had his own private window open on the Light from above and was responsible alone for his faithfulness in following it. This doctrine of individualism has passed away forever. We are born not as atoms, but in families. Our lives are formed by our group; our ideas have a long history behind them, just as our words have, and our most holy and spiritual ideals are formed not in individual isolation, but in a common group which draws upon a common source of Truth and which interprets it through a common history. The Roman Catholic boy and the Quaker boy will, to the end of their days, carry the traces of their respective groups and will interpret their Bibles and their inward intimations in the light of this group-experience. A society made up of individual atoms is a sheer impossibility. We cannot live unto ourselves and we cannot die unto ourselves. We must work out our destiny and our salvation in intimate and organic relation to one another. The best and most effective religious body is not the one whose members exhibit the most extraordinary individual faithfulness, but the one which is most *corporate, conjunct, organic*—in short, the one which is most truly an undivided "body" of many members. This will call, no doubt, all the time for personal consecration and faithfulness, but it will be a consecration and a faithfulness which have their root and ground not in the capricious individual will and purpose, but in the corporate life and wisdom of the whole body.

R. M. J.

Current Events and Comments

The Chicago Vice Report

The first comprehensive study of vice conditions in a great American city has just been completed in Chicago. It is the work of a strong committee of unbiased professional and business men. Its findings are appalling and its recommendations eminently practical. The committee places the annual cost in lives at 5,000 and the annual profit in the trade at \$60,000,000. It rejects as absolutely vicious a policy of regulation and segregation, and lays down the principle that the proper policy for a city is "constant and persistent repression," with "absolute annihilation as the ultimate ideal."

The committee recommends the immediate appointment of a morals commission of five members, to be chosen by the Mayor, to serve for two years without pay, the commissioner of health to be an *ex officio* member, its duty being to "gather evidence and to take the necessary legal steps for the suppression of vice in Chicago wherever such suppression is believed to be advisable." Its jurisdiction is to cover Chicago and the territory three miles beyond its corporate limits. In addition to this morals commission, there is urged a morals court to consider the cases submitted to it by the morals commission. The city is urged to erect a trade school and hospital for wayward women on a farm owned by the municipality, also a special house of detention and a second State school for wayward girls. Of vast importance in any city would be the suggested creation "of a sympathetic agency, with paid agents, who have followed a special instruction and would be charged with regular supervision of the children of unmarried mothers," and also an amply financed committee on child protection, unrestricted in its scope. Indeed, the welfare of children is a deep concern to the committee, which would keep them off the streets at night, forbid the sending of any messenger under twenty-one to a disreputable resort, while it suggests an increase in the number of small parks and recreation centers. It implores the churches to use their facilities for sane entertainments, and urges wise instruction in sex hygiene in the public schools.

As for the worst offenders, the procurers and the professional keepers of disreputable resorts, the committee urges relentless prosecution. Most interesting of all is the suggestion that women police officers be appointed to deal with the question of morals, and particularly to protect strangers on arrival. First offenders ought, the committee thinks, to be invariably placed under the charge of women probation officers.

Fifty Years Ago

Fifty years ago, wild excitement prevailed throughout the country. On the 12th of Fourth month, 1861, Fort Sumter was fired upon, and on the following day the garrison capitulated. President Lin-

coln called for volunteers, and within a week several thousand men were moving to the defense of Washington. The Civil War had actually begun.

Preparations are now under way in various parts of the country to commemorate prominent events connected with this terrible conflict. For the next four years these celebrations will not be infrequent. Veterans from the North and the South will meet on a number of the old battlefields to live over again the scenes now happily buried under half a century of peace.

There is a joyful yet pathetic aspect to these events. They are probably the last great reunions of Civil War veterans that will ever meet on this continent. General enthusiasm comes only with quarter-century anniversaries, and the third quarter will be beyond the life span of practically all the old soldiers. Comradeship born of carnage is rapidly becoming a thing of the past, and in its stead we are having the brotherhood of man.

The Democratic House at Work

The despatch with which the Democrats in the House of Representatives are carrying out their program presents a striking contrast to the deliberation with which congressional work has been done the past few years. Within ten days after the special session met, they had organized, passed two important measures, and were ready for the Canadian reciprocity. As soon as this is out of the way, they expect to take up the revision of certain tariff schedules which are supposed to affect the price of articles used by farmers. They propose to put such items as agricultural implements, wire for fencing, leather, boots, shoes, meats of all kinds and flours on the free list. On the whole, their proposed revisions are mild and have a fair chance of meeting with the President's approval. They hope to be through with this legislation by the middle of Sixth month and spend the balance of the session investigating the administrative departments. The carrying out of this program within the time designated is highly problematical.

Direct Election of Senators

The first important measure passed by the new House was an amendment to the Constitution providing for the direct election of United States Senators. The Republicans objected to the form of the amendment, fearing that it would curtail the power now vested in the Federal Government to control congressional election, but, after failing to get the wording changed, nearly all of them supported the measure, the vote standing 297 for and 15 against. The Senate Judiciary Committee now has an opportunity to do the country a real service by making a strict examination of the effect, whether

immediate or remote, of the resolution as it stands on Federal control of elections; and, if it be found that existing Federal power is in danger of being impaired, they should devise a form of words which, while guarding against such a result, would not provoke opposition by seeming to grant new power. With this done, the amendment is likely to receive the required two-thirds support in the Senate.

Campaign Fund Publicity

Last Sixth month the President signed a bill providing for the after-election publication of campaign expenses, but the measure did not meet with universal approval. This gave occasion for early revision, and the second important legislative act of the new House was an amendment providing for the publication of campaign expenses ten days before election, with supplemental statements every three days thereafter. An amendment was adopted extending publicity to the individual receipts and expenses of congressional candidates, and it was only by clever manipulation that the leaders of the House succeeded in squeezing it out of the bill. Their excuse was that it would have defeated the whole measure, as it doubtless would.

300 Miles in an Aeroplane

The longest continuous flight in an aeroplane was made last week by Pierre Prier, who flew from the outskirts of London to the suburbs of Paris, a distance of 290 miles, in four hours and twelve minutes. This effort was the first attempt of an aviator to fly from the British capital to Paris. A flight from the French capital to London was achieved by the late John B. Moisant, Chicago, who carried a passenger. Delayed by bad weather, however, it took him twenty-one days to accomplish the journey.

The best previous cross-country flight was made by Lieutenant Cameron, who covered 147 miles in four hours and two minutes. The record for an over-sea flight was established some six weeks since by Lieutenant Bague, who flew over the Mediterranean from Antibes to the little island of Borgona, off the Italian coast. His flight measured 124.5 miles. In First month, J. A. D. McCurdy flew in a Curtiss biplane from Key West, Fla., to within a few miles of Havana, traveling over 90 miles before he was compelled to descend.

The Champagne War

The champagne war in northern France brings into prominence a form of monopoly that is none too common, even in this monopoly-ridden age. It might be called the "monopoly of excellence." True, the excellence in this particular instance pertains to wine—a worse than useless beverage—but this has nothing to do with the kind of monopoly which "protesters" in the champagne war are struggling to perpetuate. There are high and low grades of wine,

just as there are of tapestry or glassware, and one of the best wines, so we are told, is that made from grapes grown in Champagne, a small province in France. So superior is this wine that it is known the world over by the name of the country where it is produced. Naturally the vine growers in the neighboring districts wish to profit by this reputation, selling their wines under the same name. The privilege was once granted by the French Government; then removed. Last week the French Senate passed a resolution restoring to one of these neighboring provinces its former privilege, whereupon the champagne producers gathered in mobs at Ay and Epernay, the champagne-storing centers, and began destroying the factories and warehouses using outside grapes. When once vandalism had broken loose, the real champagne houses were also attacked. Millions of dollars' worth of property was burned and thousands of gallons of wine were emptied into the street. National troops were required to quell the disturbance.

Improving the Comic Supplement

The league which has been formed "to improve the comic supplement for the children" should receive the hearty co-operation of everyone who cares for the cultivation of a healthy artistic and moral sense. It is not the purpose of the league to advocate the suppression of comic supplements, but to create a demand for the healthier kinds. As now printed, these supplements usually vulgarize taste and diffuse a spirit of irreverence and rowdiness positively harmful. It is encouraging to know, however, that a number of leading American journals are trying to supply amusing pictures and reading for children which are at once wholesome and entertaining. These should be encouraged, and "The League for the Improvement of the Children's Supplement," under the leadership of Percival Chubb, New York, ought to have branches in every large city in the United States.

Postal Reforms

In answer to criticism upon the postoffice department which has arisen in connection with the attempt to make the advertising pages of magazines pay larger postage, the department has issued a statement of recent reforms and changes which reach the impressive number of 50. The department congratulates itself on making better provision for its employes. It has reduced, so far as the public would allow, the "Sunday" work of letter carriers and postoffice clerks. It has made provision for better care and sanitation of mail cars. Better bookkeeping and a closer supervision of details have gone hand in hand with larger conveniences for the public, as, for instance, in the abrogation of the frequently troublesome rule that a registered package could only be delivered to the individual to whom it was addressed and not to members of his family or clerks of his office.

Education in the South

BY JOSEPH ELKINTON.

Through North Carolina.

To one who has traveled through the South the effort to educate the children is impressive.

This was noted particularly in Guilford Co., N. C., which takes the lead in mental and moral improvement in that State.

Three days spent at Guilford College gave ample opportunity to see the marked improvement in that time-honored and worthy institution.

The new Carnegie Library and King Hall being substantial additions to the campus, as also the beautiful new home of President and Mary M. Hobbs—all completed within the past twelve months.

We appreciated their hospitality and courtesy in giving us the freedom of the college, including several opportunities to meet with the students in their collections.

Everyone with whom we conversed about the college confirmed the conviction that it was a very valuable educational center.

At Greensboro, N. C., principal Foust, of the State Normal School for Girls, gathered the 600 students together to meet with us although it was late in the afternoon when we came to the school. Several members of the Society of Friends are on the teaching staff of this institution. Its equipment compares favorably with any of its class in the United States.

The spirit of self-sacrifice and appreciation of high ideals pervades the student body and gives great promise.

At Tuskegee.

Our objective point was Tuskegee Institute. We wished to see for ourselves what Booker T. Washington was doing for his people at that place.

Our reception by him and the entertainment which we enjoyed for five days, gave us ample chance to study the methods of this movement for the uplift of two races. We realized at once that industrial training was as helpful for the white as for the black man. If anyone lacks faith or hope or charity toward the Negro let him go forthwith to Tuskegee and see what a colored man has originated and put into successful operation, with the assistance of his friends. We were little prepared to find a campus of hundreds of acres with some thirty stately brick buildings—all built by the students—and the dining-hall seating 2,000 at one time.

Thirty-seven divisions in the industrial department gave employment to every student during half his school time, while those who labored every day had good night school privileges.

The first impression we received was that of good order prevailing throughout the institution.

The polite, alert and erect carriage of the students was an outward and visible sign of an inward power we could but wish might reach to every individual member of their race. The secretary of their Y. M. C. A. was detailed to accompany us through the various departments and out to the neighboring farms,

where the influence of the Institute was much in evidence.

A two weeks' "Short Course" in agriculture attracted many of these farmers to take advantage of the instruction given in dairy management at the agricultural building. Here we saw butter and cheese made and milk bottled in the most approved way.

The auditorium, in which the annual Farmers' Conference is held seats 2,500 persons and it was filled repeatedly during the days which we spent in this inspiring community.

Eighteen hundred colored men and women from 11 States assembled to take part in this twentieth annual gathering of farmers. Booker T. Washing-



DINING HALL AT TUSKEGEE, SEATING 2,000 AND COSTING \$11,000, BUILT BY STUDENTS AT THE INSTITUTE.

ton's master mind presided on all occasions with consummate tact, drawing out the best each person could contribute from his or her experience at farming. *How to make the farm pay* was the subject under discussion.

The older students and visitors listened attentively during the five hours sessions without any sense of tediousness.

One farmer brought sample seeds of his farm products. These he had selected carefully for and from his cotton and cereal crops and he offered them to any one who could use them.

The teachers and ministers were called upon at another session to report in what ways they had assisted the farmers. A certain teacher in the prime of her days said she had saved enough money, by hoeing at noon and early in the morning, to buy three houses and 300 acres of land, in the course of twenty years. She always went to the homes of the most needy and ignorant of her people and taught them how to live besides instructing their children.

The clear, strong practical sense of that woman remains in our memory above all the other speakers at that session, interesting as these were.

A young man, lately graduated from Tuskegee, had gone into the woods and started a school, with very little assistance, in a most creditable manner.

The true missionary spirit was always in evidence. The Executive Committee of the Negro Business League held its annual meeting at Tuskegee Institute while we were there, and 15 representatives of that league told of their success in life to an appreciative audience of 2,500.

The effect of the work at Tuskegee is to quicken educational interest in the county. Both white



NEGRO TEAMS ON CAMPUS DURING THE SESSIONS OF THE FARMERS' CONFERENCE AT TUSKEGEE INSTITUTE.

and black people feel the effect of this quickening, so that the tide of emigration from Macon Co. has been checked.

Tuskegee and Hampton Institutes create strong and capable men and women for the social and political citizenship of a nation even when, by the accident of birth, they are of another color.

(To be continued.)

The English Bible.

BY W. O. TRUEBLOOD.

(Concluded)

The Revised Version.

That there was no new translation of the Scriptures for two hundred and seventy years after the King James Version is a striking testimony to the beauty and excellence of the Authorized Version. However, for more than a half century before the Revised Version was published, there was a growing feeling that a new translation was necessary.

Finally, after a number of efforts had failed, the Convocation of Canterbury, in Second month, 1870, resolved that it was desirable to undertake a revision of the Authorized Version. It was further decided that a body of its own members should undertake the work, with power to "invite the co-operation of any eminent for scholarship, to whatever nation or religious body they might belong." Forthwith a committee of 27 members was appointed. Every member of this committee was a devout scholar of high order. Two companies were formed, one for the revision of the Authorized Version of the Old Testament and the other for the revision of the same version of the New Testament. Eight rules were

agreed upon by the convocation, which were to govern the revisers in their work. These rules may be found in the preface of any copy of the Revised Version, and are well worth studying. The fifth rule, in particular, shows how conservative they were. No change was to be made in the text except *two-thirds* of those present approved of the same.

On the 22d day of Sixth month, 1870 the English committee began its work, under the rules specified. Shortly after, steps were taken, under a resolution passed by both houses of convocation, for inviting the co-operation of American scholars; and eventually two companies of American scholars were organized, Tenth month, 1872, to work in co-operation with the English committees. From the very outset the work was prosecuted with great diligence and care. The whole time devoted to the work was ten and a half years. A session of four days was held every month, with the exception of Eighth month and Ninth month, in each year, from the commencement of the work in Sixth month, 1870. When we know that these devout men were working with no financial remuneration, and for ten years, even at great personal loss, gave unstintingly of their time and superb intellects, we read with new appreciation the Revised Version. The Revised New Testament was published in 1881, and the Revised Old Testament, and consequently Revised Bible, in 1885.

Perhaps someone is asking, "Why a Revised Version at all?" It is a well-known fact that some are prejudiced against the newer versions and cling to the Authorized Version with a devotion akin to worship. But it must not be forgotten that the King James Version had its day of opposition, and some honest and devout souls never acknowledged its merits over the Genevan or Bishops Bibles. Yet it must be remembered by all that the whole history of the English Bible, from Tyndale's day, is a history of growth and improvement by means of repeated revisions. William Tyndale, in the preface to his first translation, said, "If any perceive in any place that the version has not attained unto the very sense of the tongue or the very meaning of Scripture, or has not given the right English word, that they should put it to their hand and amend it, remembering that so is their duty to do."

The "duty" imposed by Tyndale has been keenly felt by scholars ever since.

There are four primary reasons why the duty to revise the Authorized Version was so generally felt by the scholars of the nineteenth century: 1. Owing to the natural growth of the English language, many words used have changed meaning entirely or become obsolete. 2. Scholars were better acquainted with the sacred languages, and able to distinguish delicate shades of meaning which their predecessors were unable to appreciate. 3. The science of textual criticism, under such eminent scholars as Griesbach, Lachman, Tischendorf and Tregelles, had resulted in the construction of a much more accurate Greek text than the best available in the days of James I. 4. The discovery and use of the three famous manu-

scripts, viz., the Vatican, the Sinaitic and the Alexandrian. To anyone who will pause long enough to give thought to the above points will appear the tremendous advantage which the later revisers had. They had at their command not only all that the former translators possessed, but, in addition, the accumulated fruits of the labors of devout scholars for three hundred years before.

If it had been the good fortune of any of us to have been present one day as the revision committee worked, we should have been much interested in the great stacks of documents, translations, versions and manuscripts. But we should have been most interested in the three manuscripts named above, for upon the authority of these ancient documents hangs the fate of certain portions of Scripture which appear in the older versions. Since they play such an important part in recent revisions, it will be necessary to pass each one in brief review.

These manuscripts show us the Bible as it existed soon after the apostolic days. Scholars are generally agreed that they are copies made about 300 to 450 A. D. There are many copies of the original manuscripts extant—some 1,500 in all, but the three under discussion bear the marks of age and are therefore of greater value for accuracy. They are called *uncial* manuscripts. They are written in capital letters, with no division between words, as if we should write: NOWHENJESUSWASBORNINBETHLEHEMOFJUDEA.

Later manuscripts, and consequently less accurate, are called *cursive*, being written in a running hand like our modern writing.

The reader will readily appreciate the value of the older manuscripts for accuracy if he will write a few paragraphs and pass them through 50 hands for copying, each one copying from the copy of the one preceding, and then finally comparing the fiftieth copy with the original paragraphs. He will be quick to see that the fifth or tenth copy is much nearer correct than the fortieth or fiftieth, and that, even in the first copies, words have been changed or omitted that have an important bearing upon the original meaning. Now if the reader will bear in mind that no original manuscripts of the Bible are in existence today, and that scholars are dependent upon copies made by hand from the originals, he will understand the value of these oldest copies.

It is a curious fact that these three manuscripts are in the hands of the three great branches of the Christian Church. The Alexandrian (called Codex A) is kept in the British Museum, and, of course, is one of the treasures of Protestant England. It was presented to Charles I by Cyril Lucar, Constantinople, in 1628, too late to be used in preparing the Authorized Version. It is not a perfect manuscript, as ten leaves of the Old Testament are missing, while twenty-five leaves from the beginning of Matthew, two from John and three from Corinthians are wanting. Exact copies of Codex A may be found in many public libraries today.

The Vatican manuscript (Codex B) is in the pos-

session of the Roman Catholic Church and is carefully kept in the Vatican Library at Rome. This document is generally conceded to be the oldest of the manuscripts, and has lain in the Vatican Library about five hundred years. Although this document was in Rome at the time of the issue of the Authorized Version, it was not available for study by Protestant scholars. Dr. Tischendorf did succeed in getting some valuable information from it by writing on his thumb nails, for any who saw it were deprived of pen and paper. However, of late years it has become easily accessible through the excellent fac similes made by the permission of Pope Pius IX. This manuscript, like Codex A, is imperfect. Parts of Genesis and Psalms are wanting in the Old Testament, while Hebrews 14 is missing from the New Testament. But where one manuscript is faulty, the others are quite clear.

The Sinaitic manuscript (Codex Aleph) is the discovery of Dr. Tischendorf. It has only been known about fifty years, and is a valuable treasure of the Greek Church, kept at St. Petersburg.

It derives its name from the place where it was found. The story of the finding of this most valuable document reads like romance, and is too long to narrate here. Suffice it to say that Dr. Tischendorf, the great German scholar, unexpectedly found some sheets of the document in a waste-paper basket in St. Catharine's Convent, at the foot of Mount Sinai. Steps were taken which finally led to the recovery of the entire manuscript. It is upon the authority of this manuscript, together with the Vatican, that the last twelve verses of Mark are omitted in the Revised Version.

At an early stage in the labors of the revisers, an agreement was made with the universities of Oxford and Cambridge, conveying to them the copyright in the work. This agreement provided for the necessary expenses of the undertaking, and procured for the Revised Version the advantage of being published by bodies long connected with the publication of the Authorized Version.

The final issuing of the Revised Version is familiar to all. The numbering of verses, the division into paragraphs, the arrangement of the poetical books and the many suggestive and illuminating marginal notes, together with the numerous alterations in the text, have all been passed in review, adversely criticized by some, enthusiastically welcomed by others. But by every person who knows the history of its publication, the Revised Version is conceded to be the work of devout, unprejudiced, self-sacrificing scholars of the highest order.

The American Standard Version.

To the minds of some the difference between the Revised Version and the American Standard Version is not clear. As has been stated above, an American committee was asked to co-operate with the English committee in preparing the Revised Version. It is quite reasonable to expect that unanimous agreement would not be reached on all points. As a compromise, many of the suggestions from the American

committee appear in the marginal notes and comments of the Revised Version when not carrying enough weight with the English committee to be given place in the text.

After the publication of the Revised Version in 1885, the English committee was disbanded, but the American committee continued as an organized body. The agreement with the university presses of Oxford and Cambridge prevented them from issuing an independent version for fourteen years. At the expiration of this time agreement, the American committee was ready with a complete revision of the New Testament which was published in 1900 and the Old Testament which was published the next year.

In formal particulars, this American Version will show but slight and infrequent deviations from its predecessor. Many of the marginal readings of the former version are incorporated in the text. The titles of the books, which in the former edition were given as printed in 1611, have been somewhat abbreviated or omitted, as in the case of "Saint," which is omitted as a prefix to the names of the evangelists. Words which have a different meaning in America were changed, as "corn," etc. The two most obvious departures of this edition from that of 1885 consist in the addition of references to parallel and illustrative biblical passages, and of running headings to indicate the contents of the pages.

In many important respects the American Standard revision is conceded, even by English scholars, to be superior to the Revised Version, out of which it had its growth.

Thus end the versions of the English Bible. Its history has been long and varied. From the first the efforts of the translators have been to give to the English-speaking people the Bible in their own tongue, expressed in language that would convey the original meaning. The last expression of that effort is found in the American version.

Will there ever be another version? He would be a rash man indeed who would say that the last word has been said on Bible translation. The advance of scholarship, the growth of the English language and the increased knowledge of the Orient may all combine to make a new version necessary at some future time. If so, we should be prepared to welcome it. For every effort to get nearer the truth as expressed by the inspired writers but makes that truth more precious.

The history of the translating and printing of the English Bible has been a continuous history of growing appreciation of its value as a guide book of life.

"What is the world?—A wildering maze.
Where sin hath tracked ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

"Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;
One humble path, that never bends,
Narrow, and rough and steep, ascends
From darkness into light.

"Is there a Guide to show that path?
The Bible: he alone, who hath
The Bible, need not stray;
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way."

Friends and The Civil War.

BY CHARLES F. COFFIN.

In a bulletin of Friends Historical Society of Philadelphia of Third month, 1911, is an interesting extract from the minutes of the Baltimore Meeting for Sufferings in reference to the conscription cases during the Civil War.

It recalled to my mind forcibly the events of that interesting occasion and brought solemn feelings to me to find that I am the only living member of the committees of the different meetings for sufferings appointed to visit Washington City.

I have a very vivid recollection of our work. It was a serious time and one that tried men's souls. When we met together it was under feelings of great solemnity and earnest desire for the leading of the Holy Spirit in all that we did.

It was one of the first opportunities that Friends had had in this country to test their testimony against war. Our sympathies were all strongly with the Government and opposed to the continuance of slavery.

I recollect, when the appointed committees from the various meetings for sufferings visited Washington City and had an interview with President Lincoln, that he received us with great courtesy and kindness and showed deep feeling at the statements which we presented to him. After hearing our statements, he assured us that no person who was *really conscientious* should be permitted to suffer if the case was made known unto him—a promise which he faithfully carried out.

Our next visit was to Secretary of War Edward M. Stanton, who was, as is generally known, a man of great force of character, rough and hasty in his remarks, but evidently a man of deep feeling and tender sympathy. When we presented the subject to him, he listened (as is said in the report to the Baltimore Meeting for Sufferings) with earnest attention to the remarks, and, at the close, inquired whether we had any proposition to make. He stated that his mother was a Friend and that he had a warm affection for the Society and would be glad to relieve them from any suffering, but that he must comply with the law of the land. He also stated that he knew that many of the young men of our Society had no conscientious scruples, and such would be expected to take their places if drafted. He was exceedingly kind and courteous, however, and we left him with a high regard for his ability and force of character as well as kindly sympathy.

His remarks in reference to our young men were strictly true, as was shown afterwards, when many of them, without waiting for drafting, volunteered

in the service. They weighed the question of loyalty to the Government and opposition to slavery against their educated idea of opposition to war, and as many of them had never formed a very definite conclusion of their own on this subject, they readily joined the army.

I recollect especially one of that class—Capt. William Wiles, Indianapolis, with whom I had a long conversation when his company was brought to Richmond to prepare for war. I did not feel it my place to persuade anyone to desist from doing what they thought was right in the premises. I listened to his argument in favor of his course with a great deal of interest.

We then visited each one of the secretaries, commencing with the Secretary of State, W. H. Seward, who was exceedingly curt and unkind and treated us quite uncivilly. We accepted his remarks kindly and withdrew.

I remarked to John Butler, one of the leading members of the deputation, that I thought that we had as well not go further. He replied at once, "We will go forward, for we want to find out whether there are any of the other secretaries who entertain a similar opinion to that of Secretary Seward."

We were received by all of the others with the greatest kindness, and they listened to our statements with rapt attention.

After completing this, the committee met again in Baltimore and tendered our report, which is published in the bulletin. The committee as a whole had no occasion to meet together afterwards. Much of the work connected with it fell upon our friends in Baltimore, who were quite equal to it. Our clerk, F. T. King, especially from his position as an influential man in the city, was useful in communicating with the Government.

I went to Washington City several times afterward on matters connected with the war. My position in Indiana was well known, and Governor Morton and myself were about one age and had grown up near to each other in Wayne County, Indiana. I always received from him the utmost kindness, and it became necessary to visit the Governor frequently, for the Government had elaborated a plan by which, upon payment of \$300 (an amount sufficient to employ a substitute), to release Friends from military service; but we did not feel at liberty to accept pecuniary release from our testimony against war, and both the Government at Washington and Indiana acted with great kindness in releasing from the service any scrupulous persons who had been drafted.

I recollect on the return of our committee from the first meeting of the united committees, we came on the B. & O. R. R. through a hostile country, and we were warned that it was dangerous for us to travel over that railroad. It was a serious occasion. In the sleeping-car on which we traveled there were but few passengers except ourselves, and we united in a season of prayer at the close of the day, and came safely through.

I look back now through the long years that have passed, when these transactions have become historical, with the greatest interest and with the feeling that we were led through our difficulties by the Holy Spirit and, I believe, accomplished much for the relief of Friends.

Chicago, Ill.

The Doctor's Mind.

"No, no lemon!" said the doctor, with a growl. "I don't know what the world's coming to nowadays—can't even get a decent cup of tea. You'd think all the universe was coming down with colds and being dosed with hot lemonade. Of course, sugar—three lumps."

"What is it now?" his hostess asked, dropping in the three lumps and putting an extra one in the saucer. "The tariff or the school board? Or did Mrs. Rownes throw your medicine out the window as soon as your back was turned? It isn't a bit fair to blame my innocent tea."

"It's families!" the doctor exploded. "There aren't any families nowadays. The economists are right; family life is obsolete—as obsolete as chivalry. There are groups of individuals that sleep under the same roof and occasionally eat at the same table, but the moment breakfast is over in the morning, off they fly, each in a different direction, like atoms that are antipathetical."

"But when everybody has to go off to work—" the lady of the teacups began. The old doctor interrupted her. He put down his cup and hammered upon the arm of his chair.

"It isn't the work I'm talking about—it's the lack of interest in each other. It is the total absence of team-work. You remember the Fenchurches, Laura?"

His hostess nodded. "Well, they were a family. Remember when Bob ran off with that five hundred, how they all worked to pay the debt? And how they loved him into being an honest man afterward? That was a special thing, of course. But they always pulled together. The girls used to come in when their mother had callers, and she was always round when the young folks came. The girls took pride in Ben's chemical experiments, and he used to skip down every night for a bit of Della's music. Then when they married and scattered, they were always running home, and doing things for each others' children. That was a *family*—the way God meant families to be—sticking together through every sort of weather. How many do you know like that nowadays? I tell you I'd like to make a law that every family should spend two evenings a week together, getting acquainted with each other round a roaring open fire—"

"I thought it was time for King Charles' head to appear," Laura observed, wickedly, to the sugar-tongs.

The doctor rose. "That's right, scoff!" he cried. "You belong to the present generation. You're all

alike. I tell you no economist has touched the root of the matter who leaves out the social value of the old-time fireplace. People *had* to get together or freeze. They had to get their corners rubbed off; they had to know each other's affairs and be interested in them—else they had an unpleasant time of it. They talked and read and worked and played together. That was living. They don't live any more—they only rush about. There, I'm going. I'm rushing like the rest."

His old friend's eyes followed him lovingly. He was a "crank," of course, but after all—

—*Youth's Companion.*

Thadeus C. Marsh.

Thadeus C. Marsh was born on a farm near Georgetown, Ohio, Eighth month 24, 1831. He was a birthright member of Friends, the son of William and Cynthia Ann Marsh.

When the call came for volunteers in 1861, he enlisted. After the war he began business in Cambridge, Ohio. In 1866 he united in marriage with



Hannah Shaw, and three children came to bless their home.

In 1887 the family moved West and located in Tacoma, Wash.

Thadeus C. Marsh was among those who started a Friends meeting in Tacoma, and it was largely through his efforts that the work was carried to success. He gave not only much of his time, but also of his money to the work and, until his death, was a most devoted and faithful member.

He went to his reward Second month 19, 1911.

He was one of the leading members in preparing for Puget Sound Quarterly Meeting, which was held in Tacoma for the first time Fifth month, 1910.

The moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last.—*Froude.*

Missionary Department

Banes Mission Station, Cuba

The workers at Banes felt impressed to begin the new year with a "week of prayer." Meetings were held every day at noon and at night, and a spirit of earnestness animated the members. Since then a deeper spiritual life has been evidenced and the members are taking an interest in the study of the Bible. The meetings, which had been small, are better attended and are often held in the manifest presence and power of the Spirit.

One man, who first became interested at the funeral of Ruperta Noris, in Twelfth month, has been attending all of the meetings since the first of the year whenever he could. He has a nice wife, who is also taking a deep interest in the Gospel, and a family of seven small children, of whom the larger ones are attending the Bible school. He has offered his home for several meetings, on which occasions he invites in his relatives and friends. Such meetings are great opportunities and remind one of the meeting in the home of Cornelius. This man and two young men have recently come into the candidates' class.

There is also another man who has been an object of special interest for many months. He has floundered in philosophy from rationalism to theosophy, seeking something on which he could rest, and has turned from each one in succession, disgusted with their emptiness, till he has become a man without hope, as he himself declares. As he has been attending the meetings, we have seen the struggle between doubt and faith depicted on his countenance. He is in darkness and wants light; tired, and is seeking rest; but has wandered in unbelief so long that he says it will be a great miracle if he ever finds relief.

The other evening he came to the mission home, and, after a conversation of about two hours, was willing to pray. We prayed for him; then he, of his own accord, prayed. It was a wonderful prayer—a full confession of his own helplessness and a willingness to let God lead him and a pleading with God to give him rest. Some expressions, as we remember them, were: "I am satiated with the things of this world. Tired I am, very tired of wandering. Oh, Lord, be Thou my guide; enlighten me; fill my imagination, which Thou hast given me, with one thought, and that of Thee." We feel it is a crisis in his life. He is well known as a public speaker on rationalism, socialism, etc., and said: "What will my friends say?" His temptations and struggles will be great. We are praying that his faith fail not. Will you not also pray?

We were favored with a visit from Carolena M. Wood and Anna Williams, members of the A. F. B. F. M., the first of Second month. Their presence and words of encouragement and counsel were a great help to the workers as well as to the native Christians. Samuel and Eva Haworth, Wilmington, Ohio, also visited this station the middle of Second month.

C. C. HAWORTH.

Things of Interest Among Ourselves

On account of his wife's health, David Barton has returned to his former home in Montreal, Quebec.

* * *

David Tatum writes from Joplin, Mo., under date of 10th inst: "I am able to be up this morning, though very feeble. How lovely it would be to go home and be with my Lord and all the holy angels, and my beloved companion and daughter, who have gone on before."

* * *

South Eighth Street and East Main Street Meetings, Richmond, Ind., took action the 9th inst., on the proposition to consolidate the two meetings. In each meeting between 50 and 60 active members expressed themselves in favor of the consolidation, and between 80 and 90 in each felt that the two meetings could do more good to remain separate organizations, so no consolidation will be effected.

* * *

At its recent meeting in Greensboro, N. C., the Permanent Board of North Carolina Yearly Meeting arranged to build a yearly meeting-house at Guilford College, to be owned jointly by New Garden Monthly Meeting and North Carolina Yearly Meeting.

The yearly meeting, Eighth month last, referred the subject of changing the disciplinary provisions for the Meeting on Ministry and Oversight to the Permanent Board for decision, and it decided against the change and dismissed the subject.

* * *

On the 23d of Fourth month, 1856, John Henry Douglas and Miriam Carter were united in marriage in Grassy Run Meeting-House, Clinton County, Ohio. On the 23d of this month they will have been married fifty-five years, and no doubt their hosts of friends from Maine to California will help them celebrate the anniversary in a fitting way. Their useful lives have been an open book; and those who know them best know that theirs had been an ideal union, and that they richly deserve the prayers, good wishes and loving tribute of kind remembrance by all who know them and who appreciate the inspiration of their worthy example and valued service.

* * *

The annual meeting of the Friends University Board was held at Wichita, Kan., the 29th and 30th ult., with the following members present: James M. Davis, John G. Kirby, W. Q. Elliot, W. S. Hadley, Asa Kennedy, A. T. Jones, Nathan Brown, Alvin Coppock, John Newlin and Albert Cox.

There were several changes made in the faculty. Profs. Wheeler, Swain and Benton were granted leave of absence. Their places have not been filled, as yet, except that Maria Francisco was elected to take the place of Prof. Benton.

Steps were taken which will permit the University to meet the necessary six points this year and thus enter the list of standardized colleges of Kansas.

The board left the final arrangements in regard to a field agent in the hands of the local committee.

* * *

Probably no town in Indiana of 250 inhabitants has been so persistent in revival efforts as has the town of Keystone. Beginning on Christmas Day, the Friends held a meeting that lasted two weeks and a half, Mearl Wilson and Dewitt Foster assisting the pastor, Edward E. Hartley. Soon after the close of their efforts the Methodist Protestants began a meeting, which lasted three weeks and a half, then, after an inter-

mission of a week, they began again, running another three weeks and a half. In less than a week after the Methodist Protestants closed their meeting the Friends began again, running two weeks and a half. In this last effort Edwin F. Tinney, Wilkinson, Ind., was greatly favored in preaching to the unsaved. During these two revival efforts in the Friends meeting-house there were 39 saved and 19 united with Friends. The Bible school is also prospering, reaching an attendance of 121 with great interest and good offerings.

* * *

On the 22d of Second month, Friends of Mount Pleasant, Ohio, held services commemorating the twenty-fifth anniversary of the dedication of their meeting-house. The exercises were held at the Ohio Yearly Meeting-House, which will celebrate its centenary in 1914, and were under the direction of a joint committee appointed by the mid-week meeting and the Christian Endeavor. The morning program was under the direction of Paul H. Wright, Emma C. Scott and Edith Patterson. The exercises of twenty-five years ago were reenacted. The meeting opened with the Doxology and the same Scripture, II Chron.:5-6 was read. Elizabeth M. Jenkins offered prayer. After a song, the pastor, Isaac L. Kinsey, read some letters from former pastors and spoke briefly on the early history of Friends in Mount Pleasant. Anna Jones and Cornelia Cattell sang a duet, and then Emma C. Scott read a paper on "The Last Twenty-five years." Esther Brooks and Dora Bayshore sang a duet and E. B. Jones spoke on "A Forward Look," after which the Bible school sang a selection. The closing consecration service was led by the pastor. A delightful luncheon and social hour was enjoyed. A thank-offering was made amounting to \$130. In the afternoon, letters were read from absent members, a solo was sung by Mrs. Pearson, and the fact that it was the birthday of the Bible school superintendent, E. B. Jones, was suitably remembered.

* * *

Margaret A. Holme, a member of New York Monthly Meeting, who for a number of years has been doing missionary work at Luh Hoh, China, is now in America. She attended the recent session of her home monthly meeting and presented the following letter, which is quite unique:

To the Members of the Mother Church in America:

OUR VERY DEAR FRIENDS:—We thank God for his favor in that he chose Miss Margaret A. Holme to come to our country. She has now completed her second term of service among us. She has been doing the work of the Lord most diligently since her coming.

She preaches and teaches the people continually regardless of weariness. Many of the men and women of Luh Hoh are believing in Jesus Christ, and not a few are repenting of their sins, because of her faithfulness. She has carried on the Boys' Boarding School with courage, having many and serious difficulties to overcome.

It is wonderful how fast the time passes away, now it is nearly ten years since her return to us; and her second furlough is at hand. We feel we can hardly spare her, but it is God's will, so we cannot retain her among us any longer; we can only pray God to protect her continually, and give her a pleasant journey to her home.

We hope, too, that God will soon guide her back to China for the third time to help watch over the flock and gather in the lost sheep. We also pray that God may bless and inspire our Mother Church.

On behalf of the members of the Friends Church in Luh Hoh, China.

(Signed,) WEI RU LING,
Tang Tao Cheng.

First month 23, 1911.

* * *

Notes from letters of missionaries in Mexico: Mary B. Whinnery writes from Matehuala, Third month 23d, to Phariha Stephens, secretary Field Committee:

"We had an interesting temperance meeting last Sunday evening. It was prepared by the Temperance Committee of the Christian Endeavor. There was a poem by one of the girls, and papers by some of the teachers and others. Mr. Holding showed the effect of alcohol on the system by a series of pictures and the cooking of an egg in alcohol. An object lesson was given by one of the natives. There was a song by four young people, two boys singing first and offering the girls two small glasses of wine, which was colored water poured from a big bottle. The girls in their part threw the wine on the floor. There was other special music, and some 30 signed the temperance pledge. Mr. Holding has since given much literature to those who signed. The offering was better than on many occasions.

"We have 16 in the family now. I do not quite understand how they are always so good; they never quarrel, or, if they do, no one knows about it. They sometimes get into mischief. * * *

"Matehuala thought that the Revolutionists were going to come Saturday or Sunday, and many were badly frightened. It seems an idle boy was back of it, and he is in jail now.

"We are getting ready to celebrate Miss Lindley's birthday. It has come to be considered a special day in the school year.

"Mr. Holding is cleaning the organ in the church. We are preparing Easter music. The boys are working hard to learn their part. We have five who can sing nicely. One of the teachers can sing any part and loves music. I wish to aid all I can. With help, I put "Just for To-day" in Spanish, and Louisa will sing it some Sunday soon. There are so many interesting things to tell, but no more now."

Raymond S. Holding writes, Third month 6th: "*The Ramo* work moves on nicely. I trust we can some day make it a weekly paper, increase the subscription list considerably, and use a size larger type. We should like the same size as that used by THE AMERICAN FRIEND. Many people have an aversion to small type. I am one of them. Our annual meeting will be held at Matamoros April 12th to 16th. We at Matehuala have named Don Luciano as our delegate. We have also been encouraging Miss Whinnery to go, and she no doubt will. Everything moves on nicely. I have visited the schools in Cedral and La Pas recently. Self-support is taking hold of the people and we will have a better class of children."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

In the copy of THE AMERICAN FRIEND which has just come to hand I see, to my surprise, that an article entitled "Sunday in Bournville, Cadbury Garden City," is attributed to me. (It appeared in the issue dated Third month 16, 1911, page 167.)

This is evidently an inadvertence, as I did not write the article, nor do I know who did. The article appeared in the *Christian World* of London and seems to have been written by someone who was not a Friend. It is well written, and, as far as I know, accurate on the whole, but it contains some statements which I should certainly have never penned.

I have been asked by the Friend concerned to take this

opportunity of correcting certain statements which appeared in the article entitled "A Visit to the Grave of William Penn," on page 134 of THE AMERICAN FRIEND, dated Third month 2, 1911. Near the end of that article there appears this paragraph:

"Last spring a monthly meeting of London Friends undertook the establishment of a meeting in this place. They sent one of their number, a young and enthusiastic Friend, to take charge, act as organizer, preacher, superintendent of the place, and attend to visitors. Already there is a growing meeting and Bible school, which bids fair to become permanent."

Perhaps the best way to correct these sentences is to paraphrase them, amending such as need alteration and omitting inaccuracies. The paragraph then reads thus:

"For about a century no regular meeting for worship was held at Jordans, but throughout that period occasional meetings were held, especially on 'Yearly Meeting Sunday,' and, latterly, during the summer months. Last spring a number of Friends having gone to live in the neighborhood, it was decided to hold a meeting for worship after the manner of Friends every First-day morning. Luton and Leighton Monthly Meeting, in whose compass Jordans is, allowed the reopening of the place for public worship. Among others, a young and enthusiastic Friend, feeling a concern for the meeting, attends it regularly on his own concern and at his own expense. Already there is a growing meeting which bids fair to become permanent."

The "interesting old books and records" are kept in the safe custody of the monthly meeting or in the strong rooms at Devonshire House, London. Nothing of great value and easily removable is kept at such a lonely spot.

It seems probable that an unusual number of Americans will be in England during the coming summer, so I take this opportunity of saying that I shall be glad to advise any Friends who wish to visit Jordans or Penn's other meeting house, the "Blue Idol" at Worminghurst in Sussex, as to ways and means.

EDWARD HAROLD MARSH.

Devonshire House, 136 Bishopsgate, London, E. C.

Telephone, City 1148.

Born

CHACE.—At Everett, Mass., First month 22, 1911, to Warren O. and M. Flossie Chace, a daughter, Esther Freeborn.

Died

BURSON.—At his home, Richmond, Ind., Fourth month 3, 1911, David Stroud Burson, aged ninety-five years. He gave comforting assurance that he was ready to joyfully meet his Saviour.

DAWES.—At Long Beach, Cal., Second month 12, 1911, Cora Dawes, wife of Walter Dawes, and daughter of Elijah F. and Irenia Overman, aged nearly thirty-nine years. The deceased was a devoted member of Friends.

MARSH.—At Tacoma, Wash., Second month 19, 1911, Thadeus C. Marsh, aged seventy-nine years. He was a birthright Friend. For many years he was isolated from Friends, but since the setting up of a meeting in Tacoma he has been a faithful and devoted member.

STILSON.—At the home of her son, near Wolcott, Vt., Third month 27, 1911, Sarah Stilson, in her ninety-first year. She united with Friends in middle life, but lived much of the time a non-resident member. At the time of her death she was a member of Ferrisburg Monthly Meeting.

The International Bible School Lesson

SECOND QUARTER, LESSON V.

FOURTH MONTH 30, 1911.

GOD'S PITY FOR THE HEATHEN.

(Foreign Missionary Lesson.)

JONAH 3:1; 4:11.

GOLDEN TEXT.—Goye therefore and teach all nations. Matt. 28:19.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fourth month 24th. Cast overboard. Jonah 1:1-16.

Third-day. Jonah's prayer. Jonah 2:1-10.

Fourth-day. Repentance of Nineveh. Jonah 3:1-10.

Fifth-day. Why God spared Nineveh. Jonah 4:1-11.

Sixth-day. Men of Nineveh. Matt. 12:38-45.

Seventh-day. Jehovah reigneth. Ps. 96:1-13.

First-day. The great commission. Matt. 28:1-20.

Time.—Uncertain. A prophet, Jonah, lived in the reign of Jeroboam II, (804-763) and is mentioned in II Kings 14:25, and he is the chief character in the book of Jonah (Chap. 1:1), but he is not mentioned as the author. The whole atmosphere of the book is that of something long gone by, not of a contemporary author.

Place.—Nineveh the great capital of Assyria.

Parallel account.—None.

Probably no book of the Bible has been the subject of as much controversy as the book of Jonah. So much so, indeed, that too often the wonderful teaching of the book has been completely lost sight of. It has been held, that the book is in every respect historical; that it is wholly an allegory; that it is partly historical, and partly allegorical. All sorts of arguments for each of these positions have been skilfully brought forward, but it remains, certainly in some respects, one of the puzzling books of the Bible. "The book of Jonah," it has been said, "is, in some ways, the greatest of the old Testament: there is no other which so bravely claims the whole world for the love of God, or presents its noble lessons with so winning or subtle an art." It is this fact which makes it so appropriate for a "Foreign Missionary Lesson." The great and important feature of the book is not the miracles described which are generally first mentioned, though only incidents, but, "that God's purposes of grace are not limited to Israel alone, but that they are open to the heathen as well, if they only abandon their sinful courses, and, turn to Him in true penitence." There is no book in the Old Testament which so nearly approaches the spirit of Christianity in this respect.

There can be little doubt that, where-soever, or by whomsoever first written, the book as we have it dates from after the exile.

The whole of the book should be read. It should be noted that neither in the Hebrew nor in the English translation, in the Old Testament, is the word whale used. It comes from the New Testament, where the Greek word could as accurately be translated "great fish," or "sea-monster." See Amer. R. V. Matt. 12:40, Margin; Luke 11:30.

There are many lessons in this little book, but those which have been most dwelt upon: the reluctance of the prophet; why the judgment of God and the predictions of the prophets are not

always fulfilled; the danger of not obeying at once the commands of God; these—while all valuable—are not the main lesson, as has been seen.

It is not needful to dwell on the graphic narrative of the earlier verses, but we may turn at once to the passage chosen for special study.

5, 6. "Believed God, and they proclaimed a fast." Believed so far as to repent. It does not mean were converted in the modern sense.

7, 8. The extension of the decree to the animals is truly oriental. Compare Joel 1:18.

9. "Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" R. V.

10. Another lesson is here taught: that penalties foretold may be averted by timely repentance—not all penalties, for God does not often, if ever, restore weakened powers—the result of evil living—but He will forgive and restore peace of soul to the penitent.

4:1. "It displeased Jonah exceedingly." Why? There have been several answers. Many think that it was because he thought his position as a prophet would be discredited; but it seems rather because he believed that the heathen should be destroyed, and he is angry because God shows forbearance to those who in his judgment did not deserve it. This was the typical Jewish attitude of mind toward the heathen.

2. He fled towards Tarshish because he foresaw what the result would be. That they would be forgiven if they repented. See Jonah 1:3. He could not bear this. Compare Ps. 86:3. Also compare the words of Elijah, I Kings 19:4.

4. Or, "Art thou very angry?"

5. "Booth." Made of branches like those at the Feast of Tabernacles. Probably there was little protection from the vertical sun as the leaves would soon wither.

6. "A gourd." This was probably what is known as the "bottle gourd," which grows with great rapidity and has large broad leaves. The word in the original occurs only in this verse.

7. The vine of the gourd family withers with great rapidity.

8. The analogy between Jonah and Elijah is very marked. "God prepared a sultry east wind." R. V. The "Sirocco," or "Simoon."

9. "A marvellously vivid presentation of a poor peevish nature, with its physi-

cal discomfort and its fierce religionism, its cherished hatred and its personal pique—equally miserable over the saved city and the withered gourd—little in its disappointments and base in its hopes."

10, 11. The moral lesson of the book—not stated in so many words, but implied. "Thou hadst pity on a gourd the creature of a night, and shall not I have mercy on men, women, and children." The argument from the less to the greater, so often used by Christ—"How much more!" "Six score thousand," 120,000 children. According to a common calculation—little children being one-tenth of the whole population—this would give a population of 1,200,000 for Nineveh. "Spare." "Have pity on." R. V.

The abrupt ending of the book is very impressive. Compare Ps. 145:9; I Cor. 9:9, 10.

"The book of Jonah is a remarkable and beautiful book full of large lessons of toleration, of pity, of the impossibility of flying from God, of the merciful deliverances of God, of man's little hatreds shamed into fatuity, dwarfed into insignificance by God's abounding tenderness."

Yearly Meetings in 1911

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 26th. James Wood, Clerk, Mount Kisco, N. Y.

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George Moore, Clerk, Kokomo, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

(Continued from page 242.)

uel and Queen Helena, the German Crown Prince Frederick William and the Crown Princess were among the foreign courtiers and diplomats present. All the 36 provinces of the Roman Empire in Europe, Africa, and Asia have contributed to the exhibit, aided by an appropriation from the Italian government of \$100,000. The exhibit is designed to be permanent.

* * *

Sam Lloyd, the well-known puzzle expert, whose problems have interested not alone the rising generation but others, died at his home in Brooklyn, N. Y., the 11th inst., seventy years of age.

For many years Lloyd had been famous throughout the country for his popular problems for the amusement of newspaper and magazine readers. In this calling he built up a fortune that has been estimated at more than \$1,000,000.

Among the popular puzzles invented by Lloyd were the "donkey puzzle," "pigs in clover," "parchesi," "get off the earth" and numerous chess problems. He was born in Philadelphia, educated

COFFEE CONGESTION.

CAUSES A VARIETY OF ILLS.

A happy old lady in Wisconsin says: "During the time I was a coffee drinker I was subject to sick headaches, sometimes lasting two or three days, totally unfitting me for anything."

"To this affliction was added, some years ago, a trouble with my heart that was very painful, accompanied by a smothering sensation and faintness.

Dyspepsia, also, came to make life harder to bear. I took all sorts of patent medicines but none of them helped me for any length of time.

"The doctors frequently told me that coffee was not good for me; but without coffee I felt as if I had no breakfast. I finally decided about two years ago to abandon the use of coffee entirely, and as I had read a great deal about Postum I concluded to try that for a breakfast beverage.

"I liked the taste of it and was particularly pleased to notice that it did not 'come up' as coffee used to. The bad spells with my heart grew less and less frequent, and finally ceased altogether, and I have not had an attack of sick headache for more than a year. My digestion is good, too, and I am thankful that I am once more a healthy woman. I know my wonderful restoration to health came from quitting coffee and using Postum." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is this. Coffee has a direct action on the liver with some people, and causes partial congestion of that organ preventing the natural outlet of the secretions. Then may follow biliousness, sallow skin, headaches, constipation and finally a change of the blood corpuscles and nervous prostration.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

in Germany and produced his first successful "brain twisters" while only fifteen years old.

* * *

Tom L. Johnson, twice Congressman from the 21st Ohio District, four times Mayor of Cleveland, champion of three-cent street car fare, and a prominent advocate of the Henry George "single tax theory," died the 10th inst., at his apartments in Cleveland, Ohio, aged fifty-seven years.

Johnson was a unique figure in financial and political circles in the Middle West. After attending public school, he began work as an errand boy and later became clerk in the office of the Louisville Street Railroad Company. He became a successful promoter in street railway enterprises in a number of cities. He was also successful as an inventor of several devices used in connection with the street car business. Through his inventions and ventures in business he became quite wealthy. As a politician he gained a national reputation, and his name has been mentioned as a possible candidate for President.

* * *

President Taft, acting under an act of the Congress, has invited all nations to send representatives to the Fifteenth International Congress on Hygiene and Demography, to be held in Washington, Ninth month 23-28th.

While President Taft is Honorary President of the Congress, the active President is Dr. Henry P. Walcott, of Boston, President of the Massachusetts State Board of Health.

The Governors of the several States are asked to appoint each a committee of five persons to co-operate with the Committee on Organization in preparing the exhibition which will be an important feature of the Congress. It will illustrate all the important phases of public health work, and the registration of vital statistics.

The Congress is divided into nine sections as follows:

Section I. Hygienic Microbiology and Parasitology.

Section II. Dietetic Hygiene. Hygienic Physiology.

Section III. Hygiene of Infancy and Childhood. School Hygiene.

Section IV. Industrial and Occupational Hygiene.

Section V. Control of Infectious Diseases.

Section VI. State and Municipal Hygiene.

Section VII. Hygiene of Traffic and Transportation.

Section VIII. Tropical, Military and Naval Hygiene.

Section IX. Demography.

Notices

New York Yearly Meeting convenes at Glens Falls, N. Y., Fifth month 25th, 1911. Those wishing arrangements to be made for accommodations should address S. J. Varney, South Glens Falls, N. Y.

* * *

The Minnetonka Summer School of Missions will hold its fifth annual session Sixth month 14 to 20, 1911, midway between the twin cities, Minneapolis and St. Paul.

The main purpose of the summer school is to train leaders of mission

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study classes. It is aimed to have each session a model for such a class. The sessions will be opened with devotional exercises and Bible study. The best methods of presenting the home and foreign study books will be given by experienced teachers. A portion of each morning will be devoted to a discussion of methods, missions in the Sunday-school, Young People's Societies and Children's Bands. A feature of the afternoon sessions will be a series of travelogues.

All inquiries regarding details or entertainment should be addressed to Mrs. J. H. Mills, 5 East 25th Street, Minneapolis, Minn.

The Board of Managers of this school is composed of representatives from seven different denominations. The Friends have two representatives on the Board of Managers, and are also represented on the Executive Committee by the corresponding secretary.

ALICE C. WEBB, Cor. Sec.,
2421 Girard Ave. S.,
Minneapolis, Minn.

WHERE IS TOMMY'S CAP?

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor.
He asked the cook and Mary,
He called mamma to look,
He even started sister up
To leave her story book.

He couldn't find it anywhere,
And knew some horrid tramp
Had walked in through the open gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away,
Or else, perhaps, he chewed it up
And swallowed it, in play.

And then mamma came down the stairs,
And looked through the closet door,
And there it hung upon its peg
As it had hung before.
And Tommy's face grew rosy red,
Astonished was his face.
He couldn't find his cap—because
'Twas in its proper place.

—Emma Endicott Marion, in *Youth's Companion*.

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FIRST MOSES BOOK, price 25 cents each, intended for a relief fund. If one is accepted enclose money order for 20 cents to Moses W. Kitchin, No. 58 High St., Waterville, Me.

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The American Friend

CHARLES O. NEWLY
PLAINFIELD,
IND.

Vol. XVIII

FOURTH MONTH 27, 1911

No. 17

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Bible School Education Necessary

AS the twig is bent, so will the tree grow. Youth is the time to inculcate for lasting results moral and religious ideas. Our public school education, under the system which, with various denominations, we are obliged to adopt, is only secular teaching, with the teaching of morality in general. But that is not enough. There are those who feel as if it were dangerous to have education at all unless associated with religious education; but we in our country, under our system, have not found it practical to have public education associated with distinctly religious education. Therefore we feel, even more than in countries where that is possible, the necessity for Sunday Schools.

PRESIDENT WILLIAM H. TAFT.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIFTH MONTH 7, 1911.

LESSONS FROM GREAT LIVES.

V. RUTH.

RUTH 1: 14-22.

(Consecration Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fifth month 1. Ruth the toiler. Ruth 2: 1-3.

Third-day. A humble faith. Ruth 2: 12.

Fourth-day. A kind daughter. Ruth 1: 8.

Fifth-day. A constant friend. Ruth 1: 16, 17.

Sixth-day. Dignified poverty. Ruth 1: 19-22.

Seventh-day. Christ's Gentile ancestor. Ruth 4: 13-17.

What does Ruth teach about how to treat the foreigner?

Tell of others who became great through affliction.

Tell of people that advanced, like Ruth, through service.

The books of Joshua and Judges are gory with human slaughter; the books of Samuel and Kings are black with human intrigue and passion; the book of Ruth, coming like a burst of sunshine through a dark cloud, shines with the beauty and warmth of a human love, cemented by a common sorrow, ennobled by a common service, and enriched by a worthy reward. A noble and beautiful story this to begin the history of that family, which numbered among its members a David and blossomed into a Jesus, the promised Messiah of Israel. The fruits of suffering, devotion, love and service are always divine.

* * *

The story of Ruth has always assumed an allegorical significance for the Christian. Her relinquishment of her early life tells us of the Christian's repudiation of selfishness and sin; her clinging to Naomi speaks in its charming way (Ruth 1: 15-18) of the Christian's allegiance to Christ; her sharing in Naomi's sad, solitary life, suggests identification with the Man of Sorrows in the loneliness of His soul; her interest in the new life about her stands for Christian service; and her marriage with Boaz is the story of the reward of Christian faithfulness.

* * *

This is the classic instance of a friendship between two women. What David and Jonathan, Damon and Pythias, are for men, that for women are Ruth and Naomi. And—strange contradiction to modern flippancy and magnificent in its rebuke—it is the passionate love of a girl for her mother-in-law. Mother-in-law and daughter-in-law have ceased to be, and we behold a pair of world-famous friends going arm in arm toward Bethlehem.

* * *

"By friendship I mean the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of mind of which brave men and women are capable." Jeremy Taylor.

"Friendship—that select and sacred relation which is a kind of absolute, and which leaves the language of love suspicious, and common, so much is this purer, and nothing is so much divine."—Emerson.

Read Ruth 1: 16, 17; John 15: 12-15. The simplest yet most profound conception of religion is that which conceives of it as a divine friendship.

* * *

Ruth finds born within her a love that knows no home but the heart of Naomi. Houses, riches, furniture, upholstery, conveniences, art do not make homes. Love is the only home-maker, and builds its castle, and its palace in the heart of the loved one. Here no poverty ever knocks upon the door, and no blast of icy winter chills the bones, for love is rich and lavish in its outpouring, and the fire on the heart altar burns like the burning bush and still is not consumed.

* * *

Ruth and Naomi teach us that there need be no separation between advancing age and buoyant youth, between a saddened life and a happy spirit. Sorrow that isolates itself from life becomes morbid and sour; sorrow that identifies itself with the lives and interests of others becomes glorious in its unselfish consecration. Naomi could have ruined the life of Ruth, but instead she ennobled it by her sacrificial interest. When all her natural hopes had perished, Naomi lives over again in the life of her younger friend.

* * *

The courteous treatment Ruth received from the reapers and her acceptance by Boaz is an ancient illustration of the still older truth, that what we show to others as present in our own lives, we shall find in them. If your heart yearns for love, be loving; if for sympathy, be sympathetic. Be what you wish others to become.

"Be noble and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

News in Brief

Dr. Simon Flexner of the Rockefeller Institute of Medical Research announced recently before the National Academy of Sciences that "the control of infant paralysis must be preventive, since no specific remedy, or cure for it, is known."

* * *

Upon the suggestion of Representative Ashbrook of Ohio, Speaker Champ Clark has ordered the prayers of the chaplain of the House of Representatives to be incorporated in the daily record of the House proceedings. Speaker Clark

has also evinced a determination to enforce the rule prohibiting smoking in the chamber.

* * *

Mayor A. V. Faucett, Tacoma, Wash., has been recalled and W. W. Seymour has been elected in his stead. This action was due to the work of the "Welfare League," which generally had the support of the women voters and the church people. Mayor Faucett was allowed to serve only eleven months of a four years' term.

* * *

A re-apportionment bill fixing the number of Representatives at 433 is now before Congress. This will make a very large House, but it is the smallest number which will leave the states having a declining population with as large a representation as they now have. The states with increased representation are as follows: New York leads with an increase of six; Pennsylvania is second with an increase of four; Oklahoma and California will add three each; while Illinois, Massachusetts, New Jersey, Texas and Washington will each send two more Representatives to Congress. Sixteen of the other states have an additional Representative.

* * *

To all intents and purposes the Missouri Pacific is again in possession of the Gould family, with a Gould president, a Gould directorate and with George Gould at the helm in his office of chairman of the board. The election of Benjamin F. Bush, of the Western Maryland—a road controlled by the Goulds and John D. Rockefeller—to head the Missouri Pacific was the final weight that drew down the scales toward the Gould side.

Speyer & Co. have been invited by George J. Gould to act as bankers for the company in the place of Kuhn, Loeb & Co., whose representatives have withdrawn from the board of directors.

* * *

We are accustomed to think of German universities as ancient institutions with origins dating back to the middle ages. We are somewhat surprised, therefore, at the announcement that a new university is to be opened in 1914 at Frankfort-on-the-Main. The general government will have no part in this project, the entire sum necessary, including an endowment of \$2,875,000, having been raised by private subscription or contributed by the municipality. Neither Baden nor the Empire will contribute a cent, and the local founders announce as one of the attractions of the new institution that it will be "free from all crippling customs and traditions of long past ages." The backbone of the university is to be the numerous art and medical schools, the clinics, the chemical institute, the academy of social and commercial sciences, etc. There are to be special post-graduate courses for graduates already in practical life and special extension studies for non-graduates, even though they be well on in years.

* * *

Governor Tener of Pennsylvania has approved at Harrisburg the bill making it a misdemeanor to give a dramatic, theatrical, operatic or vaudeville exhibition, or show any fixed or moving pic-

(Continued on page 271.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FOURTH MONTH 27, 1911

No. 17

Spiritual Preaching

One of our readers has asked to have an editorial on "Holy Ghost Preaching." He begins his letter by saying that a "studied sermon cannot be regarded as a Holy Ghost utterance," but he is in doubt as to just what does constitute such an "utterance."

The most that we can expect is that our ministers shall be sensitive to divine impressions, shall be in line with spiritual currents, shall be obedient to heavenly visions, shall be co-workers with the Holy Spirit. None of us—not even the most pure and perfect—can claim that he is an infallible oracle, that he passes on, untinted and uncolored, the perfect white radiance of the divine Word, that the words which fall from his lips are unalloyed "utterances" of the Holy Ghost. I have heard of a minister who was taken to task by the elders for having misquoted a passage of Scripture, and his triumphant answer was, "I gave it as it was given to me." But I should be inclined to think that the text would have been "given" differently if his memory had been better. So long as we remain finite and limited beings, bound up with bodies of flesh, dependent upon memory, influenced by ideas and feelings which we have acquired through education and subject to unconscious prejudices, we can hardly expect to be absolutely perfect transmitters of the will of the Holy Spirit, and it is very easy to detect a human element in all "utterances," however much the claim may be made that they were "given." I shall, therefore, assume that there will always be a human element, a human aspect, in any message that comes from a religious minister. Instead of asking from him "an utterance of the Holy Ghost," we shall rather ask for a *spiritual message*, which, while it has some marks of the human about it, shall still bear evidence of inspiration from above and shall actually be the product of a divine and a human co-operation. Now what shall we look for as the marks or the evidences of help from above in a sermon?

The first mark or evidence of divine help in preaching is the fact that the sermon carries *conviction*. What our correspondent calls a "studied sermon" does not do that. You feel, when you listen to a sermon of that type, that it is a mere

collection of facts gathered out of books. They may be good facts, they may be true facts, but they only present you with information. The spiritual message, on the other hand, reaches the life, touches the heart and moves the will—in short, as I have said, it carries conviction. It makes the hearer dissatisfied with his present life and eager for a higher order of life. It does this because it is more than an array of facts; it is the utterance of a living experience of God's real presence and help, and comes with the weight of a true and strong personal life behind it. This does not by any means imply that the sermon has been "given" to the minister on the spot, or that it has cost him no previous effort. All good sermons *do* cost effort and spiritual travail, and the fact that a sermon comes suddenly, on the spur of the moment, is no evidence that it is from above. There are many kinds of things which come on the spur of the moment. The real evidence is found in the sense of reality within the soul of the speaker and its power of conviction upon the hearers.

Another good mark of the Spirit's co-operation in a sermon is its power to make the hearers *see* truth in new and fresh ways. Some sermons just drone on, giving, all the time, ideas that are true, but which leave you much as you were before. A real "Holy Ghost sermon" does not leave you where you were before. It illuminates. It reveals. As you listen, you see in some truth you have heard many times before a new meaning, a fresh light, as though a new sun had risen on your darkness. First its convicting power, and next its revealing power, are the marks in a sermon which make me think that it is not all of the man himself.

The transforming power of a sermon is still a stage higher and still a further mark of divine help in it. Nothing can transform life but Life itself, and the person who sees lives changing as a result of his messages may well be confident that the Spirit is in his words. When a message falls upon men's hearts like dew on the thirsty grass and makes them grow sweeter and gentler, more patient and more courageous, when it makes the evil in them grow weaker and raises the good in them to greater strength, when it turns their faces Godward and makes their lives more Christlike, that means that they have been hearing "Holy Ghost preaching."

R. M. J.

Current Events and Comments

Children, the Choicest Possession of the Church

That the choicest possession of the Church is its children, and its greatest opportunity the Bible school, is the thesis of an editorial by Levi Gregory in a recent number of *The Pacific Friend*. Having mentioned the material possessions of two wealthy churches in his home city, he continues:

The largest available assets of any church are the boys and girls and young men and young women—everyone of them priceless. I have long felt that we are not sufficiently alive on this great part of the Church work. We have not engaged in Bible school work with earnestness that the cause demands. Statistics show that 80 per cent. of the membership of the Church have come up through the Bible school. If in business we found that 80 per cent. of our profit came from a certain department, we would say at once, "We will develop and enlarge that department." We would read up on that line; perhaps visit cities, and put in the latest improvements and do special advertising. Why? Because we get the largest returns from this department. Our general government is doing great things in reclaiming the valuable lands in different States; by the great irrigation system being established, the barren places are made to blossom and yield abundantly. The government is also doing great service for the future by its forest reservation work. And we all say these are wise and proper efforts for present benefit and future good.

In the great work, we as Christians and churches are engaged in reservation that means vastly more than reclamation. After the embankments give way, there is a weak place in the old way, and all is lost. But in the boys and girls who have life and the possibilities before them, to save these lives for their highest purposes is certainly the God-given opportunity of the Church. With no Bible in our public schools, for many, a Bible school is the only chance for them to learn of the way of life and salvation. Here we are given one hour a week—if we are wise we may secure more—to mold and shape lives, which in turn will mold and shape other lives, and on and on for time and eternity. Have we had the vision? Can we grasp the magnitude of our opportunity? I really fear, as I think of it, we have only been playing, so to speak.

Precious souls are ours to instruct, ours to lead to Christ—boys and girls, just the material to make men and women—yes, grand men and grand women for the future Church. If we make His cause glorious, if we be wise and win them, not only is their future settled, but the hope of the Church is safe. I am rejoiced

at the larger view of Bible school work that is pressing upon us. Once 'twas thought "just for women and children"; now it takes in all—men, women, boys and girls—not only all who can come to the school, but all to whom we may take it.

* * * * *

In conclusion, let us pray for a clear vision of this *the greatest* work left us by the master—greatest because all can work at it; greatest because it begins with the babe and lasts through life; greatest because it carries the Gospel to those about us who would not otherwise hear it.



The Graded Lessons

It is gratifying to find in every yearly meeting a number of schools using the "International Graded Lessons" in their primary and junior work. That these lessons have not been more universally adopted is not surprising, because it takes time to introduce new things, be they ever so promising. It was only a year ago last Tenth month that the first helps on the "Beginners," "Primary" and "Junior" courses appeared, and it is less than a year since those for "Intermediates" were issued; yet scores of schools are now using them. The larger and better organized schools were the first to take up the work, but it is by no means confined to them. A most encouraging report has been received from the mission school at Banes, Cuba. One of the special features of the Iowa Summer School for this year is a course preparing teachers to use the graded lessons.

That our readers may become more familiar with the new lessons and their use, we have planned to publish three or four contributions on various phases of the subject. This week, Wilbur K. Thomas, superintendent of Bible school work in New England Yearly Meeting, gives a brief statement of the plan and scope of the work.



Gaining Ground in Philadelphia

We wish to call attention to one item in the report of Philadelphia Yearly Meeting—the appropriation of \$1,000 for work among the Doukhobors. Heretofore the missionary and philanthropic work of Philadelphia Friends has been done mainly by independent associations or individuals and not by the yearly meeting. While considering the Doukhobor work this year, there developed in the yearly meeting a conviction that it should be continued, although the funds which have been appropriated for the work are rapidly becoming exhausted. This brought the yearly meeting face to face with the issue—shall this responsibility be assumed, or shall it be left to others, presumably to individual Friends? That the yearly meeting rose to the occasion is significant. *Corpora-*

tion response to the Pointing of Providence is a higher form of spiritual leading than mere individual faithfulness. It is a form of service which our age peculiarly demands, and we are glad to feel that Philadelphia is beginning to respond to it, although in this yearly meeting the emphasis has been placed almost entirely on *individual leading*.

Another encouraging fact appeared in connection with the minutes of the Representative Meeting. Statistics were given showing that the yearly meeting had gained in membership during the past year. The following is a summary:

Number of members Twelfth month 1, 1909, 4,380.

Gain by birth, 47; by certificate, 58; by application, 49; total, 154.

Loss by death, 80; by certificate, 57; by resignation, 10; by disownment, 1; total, 148.

Number of members Twelfth month 1, 1910, 4,386.

There was a time when Philadelphia Yearly Meeting was losing ground, but conditions are changing. In spite of the fact that deaths exceed births by 33, the net gain is 6, and the very small loss by "resignation" and "disownment" indicates a substantial membership.

Delaware County, Indiana, Under Prohibition

Our friend, Joseph A. Goddard, has made an examination of the public records in Delaware County, Ind., and of the city of Muncie, where he lives, with a view of ascertaining whether these records, in any particular, warrant the return of the saloon. Delaware County, under the late county local option law in Indiana, voted "dry" Fourth month, 1909, and the last saloon was closed the middle of Eleventh month following.

He finds that in Muncie, between Seventh month, 1909, and Third month, 1911, the building and loan companies had an increase of 3,046 members and a gain in deposits of \$223,602. When he examined the criminal records of the county, he found that the arrests in 1910 were less than half the average for each of the preceding five years, and that the number of prisoners in the county jail had also fallen off more than 50 per cent. This decrease in the number of prisoners reduced the expenses of the county jail about \$3,500, or 36 per cent. The "Children's Home" also showed a decline in its running expenses amounting to more than \$2,650, or 30 per cent., while the circuit court saved about \$2,750.

In making a study of the taxes, he finds that a return to license would increase rather than decrease the tax rate, for, while the saloons would probably augment the county revenue some \$17,000, they would increase the criminal and pauper expenses of the county \$21,000.

One of the stock arguments against prohibition is that a country that is "dry" is no better than a county that is "wet" because "blind tigers" supply,

in an underhand and disreputable way, what well-regulated saloons should have the privilege of furnishing.

In this connection, a statement from a primary teacher in one of the Muncie public schools is very significant:

It used to be rather a common occurrence to have some child sob out a story of the father's drinking until no food nor fuel was in the house. Or else mother was drinking and did not get the child ready for school. We have not had one tale of this kind in the first three rooms this year. The percentage of attendance is higher this year in our first three rooms than ever before.

The Income Tax Amendment

The action of the New York Legislature favoring the income tax amendment has greatly encouraged the friends of the measure, and will doubtless have its effect on other Legislatures. To date, the amendment has been approved by 31 States, and only four more are needed to make it effective. Fourteen Legislatures are yet in session, and most of them are considering the matter. Louisiana, New Hampshire, Rhode Island and West Virginia have definitely rejected the amendment, and the lower house in Virginia has done likewise. The New Jersey Legislature adjourned before the measure passed its Senate. No action whatever has been taken in Vermont, Wyoming, Utah, Connecticut, Pennsylvania and Delaware. It is entirely possible that the required number of States will ratify it within the next few weeks. Should they fail to do so, a delay will be caused till next year, when some of the States with biennial meetings of their Legislatures will have an opportunity to vote on the question.

Keeping Cool About Mexico

While still feeling that Pres. Taft made a mistake in the spectacular movement of troops to the Mexican border, we wish to commend his calm and firm dealing with the developments of the past week. American citizens have been killed and wounded by Mexican bullets while going about their own business on their own territory, but the fatal shots were intended for insurgents. The lack of due precaution which affords just ground for grievance is being adjusted through the State Department. The matter could easily have been made an excuse for intervention, but the President showed his good sense by informing his jingo friends that it takes two to make a quarrel.

The general situation in Mexico, however, is not improving. The insurrectionist movement is increasing and causing no little alarm. One report has it that President Diaz is preparing to surrender the reins of government to Minister De La Barra, formerly Ambassador to the United States, who will issue a proclamation for a national election.

The International Graded Lessons

BY WILBUR K. THOMAS.

For many years almost all the Protestant churches have been using the "International Lessons" in their Sunday-schools. Notwithstanding all the bitterness engendered by doctrinal differences, they have studied the same course of lessons from the same book. It was stupendous as one considered that all over the world all Protestants, old and young, were studying the same portion of Scripture and following the same line of thought. Such a movement had its practical and likewise its sentimental side, but it was taken for granted that the teacher of the adult class would be able to bring forth meat for those who were able to bear it, and that the primary teacher from the same portion of Scripture would be able to deduce a goodly portion of milk for the little ones. The problems arising from such a course have given rise to the "Graded Lessons."

The title of the new work is somewhat confusing, for we immediately think that "graded" work implies the routine of the day school, strict separation according to ages or qualifications, and examinations. However, such is not the case. "Graded" here means grading of the subject-matter so that the child six years old will have what is suited for him, and the child fourteen years old will have what is suited for him. "Graded Lessons" are lessons planned to meet the spiritual needs of the pupil at each stage of his development. We recognize that such grading is a necessity in the day schools, while to this teaching, which is of far more importance to the life of the child, practically no attention has been given. Modern pedagogy has taught us the necessity of adapting the subject-matter to the one taught, and while in teaching the Bible the great lessons are the same for all ages of people, the difference in mental development demands different ways of presentation.

With this object in view, the International Committee, in preparing the lessons for the little tots four and five years old, have presented the great themes of the "Heavenly Father's Care" and "Love" in simple story form. The subjects of some of the lessons will illustrate the form of the story: "A Baby in a Basket-boat," "The Heavenly Father's Care for Birds and Animals," "Joseph's Coat of Many Colors," and "The Story of the Baby Jesus."

The primary course for the children of six, seven and eight years endeavors to teach the child more responsibility as it becomes better able to understand. Ways are presented by which a child can express love. Jesus is shown as the Saviour by His love and work, and this is followed by such stories "as will make a strong appeal to the child and arouse in him a desire to choose and do that which God requires of him." Some of the lessons for the first year will indicate the character of the work here: "The Baby Jesus in a Manger," "The Gift of Water," and "The Story of the Sheep that Was Lost."

In the junior grade, children of nine, ten, eleven and twelve, the aim is to awaken an interest in the

Bible and a love for it; to deepen the impulse to choose and do the right. Here begins more particularly the effort to acquaint the child with the Bible and to memorize verses. The lessons still center around the story, but stress is laid in the teacher's book that the story for entertainment is valueless, "for unless they find something deeper and more lasting," they will soon lose interest. Here we have such stories as "The Beginnings," "The Patriarchs," "Moses," and the "Parables of Jesus."

In the intermediate grade, ages thirteen to sixteen, recognition is taken of the changing life of the child, and material and teaching are adapted to his needs. In the first year of work the heroic element is presented, and stress is laid upon the teacher to teach not history or story, but life and character.

The outline includes work for the senior grade, seventeen to twenty, and for the adult, twenty years and older, following the same course of development.

This, briefly, is the outline of the work so far completed in each grade and the general aim of all the work. The universal commendation which the work receives where it is tried is some indication of the success of the undertaking. It is intended that any school may use the lessons wholly or in part, so it is not necessary for a school to make a radical change in their work all at once. In New England Yearly Meeting quite a number of the schools are introducing the primary work, purposing to continue the graded work with the same pupils. A few are now putting it in the older classes of children. The greatest benefit is in having suitable subject-matter for the child, and this implies that the child will be more ready to receive the heavenly gift because he can understand better, and that it will make the way easier for the teacher to teach the great lessons of God and His love.

12 Hazelwood Street,
Roxbury, Mass.

War Time Reminiscences

A Journey from North Carolina to Indiana.

BY HERMON D. WILLIAMS.

(Concluded.)

A previous article left the North Carolina campers beside Clinch River, awaiting the return of Micajah Hill, Stephen White and Wm. Stanley, who had ridden northward to the Confederate outposts near Cumberland Gap to see if egress would be permitted through the lines in pursuit of the journey to Indiana.

At the end of the third day they arrived with an encouraging report. They had not secured access to the general commanding, but it was believed he would support the assurances given by subordinates at his outposts that they could pass, and they decided to go forward. Having ferried the swollen stream, the wagon train began the two days' climb of the grade to Cumberland Gap, and the third day found them over the mountain and on Kentucky soil, within the Confederate picket lines. The same messengers

before sent sought General Zollicoffer's headquarters, two miles away. He received them cordially, but felt compelled to deny their request, as he was hourly expecting an attack from the Federals, and the passing of a train of emigrants would be dangerous to themselves and confusing to the military. The men returned with this disappointing information, and the situation was taken under advisement. A few hours later a flutter was caused in the camp by the arrival of horsemen, who were found to be General Zollicoffer and several of his aids. He had come to express his sympathy with them in their situation and assure



MICAJAH HILL.

them of protection so far as he could render it, but he adhered to his decision that they must not pass the lines.

As the only present alternative, the emigrants recrossed the mountains into Tennessee. The plan of Micajah Hill was to go to Lost Creek Friends neighborhood, near New Market, and await military developments. Others preferred immediately to seek some other outlet through the lines. After considerable discussion, the company again divided, Tilman Couch, Wm. Stanton and family and David Connor and family departing in search of a new route, while Micajah Hill, David W. Elliott and Stephen White and families, Maria Pope and son, Isaac Stanley and Marmaduke Lewis continued southward.

At one point a tumultuous vibrating sound disturbed the air, growing more distinct, until the vanguard of an advancing military force, with its rhythmic tread, was in view. It proved to be 1,000 recruits on the way to reinforce Gen. Zollicoffer, and the wagons had to halt two hours for the long line to pass.

At the end of seven days they arrived at Lost Creek neighborhood and secured quarters in some of the many deserted houses in the village known as Friends Station. Here they remained seven months, a period covering an unwritten page of touching interest in the Quaker annals of the South. The

members of the once prosperous Friends meeting had largely gone, some to the North, others to points less liable to the mutations of war. Worshipers no longer gathered at the spacious log meeting-house, where Sarah J. Hill had preached on previous visits to this point, and the sheep of the neighborhood were finding nightly shelter from the autumn winds within its walls.

The prospect was not cheering, but this little band of wayfarers accepted the sojourn here as in the providence of God, Sarah J. Hill especially feeling that they would here find work for the Master, and her heart warmed toward the people of the neighborhood, stricken and discouraged under the surrounding tumult. Her husband shared this feeling, and, with his characteristic energy and promptness, had the disused meeting-house renovated and set in order, and circulated the word that there would be meeting the following First-day.

People came from far and near, and an audience that filled the house assembled in reverent quiet,



SARAH J. HILL.

Micajah Hill and wife occupying places at the head of the meeting, in the men's and women's apartments, respectively. This unexpected reopening of services under most peculiar conditions, the pervading sense of dependence in the gathered company under the overhanging pall of war's unrest and uncertainty, with the benign faces at the head of a meeting largely made up of those not Friends, were features in a unique and impressive scene which is still held sacred in memory by those who have survived the changes of passing years. Sarah J. Hill invoked the divine blessing, and followed with a Gospel message suited to the occasion, imparting comfort and hope to needy souls amid the untoward surroundings. These meetings continued during their stay, and a mid-week meeting was held as well. The sessions of the monthly meeting were also resumed, but without any

close adherence to formalities, as Margaret F. Hill served as one of the clerks, although her membership was still in North Carolina. Under the lead of a Friend by the name of Kelley, a Bible school was opened, in which the chief feature was the repeating of Scripture texts, as was usual in those days. A kodak reproduction of the juvenile portion of this school would now be an interesting study—boys and girls clad in homespun that was dyed in various colors and conforming to no standard of fit or style, reflecting the stress and scarcity that prevailed in those trying times; and these children used spelling-books as a necessary step toward learning to read and memorize Scripture texts, no secular schools being maintained in the neighborhood.

A number of armed Confederate soldiers entered the meeting one First-day, apparently with the intention of breaking it up, from the clatter they made with their canteens and other trappings. But, as if awed by the impressive silence, they took seats near the entrance and attentively listened to the sermon, some of them being visibly affected. Following this, soldiers came frequently, always behaving with decorum.

One liability constantly impending was that provisions, bedding or horses would be taken by soldiers for use in the army. One day the Hill household saw a squad of armed men thus despoiling their neighbors, whereupon they retired into their home and dropped the thin curtains, through which they could see what was transpiring. The men approached their premises, recklessly flourishing their swords as they passed the yard fence on the way to the barn, where they looked in upon the horses, and then quietly went away, as if restrained from any seizure by an unseen hand. The more remarkable was this as the Hills occupied the largest house in town, and their furnishings would have been quite a prize for the marauders in those days of scarcity. About a score of home-made woolen blankets, which the family prized highly, after this visitation were secured from view behind the stairway ceiling by removing and replacing the boards.

As spring approached, the war clouds deepened about the little band of sojourners. The possession of Cumberland Gap being contested in successive battles, the Federals were pushing into middle Tennessee, following the fall of Fort Donnelson, and the frequent cannonade sent echoes through the mountain vales about them. One day a defeated force fled through the village, when broken commissary wagons, frightened horses and struggling men rushed by in a bedlam of disorder which only a routed army presents. This was soon followed by a trainload of wounded, in dirty stock cars, on their way to Abbingdon.

But "God hath His way in the storm," and here interposed His providence. Gen. Brazelton, a veteran of the Mexican War, then resident at New Market, two miles away, although a pro-slavery man, had taken a kindly interest in the situation of these North Carolina Friends by attending the meetings

at Lost Creek occasionally, and, taking the recommendation from Gov. Moorehead, North Carolina, held by Micajah Hill, went to Knoxville and laid their case before Gen. E. Kirby Smith, commanding the Confederate forces in East Tennessee. Gen. Smith consented to giving them a passport through the lines if the men of the company would come to him and make affirmation that they would not take up arms against the Confederacy, Gen. Brazelton having informed him that as Friends they could not take the oath. This they did the next day and received the passport.

And now, following an impressive farewell meeting in the old log meeting-house and an affectionate good-bye to the friends of their sojourn, from whom they parted with sincere regrets, they started, April 28, 1862, with a train of four wagons, John Wooten, Lost Creek, having joined them. The route taken was westward through middle Tennessee, instead of northward by Cumberland Gap, whence they came. Passing Knoxville, a few days' travel brought them to the main Confederate line, where their passport was honored. Thence northward through Kentucky, they saw many gruesome evidences of late hostilities. Near the crossing of Green River, a long succession of new-made graves was passed, where hasty burial in many cases did not entirely hide from view the bodies of the fallen. Danger also still lurked in their pathway betimes. They were one day overtaken by a band of bush-whackers, who halted them and went through their trunks and other baggage in search of arms, and started to rip open the feather-beds, but desisted on Sarah J. Hill's assurance that they would find no weapons. They seemed nonplussed to find such a train of travelers wholly unarmed, and disappeared without giving further trouble. Quite in contrast with this experience was the hospitality extended to them at a spacious Kentucky farmhouse, where the Hill family asked the privilege of lodgings for the night, the weather being inclement. They were received gladly and were given a bountiful supper, and then, though travel-stained, were placed to rest in immaculately white beds. When an elegant breakfast was added to all the other benefits, and payment was refused for their bestowal, Mother Hill asked the privilege of a little season of prayerful waiting with the family, which was cheerfully accorded. She read a selection from the Bible, devoutly thanked God for His care and goodness, and invoked blessings on those who had so kindly entertained strangers. It was with tender feelings that the wayfarers parted with their friends of a night, and they recall as a fragrant memory those restful, refreshing hours in this bower of peace on the line of war's waste and desolation.

A few days more of travel found them crossing the Ohio River at Louisville, and their sense of relief at having safely passed the danger zone and being privileged to stand upon the free soil of Indiana is still vividly recalled by the survivors. Shipment of the entire traveling outfit by rail to Columbus, Ind., shortened the journey, and the added travel of two

days by roadway found the wagon train at the home of John Hill, brother of Micajah Hill. The sons of the latter, James and Daniel Hill, who had earlier left North Carolina, soon joined the company, and the goal of the long and perilous journey, which in its vicissitudes has few parallels on the same line of travel, was realized in this happy family reunion.

Micajah and Sarah J. Hill, continuing faithful to God, who had so signally guided and protected them, passed away at their home at Carthage, Ind., she in 1884, and he in 1894. The decease of David W. Elliott, also resident at Carthage, occurred only a little over a year ago. Tilman Couch now resides at Haviland, Kansas, and Marmaduke Lewis, who was a small boy in the Hill household at the time of the journey, has for many years been connected with the care of buildings and grounds at Earlham College. The whereabouts of others before mentioned who made this journey are not now known to the writer.

Philadelphia Yearly Meeting

The yearly meeting of Friends of Philadelphia held its 230th session during the week ending Fourth month 22d. Not for a great many years has there been such a broad discussion of all phases of the yearly meeting's life, combined with such unity of feeling. The amount of response to business from the body of the meeting was conspicuous and the most encouraging feature of this session. There was little trace of a situation that in the past has not been unknown, when the gallery has tried to force or to block business matters in opposition to the united desires of the large majority of the meeting. This change in the spirit of the meeting was referred to by Jonathan E. Rhoads and also by Cyrus W. Harvey, Kansas, who compared the striking evidences of unity he saw with the very different situation that met him on his first visit to Philadelphia Yearly Meeting thirty years ago.

The clerk and his assistant, who continued in office from last year, were Charles S. Carter and Walter L. Moore, and these Friends were reappointed to this difficult service. The business of the week fell largely under three heads—the minutes of the Representative Meeting, formerly called the Meeting for Sufferings; the consideration of the state of meeting, covered by the answers to the queries; and the reports on educational matters and on the use of intoxicants. Perhaps the most striking thing of the whole week was the way the meeting rose to the situation presented by the committee having charge of the school among the Doukhobors at Petrofka, Saskatchewan, Canada. Not counting upon further interest and support of the yearly meeting, and the funds at their disposal being nearly exhausted, this committee recommended selling the schoolhouse and the two and one-half acres of land attached thereto and abandoning the work after a year or two should use up the income from this sale. The response was immediate and hearty. It was recognized that here

was a piece of missionary work, started as a result of a religious concern of Joseph S. Elkinton, in which the yearly meeting could unite. While foreign missionary work is not acceptable to many members, this effort to educate these Russian immigrants seemed a most suitable undertaking that must draw upon the sympathies of all. The effect of twelve years' work there gave substantial grounds for encouragement. Consequently \$1,000 was granted this committee, with directions not to sell any properties and to bring to the yearly meeting next year a statement of what would be needed hereafter annually to maintain this institution. It was hoped that Friends would feel drawn to personal giving for the school and not to allow the fact that the meeting as a whole was responsible for its support to deaden individual interest.

It was further learned from the report of the Representative Meeting that a letter had been written and presented to President Taft and to the members of Congress protesting against the proposed fortification of the zone of the Panama Canal. In connection with this matter a very lively concern arose in the women's meeting in regard to the dispatching of United States troops across the Mexican border. There was much evidence throughout the whole week that Friends were turning their minds to the condition of affairs about them and that their responsibilities to others were claiming a large part of their attention. The language of Scripture, that he that saveth his life shall lose it and he that loseth his life shall save it, seems to be more thoroughly realized than ever before. A clear instance of this was afforded in the concern expressed by Jonathan E. Rhoads about the position of Friends in Australia. Having visited that country many years ago in the company of Samuel Morris, he has since then kept in touch with the history of Friends there. Just recently, strict laws enforcing military training upon young men between the ages of fourteen and eighteen have been passed, thus severely testing their loyalty to their testimony against military service of all kinds. The meeting was brought to a lively feeling for these Friends, and a letter was written and directed to be forwarded to them, giving them our deep sympathy and encouragement. Still another example of this reaching beyond our own borders was the expression of interest that followed the announcement of a letter lying on the clerk's desk from a meeting of Chinese Friends. It is not the custom of Philadelphia Yearly Meeting to read epistles addressed to it, and this custom was not departed from, but the meeting seemed to be much drawn out toward this small body of Chinese Quakers.

The reports on education included the work of our secondary schools, of Westtown Boarding School and of the Indian school at Tunesassa. It appears that a considerable number of our children attend public schools, although all such cases have been investigated and generally good reasons for this procedure have been found. However, it was pointed out that we must endeavor to make our own schools so attractive

as to overcome this situation. The secondary schools educate 221 children who are not Friends and 81 Friends children. There are now more teachers desiring positions than there are positions to be filled, which is just the reverse of what has usually been the case in former years. The Westtown report contained an unusually interesting and frank discussion of the problems of that institution. As regards equipment, the school is in a flourishing condition, but a strong plea was made for increasing the attractions of the position of teacher at the school. Few young Friends now take up teaching as a life work, and Westtown has felt this situation keenly. The sum of \$50,000 has recently been raised by the Old Scholars' Association, the income of which is to go toward increasing the teachers' salaries. On Fifth-day the Westtown report was read, and the treasurer's account showed a deficit of about \$550. On Sixth-day the meeting was informed that a Friend had already paid to the committee a sum covering this amount. This is a very good indication of the interest which the school rouses throughout the yearly meeting.

Encouraging reports of the Indian school at Tunessassa were received. Since last year the school has passed through a very difficult period, owing to the necessary withdrawal of several valuable helpers. But these vacancies have now been satisfactorily filled. Indians who have formerly been pupils at the school are now returning to work among their own people. Especial interest was expressed in one young Indian who, at the suggestion of Zebedee Haines, left a very promising engineering position in Syracuse, N. Y., to join the staff of the school. Considerable testimony was given of the service this school is performing in educating and civilizing the Indians on the Allegheny Reservation.

Beside the regular business, several things occurred during the week indicating that Friends in Philadelphia are awake to the possibility of reasonable changes in their methods of conducting business. It so happened that none of these were found immediately acceptable, but the fact that they were broached is proof of a free and broader outlook. One of these was a lively discussion in the women's meeting on the question of the representation of women Friends on the Representative Meeting, or, in place of this, an independent Representative Meeting of women Friends might be appointed, corresponding to the men's committee. This concern was largely supported by the younger women, but to the gallery Friends the time did not yet seem ripe for such a radical step.

As a possible means of obtaining a larger attendance of men, it was suggested by George Abbott that we have one of the morning sessions meet on Third-day afternoon instead of in the morning. The Fifth-day afternoon session is generally the best attended of all. A business man can put in a fairly full day up to 2.30 P. M., while if he is away from his office from 10 A. M. to 1 P. M., he loses the chief part of his day. Of course, such a change would be

convenient for city business men and inconvenient for those living in the country.

In the men's meeting it was suggested that the reading of the minutes from the quarterly meetings might be omitted. These minutes relate to matters of routine business only, whose transaction could be taken for granted, *e. g.*, that the annual queries have been read and answered and that the quotas of the yearly meeting stock have been paid to the proper persons. In place of these a short report concerning the whole general subject was suggested as saving time. The question of the proper methods of carrying on our business is a very fitting one for consideration. The more routine business that can be omitted or referred to committees and briefly reported as satisfactorily performed, without giving useless details or reading a long series of minutes all alike, the more time can be given for a closer consideration of the business on hand or for fresh concerns that arise.

Of such concerns that arose this year, one of the most helpful was that of Esther Fowler to the men's meeting on Sixth-day morning. She pleaded that the testimonies, both chief and minor, of Friends might be upheld, not for their own sake, or for the love of being peculiar, but because they were the outward expression of those inner principles of life that the early Friends so bravely battled for. We need to search ourselves to see if what was required of our fathers be not required of us. The yearly meeting was fittingly closed by her message and by the feeling and response elicited by a memorial of Elizabeth C. Dunn. The living and the dead together witnessed to the power of the Quaker expression of the Christian faith. It was with a sense of having been in heavenly places that the yearly meeting adjourned.

C. T. B.

Some Views on Present Day Topics

A Central Friends Publishing House

BY VINCENT D. NICHOLSON.

The agitation for a central publishing house, one that could assume charge of the entire field of our denominational literature, is growing rapidly among Friends in all the yearly meetings. Such agitation has assumed as yet but little of tangible expression, but if there exists such a need, the problem should be faced and solved. What are the facts? Does such a need exist? The argument seems to be about evenly divided, but just to introduce the matter, we will develop only the one side.

To properly get our bearings on the matter, let us first consider the basic question, "Why is denominational literature necessary?" the answer to which is found in the need of maintaining such denominations themselves. Our tremendous mission as a Church is becoming more and more profoundly impressed on the minds and hearts of all true Friends. Friends today have no less urgent a message for the world than they did in the days of George Fox,

Robert Barclay and William Penn. But not only is it our function as a denomination to develop certain particular phases of the great essential truths of Christianity, but in the denomination as an entity is found the basis for all the various lines of Church work. Of course, certain great social and religious reforms are necessarily carried on through interdenominational effort and organization. Such a tendency of centralization is natural and imperative. But such interdenominational work depends for its support upon denominational work. Its recruits are mustered and its support gathered from those trained in denominational ranks. It is the superstructure of which denominations are the foundation.

It is a matter of vital importance to maintain among members of a particular denomination any interest in and loyalty to that denomination as such. Important, first, because all the activities of a local meeting—the organization of the meeting, the work of the several committees, the acquiring and maintenance of church property have their genesis in and depend in large measure for their support upon loyalty to some particular denomination—not the loyalty bred of narrow-mindedness, but the loyalty subservient to a broader vision. Then the same principle operates in the broader fields. The missionary work, church extension, schools and colleges and religious literature depend almost entirely for their support, both in men and money, upon an interest in a particular denomination. No need of developing this point further. We all appreciate the necessity of maintaining among Friends an intelligent and comprehensive interest in the Church and its mission. In the accomplishment of this we have in general the problems of Church literature.

In detail the functions of such literature are many. One important service is to furnish leadership in thought. It is never safe for a religious body to drift aimlessly along. If it is to progress, some group of persons must supply ideals and mark out lines of advance. He is no leader who waits to discover the way the people want to go and then falls in line with them. The true leader must break the way, and no mediums are of greater service than the Church periodicals.

Then, again, there is no other practical way of keeping all parts of the Church in helpful touch with each other. The old itinerant ministers, going about from meeting to meeting, did this work in a crude way. With the passing away of this old system, it is now the function of the Church periodical to perform this service.

Another function of such literature is to arouse Church loyalty as well as to instruct members in the doctrine and discipline of Friends. Then, too, it is an educative and stimulative force. Local Friends are apt to grow discouraged when they see so little happening in their own community, but it is inspiring to read of the great lines of work being carried on in the broader fields. Narrow-mindedness and cramped vision are soon dispelled by a widely dis-

seminated knowledge of the great lines of thought which are moving the age.

Lastly, but not least, it is the duty of Church literature to feed and stimulate the spiritual life of its members. This is accomplished through well-edited First-day school helps, devotional articles and a systematic and consecrated effort to meet all the needs of the Church in this field. These are the chief functions of Church literature.

Aside from the general facts which apply to any denomination, we as Friends have a very particular need of good literature. Small in numbers and scattered as we are, the unifying influence of widely-circulating periodicals is an imperative need. Friends have carried their doctrine of individualism in worship to extremes along all other lines, and have tended to emphasize points of difference rather than points of resemblance. We have lost sight of the fact that the group also holds an indispensable place in the march of Christianity and that it is through the group that our broader mission is to be worked out. The Church has lost more through its centrifugal tendency than through any other force. The first need is to become one body, united in Christ; to emphasize the fundamental essentials upon which we all agree; and, with all friction removed, the points of difference can gradually and charitably be straightened out. We must not starve our Church life nor the spiritual lives of the members with mere controversial discussion; it cannot thrive on that kind of food. Our periodicals can have a greater unifying influence than any other one force, but it is important that they first be completely dominated themselves by this spirit of unity.

(To be concluded.)

THE SINGING HEART.

I spoke to a traveler on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"—
"Comrade, I bear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you thus life's thorny smart?"—
"Comrade, I bear a singing heart!"

I cried to one whom adversity
Could not make bend the hardy knee,
"How such brave seeming? Tell the art!"—
"Comrade, I bear a singing heart!"

Friend, blest be thou if thou canst say
Upon the inevitable way
Whereon we fare, sans guide or chart,—
"Comrade, I bear a singing heart!"

CLINTON SCOLLARD.

* * *

Thank God for the man who is cheerful
In spite of life's troubles, I say;
Who sings of a bright tomorrow,
Because of the clouds of today.
His life is a beautiful sermon,
And this is the lesson to me—
Meet trials with smiles and they vanish;
Face cares with a song and they flee.

Things of Interest Among Ourselves

The late Justus C. Strawbridge left \$10,000 to Haverford College, and a like amount to Bryn Mawr. The bulk of the estate was left to the immediate family.

* * *

Among ministers in attendance at Sandwich Quarterly Meeting held at New Bedford, Mass., the 13th inst., were John Kittrell from Indiana, William Kirby from Ohio, Clarence E. Pickett, of Iowa, and from nearby quarterly meetings, Oscar G. Mostrom, of Rhode Island Quarterly Meeting, and Wilbur K. Thomas, from Boston.

* * *

A series of special meetings are in progress at East Whittier, Cal., conducted by Harley M. Moore, pastor in the Friends Church at Elmodena. Despite the busy season, the attendance is good and much interest is manifested. Plans have been submitted for the building of a manse at a cost of about \$1,500. It is hoped that the building may be completed within the next two months.

* * *

At its recent meeting, the Permanent Board of North Carolina Yearly Meeting directed that aid be extended to the Blue Ridge Mission to help in restoring the main building there which was destroyed by fire recently. It also directed that a communication be sent to North Carolina Senators urging them to press the ratification of peace treaties with England and other nations as speedily as possible.

* * *

Friends at Winthrop Centre, Maine, held a special Easter service. The pastor, Arthur Jones, extended the right hand of fellowship to three young ladies and three members of the Junior Christian Endeavor Society, who were received into membership. The service was most impressive, and was followed by a strong sermon on "The Eternal Christ." "In the evening a large number gathered for a farewell meeting with the pastor. He left the next morning to take up pastoral work in Kansas City, Mo.

* * *

Sylvester Jones, missionary at Gibara, Cuba, writes: "We are just about to begin a week's special campaign with the object of getting our message more directly to the people. Next week we have two meetings each day in the meeting-house, besides meetings at other centers throughout the town. Am enclosing announcement, but you may not be able to decipher it at all.

"At our last Endeavor business meeting a committee was appointed to have charge of a campaign of a little different character, though not unrelated. It is proposed to circulate a pamphlet on the prevention and cure of tuberculosis. We have the translation of a most excellent work on the subject."

* * *

Special evangelistic meetings were held at Van Wert, Ohio, from Third month 26th to Fourth month 13th. Emma Coffin, Oskaloosa, Iowa, was the evangelist. On First-day, the 2d inst., a meeting for women was held in the afternoon, and, though it was snowing heavily, the attendance was good. On First-day, the 9th, a meeting for men resulted in six or eight taking a definite stand for Christ. Business men and others said it was the best meeting for men they ever attended. The same day a young lady was converted in her Bible school class. The house was well filled five times during the day, twice to overflowing. The revival resulted in the conversion of about 50, among whom were three men over seventy years

of age and others over 50, besides several young men and Friends. Tennyson Lewis has served as pastor in this meeting for six years. After closing the meetings here Anna Coffin went to Carthage, Ind.

* * *

A letter from Joseph M. Purdie, in the recent number of *The Friends Messenger*, makes vivid the burning of the mission home at Mt. Airy, N. C., the 28th ult. It reads as follows: "This week has been one of the trying periods of life for us. Last Tuesday I was teaching in our school when some one cried out, 'fire!' I went out of the building only to find that our dwelling was so far gone that all we could do was to try to save some of the clothes and furniture. We saved some clothes and a good part of the mission furniture; but we lost two trunks in which we had a large part of our personal belongings. We have enough bed clothes for one bed, in winter. All our dried fruit and canned fruit were destroyed. We are left in quite a predicament as to what to do. We are thankful that no one was hurt, any more than cut hands and burnt fingers. Mrs. Purdie and the children are now about what one would expect after such excitement. I have closed school for this week, but hope to start up next Monday. How the fire started is a mystery to us."

* * *

In speaking of the new features which will appear at the Summer Assembly of Iowa Yearly Meeting, "Western Work" calls special attention to training for Bible school work. It says: Many of our Bible schools have already adopted the graded lessons and others are planning to do so in the near future. The primary and intermediate helps are already being used and the publishers announce advanced and adult helps will be ready in the near future. The grading of the Bible school is one of the greatest forward movements in Bible school work attempted in recent years. It is a part of that movement to place the Bible school on the same plane of efficiency as the day school.

But the key to the success of the whole movement lies in the teacher. Without properly qualified teachers the best system will be a failure. It is often the best teachers who realize most their need of preparation.

In order to meet this need special courses in Biblical subjects will be given in the summer school.

* * *

The old meeting-house at Salem, Ohio, has been repaired. In connection with the quarterly meeting, held there the 14th to 16th inst., a jubilee took place over the event. J. Walter Malone, principal of the Cleveland Bible Training School; Edward Mott, Evangelistic Superintendent of Ohio Yearly Meeting; John Pennington, and others, were in attendance. The following is from a local paper: "The Dry Street Friends have remodeled their church entirely throughout the interior. Finishing touches were completed Friday, and from an interior point of view this church now presents the aspect of a new building. This improvement is to a building that was erected in 1845. The records of the present branch of Friends called Gurneys dates from the year 1854. Previous to that time the Wilburs and present Gurneys were one body, worshipping jointly in the present Dry Street Friends Church. In 1854 a division of the society occurred. The Wilburs, as the new branch was called, moved into their house of worship on Sixth Street, and the Gurneys later purchased the Dry Street building. One member, George Fawcett, West

Main Street, who was present at the first service in this women. So far 19 have applied for membership with church sixty-six years ago, will be present Sunday at the re-dedicatory exercises."

* * *

Wilhelmina B. Jones, whose obituary appears in this issue, was descended from generations of distinguished Quakers in Ireland, the Wakefields, the Richardsons, and the Bells. Her father was the first editor and publisher of the *British Friend*. She was well known in New England and Indiana, as well as in California.

Nellie B. Cyster, author of "The Chinese Quaker," writes of her: "One of the sweetest souls that ever dwelt in the form of woman has put on immortality. Of her it could truthfully be said:

"None knew her but to love her,
None named her but to praise."

"Exalted in her character, pure in her aspirations, with lofty ideals, with superior mental endowments, and a highly cultivated mind, she has lived for thirty years in San Jose, one of the most respected and beloved citizens. Her philanthropy was of the most active kind, as was shown by her interest in the Chinese around her, and her adoption and education of Tong Sing Kow, today a Mandarin of high rank in his native Shanghai, China. In the W. C. T. U. of San Jose she was an active and beloved charter member, her chosen department being that of Superintendent of Peace and Arbitration to which she brought all the resources of a life trained in the Quaker faith of non-resistance. In her social relations she was a star of the first magnitude, her beautiful 'Floral Home' always overflowing with good cheer and hospitality. She will be missed as we miss the sunshine, the blue sky and the tender flowers, and many hearts will ache for 'the touch of her vanished hand and the sound of a voice that is still.' Beloved Wilhelmina, farewell."

The funeral was largely attended. The services were after the simple order of Friends. Joel Bean, Dr. A. T. Murray, of Stanford University; Elizabeth H. Shelley, and others, took part.

* * *

The third annual gathering of the Friends of the Connecticut Valley was no less successful than the other two. The interest manifested each year has been very gratifying to those who have planned the meetings. On Fourth month 3d, 31 people spent a delightful evening together in the home of Hannah H. and Ellen A. Winslow at 100 Monmouth Street, Springfield, Mass. In the very informal social part old friendships were renewed and new ones formed. In at least one case persons who had not met for years and knew nothing of each other's present life found great pleasure in recalling together incidents of their common childhood's home and mutual friends. Others who had been long separated from Friends appreciated much the privilege of once again mingling with those of kindred interests.

Seven different yearly meetings were represented, and one person present has since that evening been allowed to withdraw from the Methodist Conference to join Friends—Elihu Grant, one of the faculty of Smith College, Northampton, Mass. Those who know the last-named will warmly welcome him as a reliable addition to the Church with which he has long seemed so heartily in sympathy.

During the evening Alice W. Jones, principal of the Girls' Training Home at Ramallah, Palestine, now at home on furlough, gave an extremely interesting account of conditions in the Holy Land. She showed the great need of training the boys and girls for earnest, sincere, Christ-like lives, and by definite incidents proved the value of the work already done

by Friends in Ramallah and vicinity. Much interest was shown by the many questions asked when opportunity was given. Her words were made very real by the presence of a former graduate, Emily Karam, now living in Springfield. Alice Jones had dressed her for the occasion in a native costume, and at the end of the address, in response to an urgent request, she repeated in Arabic the Lord's Prayer, and sang in Arabic to a native air the Shepherd Psalm.

At the close of the evening it was suggested that if any felt like doing so it would be pleasant to show appreciation of the work by sending at least enough to pay the tuition of a pupil in one of the day schools, which is five dollars a year. As a result eleven dollars will go from the Connecticut Valley Friends for the Ramallah work. Several expressed their gratitude for the privilege of thus showing their interest.

While most of those present were from Springfield, two came from East Northfield, 50 miles away, and two more from Northampton. Either by letter or personal message, regrets were received from 17 who were unable to be present. Wm. P. Hastings, who has been much interested in all the gatherings, sent a fine letter from his present home in Battle Creek, Mich., which was read during the evening.

Born

JONES.—At Valley Mills, Ind., Second month 20, 1911, to H. Orville and Jocelyn E. E. Jones, a son, Melville Winston.

Married

NICHOLSON-COFFIN.—At Wilmington, N. C., Third month 16, 1911, Rosa Coffin and Harry Gaines Nicholson. The bride has been known and much loved in many parts of North Carolina for her work as teacher and for her service as a church worker. She is a daughter of Stephen and Mary Coffin, Hamptonville, N. C., while the groom is a son of Dr. J. P. Nicholson, Greensboro, N. C. Their address is Hamptonville, N. C.

Died

BASTON.—At Minneapolis, Minn., Third month 3, 1911, Ethel Isabel, daughter of Alzin and Elizabeth Baston, aged two years and three months.

HODGIN.—At Newberg, Ore., Second month 5, 1911, Matilda Hodgins. The deceased was a member of Newberg Monthly Meeting.

MEADER.—At the home of her son, Bristol, Vt. Third month 28, 1911, Sarah B. Meader, in her ninety-first year. She was a life-long Friend, and at the time of her death a member of Ferrisburg Monthly Meeting.

MENDENHALL.—Near West Elkton, Ohio, Fourth month 3, 1911, Elizabeth Mendenhall, in her seventy-sixth year. She was a birthright Friend who lived a quiet, consistent, Christian life.

PEACOCK.—At her home near Darlington, Ind., Third month 17, 1911, Rachel Peacock, aged eighty-one years. She was an esteemed member and elder of Sugar River Monthly Meeting of Friends, a devoted Christian mother.

TAYLOR.—At West Elkton, Ohio, Fourth month 8, 1911, Lewis Taylor, in his eighty-seventh year. The deceased was a birthright Friend, who for fifteen years served as clerk of his monthly meeting; likewise as clerk of the quarterly meeting for about the same length of time. He was an elder for many years, which position he held at the time of his death.

The International Bible School Lesson

SECOND QUARTER, LESSON VI.

FIFTH MONTH 7, 1911.

UZZIAH, KING OF JUDAH, HUMBLLED.

II CHRONICLES 26.

(For Special Study, Verses 8-21.)

GOLDEN TEXT.—Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16: 18.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fifth month 1. Name spread abroad. II Chron. 26: 1-15.

Third-day. Humbled. II Chron. 26: 16-23.

Fourth-day. Nebuchadnezzar humbled. Dan. 4: 1-37.

Fifth-day. Belshazzar humbled. Dan. 5: 1-31.

Sixth-day. Sennacherib humbled. II Chron. 32: 1-23.

Seventh-day. Herod humbled. Acts 12: 1-23.

First-day. God resisteth the proud. I Pet. 5: 1-11.

Time.—The reign of Uzziah, King of Judah, 801-749, or 806-755 B. C. The incident described may have taken place about 760 B. C.

Place.—The temple in Jerusalem.

Kings.—Jeroboam II in Israel; Shalmanezzer III in Assyria.

Prophets.—Amos, Isaiah, Hosea, Zechariah (not the one after whom the book of Zechariah is named).

Parallel account.—In part, II Kings 14: 21, 22; 15: 1-5.

The reign of Uzziah (called Azariah in II Kings) was a long and successful one in many things. The king seems to have pursued a wise policy in his relations with other nations, and a skilful policy of development within. Uzziah was only sixteen when he came to the throne. Having been chosen by the people, it is hardly likely that he was the legal heir, though a member of the royal family. Successful as was Uzziah's reign in bringing about material prosperity for Judah, his policy brought about closer contact with the heathen world with all its dangers, and also introduced habits of luxury among the wealthier classes which changed the old-time simplicity, and introduced a disregard for the right from which Judah had been more free than Israel.

8. "The Ammonites." They are Semites, kindred to the Israelites, descended, according to tradition, from Lot. Their country was east of the Jordan, north of the Dead Sea. "Entering in of Egypt." Exactly the opposite direction from Ammon, thus showing the extent of his reputation.

9. "The corner gate." The exact position is unknown, but it probably was on the north. "Valley gate." Probably on the west of the city toward Jaffa (Joppa). Neh. 2: 13; 3: 13. "Turning of the wall." Possibly the northeast corner. Neh. 3: 19, 24.

10. "Desert," better, as in R. V., "wilderness," a place uninhabited; not sandy. "Digged." Better, "hewed out many cisterns." "Carmel." Not always a proper name, and from the connection it is evident that the word should be translated "the fruitful fields." R. V.

11. "By bands." The soldiers made raids on the neighboring tribes.

12. "The heads of fathers' houses, even the mighty men of valor." R. V. The landed proprietors and other well-to-do people. Compare II Kings 15: 20.

14. "Throughout." "Even for." R. V. "Habergeons." Coats of mail. Neh 4: 16.

15. "Engines." Machines or contrivances. "Bulwarks." Battlements. The above account is evidently given to show how prosperous Uzziah was, and how this same success caused his trouble.

16. "His heart was lifted up." A favorite Hebrew expression for pride. "So that he did corruptly, and he trespassed against the Lord his God." R. V. The Hebrew word for "trespass" means to deal presumptuously as with holy things. "To burn incense." This particularly sacred act belonged exclusively to the priests. Compare Exod. 30: 1-10, 34-38.

17. "Azariah, the priest." Called chief priest in verse 20. He cannot be identified with any one in the list of I Chron. 6: 4-15. It was a favorite name in priestly genealogies, and, indeed, is the name by which Uzziah himself is called in II Kings 14: 21. "Four score men." This showed that he was determined to assert his rights and duties.

18. "The priests the sons of Aaron." Compare chapter 13: 10, 11; Numb. 16: 40. "Neither shall it be for thy honor." A threat of disgrace and danger.

19. "Uzziah was wroth." It was natural that a strong character like him should resent such a rebuke and threat. The kings of Judah had considered they had a right over the temple services—as Joash, for instance—and who, he doubtless said in his heart, is Azariah to rebuke and threaten me. But he was to learn that "pride goeth before destruction and a haughty spirit before a fall." While he spoke angrily that dreaded disease, regarded as a special mark of God's displeasure, "broke forth in his forehead." R. V. Just as he was ready, standing by the altar of incense the scourge made its appearance. Compare II Kings 5: 25-27.

20. The stricken monarch was now ready to haste to go out from the altar. "The Lord had smitten him." Leprosy was regarded as a punishment for sin. II Kings 15: 5.

21. "Dwelt in a several house." "A separate house." Am. R. V. He was isolated, and possibly deposed. At any rate, his son Jotham was the actual ruler.

22. The reference does not mean our book of Isaiah, and whether Isaiah did write a book of Chronicles is not known.

23. He was not buried according to this account in the tombs of the kings lest their bodies should be defiled, but

in a field adjoining the tombs. See, however, the statement in II Kings 15: 7, which differs. With present knowledge these statements are not easily harmonized. The lesson of Uzziah's reign as thus related is obvious.

RUTH AND NAOMI.

Two little Quaker maidens

Were playing by the fire:

Naomi's doll, made on a cob,

. She quaintly named "Desire."

Ruth, had a very worldly doll

Adorned with brightest red;

She shyly took one ribbon off

And tied it 'round her head.

Naomi, shocked at such an act

Named her, the worst she knew.

Saying, "I do not like thee now,
Thou naughty Quaker you."

J. L. Spicer.

"Please, sir," said the office boy. "Well, what is it?" demanded the boss. "Please, sir, could I get off again today? We had to postpone grandma's funeral yesterday on account of the rain."—*Detroit Free Press*.

Yearly Meetings in 1911

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 26th. James Wood, Clerk, Mount Kisco, N. Y.

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George Moore, Clerk, Kokomo, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

(Continued from page 258.)

tures of a sacrilegious or immoral nature. The penalty for violation is a fine not exceeding \$1,000 or imprisonment for not more than one year, or both. At the time the bill was introduced, last January, the proposed presentation of Rosstand's drama, "La Samaritaine," by Sarah Bernhardt, was causing considerable discussion in Philadelphia, which was ended by Mayor Reyburn's refusal to prevent its production.

The resignation of David Jayne Hill, the American ambassador to Germany has been attributed by a few, to some unpleasantness between German and American Professors, but a more probable reason may be found in the protest which the kaiser made three years ago to Ambassador Hill's appointment on the ground that Dr. Hill was not rich enough to entertain on a sufficiently sumptuous scale. When the kaiser's objections, through somebody's blundering, became public, it was necessary, for many reasons, for his imperial majesty to receive Dr. Hill most cordially and for the doctor to stay in Berlin several years. Evidently the time has arrived when the doctor can retire from the German court with dignity unimpaired and the prestige of his government undiminished.

Notices

The Triennial Conference of the Women's Foreign Missionary Union of Friends will be held at Wilmington, Ohio, beginning Fifth month 6th and

DAME NATURE'S HINTS.

WHEN THE FOOD IS NOT SUITED.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit coffee and the starchy breakfast foods, and use Postum and Grape-Nuts instead. I shall never regret taking his advice.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum is easily digested and never produces dyspepsia symptoms."

Name given by Postum Co., Battle Creek, Mich.

Get the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

closing the 9th. A good program is being planned. Practical plans for the extension of our membership, the home church, the social problem, finances, missionary methods of teaching missions in the Sunda-school will be illustrated by one who has succeeded in this work. Everybody come whether appointed a delegate or not. A time of blessing is anticipated.

SARAH J. KING,
Corresponding Secretary.

* * *

The Ministerial Association of Indiana Yearly Meeting will meet at Rockford, Ohio, Fifth month 17th, 18th, 19th.

An interesting program is being prepared. Good speakers will discuss subjects of importance to Friends. Free entertainment of all who attend. Full program announced in a later issue.

EMMA G. RENDOLPH,
Secretary.

* * *

Christian Workers' Assembly of Iowa Yearly Meeting to be held at Lynnvile, Iowa, Sixth month 12 to 16, 1911.

PROGRAM.

Second Day.

8.00 P. M.—Assembly sermon, Harry R. Keates, Des Moines.

Third Day.

9.00 A. M.—Devotional, Rosa Myers, Hartland; The Holy Spirit and His Office Work, Pliny Fry, Garden Grove; Scriptural Holiness, Emma F. Coffin, Oskaloosa; The Church and Moral Issues, Clarence M. Case, Penn College; 10.45 A. M.—The Bible Hour, Levi T. Pennington, Richmond, Ind.; 2.00 P. M.—The Revival That is Needed, Edwin Loft; The Call to the Ministry, W. Irving Kelsey, Penn College; Evangelistic Round Table, W. Jasper Hadley, Marshalltown; 4.00 P. M.—Pastor's Hour, Viola Smith, Grinnell; 8.00 P. M.—Sermon, E. Howard Brown, Marshalltown.

Fourth Day.

9 A. M.—Devotional, A. E. Wooten, Springdale; The Problem of the City Church, John D. Mills, Earlham; The Problem of the Country Church, William S. Kitch, Bear Creek; Church Music, Eli H. Perisho, Indianola; 10.45—The Bible Hour, Levi T. Pennington; 2 P. M.—The Social Life in the Church, Ora W. Carrell, Muscatine; Loyalty to the Church, Walter R. Miles, West Branch; Christian Endeavor Address, Levi T. Pennington; 4 P. M.—Pastor's Hour, Viola Smith; 8 P. M.—Sermon, Aaron Napier.

Fifth Day.

9 A. M.—Devotional, Birdie Batcheler, Nevada; The Power of Prayer, Arthur Hammond, Pleasant Plain; The Power of Bible Study, George Deshler, Le Grand; 10.45—The Bible Hour, Levi T. Pennington; 2 P. M.—The Law of the Spiritual Harvest, or What is Worth While, Harry R. Keates; Missionary Address, W. Irving Kelsey, Penn College; 4 P. M.—Pastor's Hour, Viola Smith, Grinnell; 8 P. M.—Sermon, Pres. David M. Edwards, Penn College.

Sixth Day.

9 A. M.—Devotional, Anna Smith, Salem; The Christian Home and Family Religion, A. J. Hanson, Lynnvile; The Danger of Militarism, Alvin Hoskins, Richland; 10.45 A. M.—The Bible Hour, Levi T. Pennington; 2 P. M.—Our Church Literature, Pres. D. M. Edwards,



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Penn College; Relation of the Pastor to the Children, Clark Brown, Hubbard; Bible School Address, Zeno H. Doan, New Providence; 4.00 P. M.—The Pastor's Hour, Viola Smith, Grinnell; 8.00 P. M.—Closing Sermon, Levi T. Pennington.

Lodging and breakfast will be furnished free to all who come. It is desired that all persons planning to attend send their names and speak for entertainment as soon as possible.

Write for entertainment to Anna Johnson, Lynnvile, Iowa.

Assembly Board: President, E. Howard Brown, Marshalltown, Iowa; secretary, Viola Smith, Grinnell, Iowa; treasurer, A. J. Hanson, Lynnvile, Iowa; Harry R. Keates, Des Moines, Iowa; Emma F. Coffin, Oskaloosa, Iowa.

"LO, I AM WITH YOU ALWAYS!"

A light mid the shadows;

A joy in my grief;

My comfort in trial,

In distress my relief,

My constant assurance

The spring of my soul;

Through the shedding of blood

He maketh me whole.

In the midst of life's sorrows .

He encampeth about

In the hours of temptation

Truth drives away doubt.

I never am lonely—

He always is nigh;

The angels befriend me

My home is on high.

Hannah Pratt Jessup.

"Uncle Mose," said the drummer, addressing an aged colored man who was holding down a drygoods box in front of the village store, "they tell me that you remember seeing General Washington. Is it true?"

"No' sah," replied the old man. "I uster 'membah seein' him, but Ah don't no moh since Ah done j'ined de church sah."—Housekeeper.

SUBSCRIBERS' WANTS

DAHLIAS—20 kinds, \$1.00. Other bargains. The best at fair prices. My dahlias won Grand Prize at St. Louis World's Fair, and Gold Medal at Buffalo. H. F. BURT, Taunton, Mass.

FIRST MOSES BOOK, price 25 cents each, intended for a relief fund. If one is accepted enclose money order for 20 cents to Moses W. Kitchin, No. 58 High St., Waterville, Me.

FOR RENT.—For Sixth, Seventh and Eighth months, furnished house on campus of Westtown School. Nine rooms and bath, vegetable garden, fine view. For terms and further particulars, apply to Chas. W. Palmer, Westtown, Pa.

FOR SALE.—"Earlham View," Home of the late Allen Jay, opposite Earlham College, Richmond, Ind. Modern 12 room house with steam heat, bath and electric light, large lot, good barn, orchard, small fruit and garden lot. A desirable home and location. Address Edwin S. Jay, 222 College Ave., Richmond, Ind.

FOR RENT.—Malvern, Pa., Main Line Penna. R. R. Desirable residence, 14 rooms and bath, stable, garden, fruit, shade; lot 190 x 257 feet; high, healthy location, pleasant surroundings, excellent water, three minutes from station, every convenience. Address JOHN W. TATUM, 416 Walnut Street, Philadelphia, Pa., or CHAS. C. HIGHLEY, Malvern, Pa.

If you have anything to advertise, use the Subscribers' Want Column of The American Friend. The cost for space is small and the results are usually satisfactory. The American Friend, 1010 Arch Street, Philadelphia.

Rugs Reduced

The special prices here quoted result from the necessity of more space for the summer floor coverings and the desire to effect a disposal of what we term short lots. Each rug is of standard weave; high-class and perfect. A variety of beautiful patterns and colorings:

RUGS 9x12 FEET

\$18.50	Tapestry Rugs—	\$14.50
\$24.00	Velvet Rugs—	\$18.50
\$24.50	Axminster—	\$17.50
\$26.50	Body Brussels—	\$22.50
\$28.50	Wilton Rugs—	\$22.50
\$37.50	Wilton Rugs—	\$31.50
\$50.00	Fine Wiltons—	\$39.75

RUGS 8.3x10.6 FEET

\$14.50	Tapestry Rugs—	\$10.50
\$16.50	Velvet Rugs—	\$13.75
\$21.00	Axminsters—	\$16.50
\$24.50	Body Brussels—	\$19.75
\$32.50	Wilton Rugs—	\$29.50

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"Yaas, my trip to Europe was completely spoiled at the very last, don't you know." "How was that?" "One of the labels came off my suitcase and got lost."—*Louisville Courier-Journal.*

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PLAINFIELD, N. J.

The American Friend

Vol. XVIII

FIFTH MONTH 4, 1911

No. 18

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To Whom Does The Song Belong?

What! Pay for a song? Pay whom?
To whom does a song belong?
'Tis made from the sunshine and song of the birds,
'Tis made from the sweet, shy flowers,
'Tis made from the joy of a little child,
'Tis made from the night's long hours.

'Tis made from the sorrow that floods the soul
And leaves it alone and adrift,
Silent and aching and heeding not
The sun's breaking through the rift.

'Tis made from the sulphurous, choking despair
That tells us life is in vain,
'Tis made from the joy of a living trust
That leads us to effort again.

'Tis made from the lap of the ocean wave,
From the droning hum of the bees,
From the glinting flash of the little brook,
From the whispering summer breeze.

For the work of my hands, so weak, you can pay
With the coin of thy hand,—but my song—
The song of my soul—what coin has life
To pay for a life and a song?
And to whom does the song belong?

—Eleanor Scott Sharpless.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIFTH MONTH 14, 1911.

THE UNIVERSAL DUTY OF MAKING PLEDGES.

PSA. 61:5-8.

(Led by the Lookout Committee.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fifth month 8th. Jacob's pledge. Gen. 28:20-22.

Third-day. Foolish pledges. Judg. 11:30, 34-36.

Fourth-day. Joshua's pledge. Josh. 24:14, 15.

Fifth-day. A pledge rejected. I Kings 18:21, 22.

Sixth-day. Unwritten pledges. Luke 16:13.

Seventh-day. Living the pledge. Psalms 56:11-13.

Quote Scripture passages about vows.

Tell of some who refused to pledge themselves to Christ.

What helps you most in the Christian Endeavor pledge?

The Christian Endeavor pledge is the most wholesome and profitable obligation for the maintenance of the young Christian's life that has ever been presented to the young people of the world. To keep it in spirit and in letter is to make sure of Christian growth into the likeness of Christ. These vows of the pledge call for trust, for active service for Christ, for prayer and Bible study, for allegiance to the Church and for faithfulness in that divine obligation and privilege of self-expression for Christ. If this is kept, no lights will be hid under bushels, no slip or fall will remain unrecovered and unforgiven, no cloud will continually obscure the light of Christ's face, no activity will hinder the soul from growing through the want of exercise. The obligation of the pledge is a wholesome tonic for souls that in the drag and drain of real life are subject to materialistic anaemia.

* * *

A pledge is the verbal recognition of a standard of life or activity. There are standards of education which every school teacher is obliged to maintain, standards of rank above which every pupil must keep, standards of business which every successful storekeeper holds continually before him, standards of morality which every community supports a court to maintain. Why should we hesitate to set a standard of Christian life and spiritual experience, and to bend every energy of body, mind and soul to keep it? Man's religion is inclined to be aimless, and therefore spineless. Some kind of a pledge or vow or covenant or promise (the terms are fundamentally synonymous) gives purpose to his spiritual aspirations and thereby links his religion to his life, his heart's deepest feeling with his feet's daily motion. Religion thus becomes a thing of practice as well as a hazy notion about being good.

* * *

A pledge or covenant or vow is a hitching-post. Tie yourself to a worthy one (Emerson said: "Hitch your wagon to a star"), and you will find yourself in the richest field of clover imaginable. The witch-grass of sin, the thistles of discontent and the plantain leaves of a sordid life are all beyond your reach. The halter, rope and post keep a cow tied to her feeding field and away from the roadside and the forbidden fields of other people. Rarely do you find a Christian who will not wander if he is not tied to some definite and specific

Christlike obligations. Hitching-post here means obligation. As a Christian, what is yours?

* * *

A young Christian recently told the writer that he was not going to join the Church until he had brought his life up to the standard on which he believed a Christian ought to live. He was wrong, and wrong for this reason: He thought he would lift himself, as it were, hand over hand up a rope to the standard of the Church, whereas he should know that uniting with the Church is like placing a mighty hand at the upper end of the rope; then rope and young Christian are brought up to the true standard. The disciple must learn to cling, and let Christ and the Church lift him. He can never lift himself. The difference between staying outside the Church of Christ until you reach the Christlike standard of living, and joining the Church that you may thereby be helped to live out your ideal, is the difference between the struggle a man makes to lift himself by his own bootstraps and the ease with which a strong hand and a mighty arm lift a fallen man to his feet and stay with and around him until his strength is assured. Have you joined the Church? If not, why? You need the Church to help you get on your feet and then keep them.

* * *

A vow taken under undue pressure or excitement or as the superficial whim of a moment is in danger of becoming a boomerang which, on its return, strikes the foundations of the life and lowers every sense of moral obligation. Make your pledge; let it express the feelings of your heart and the purpose of your life, and it becomes the polar star of all your career.

* * *

It makes little difference how much wood I burn, but what I do when I get warm. It makes little difference how many pledges I make, but how my life expresses the spirit of those pledges when they have been made.

"The highest compact we can make with our fellows is: Let there be truth between us two forevermore."—Emerson.

* * *

"Oh, human soul! as long as thou canst so

Set up a mark of everlasting light,
Above the howling senses' ebb and flow.
To cheer thee, and to right thee if thou roam—

Not with lost toil thou laborest
through the night!
Thou mak'st the heaven thou hoped
indeed thy home."

—Matthew Arnold.

* * *

"I cannot do it" never accomplished anything; "I will try" has wrought wonders.

* * *

The most sacred human pledge is the marriage vow. It is, after all, only the outward expression of an inward love. The more two people love each other, the more eager they are to take this holy pledge.

News in Brief

The Supreme Court of the United States has finished hearing arguments for this term. The Court, however, will sit to announce opinions the 15th and 20th. Then it will take a vacation until Tenth month 9th.

* * *

Plans have been completed for the erection of a building at Broadway and Park Place, New York, which is to be 55 stories high. When completed, this will be the highest building in the world. From the curb to the apex of the tower, it will stand 750 feet. There will be 30 stories in the main building and an additional 25 in the tower.

* * *

A discovery in the fundamentals of electrical science, augmenting previous discoveries, has just been announced by Dr. Robert A. Millikan, associate professor of physics in the University of Chicago. By this discovery, it is said, Prof. Millikan gives complete proof of the correctness of the atomic theory of electricity and a satisfactory demonstration of the perpetual dance of the molecules of matter.

* * *

The brilliant record of the New Jersey Legislature, under the inspiring and masterful leadership of Gov. Woodrow Wilson, is complete. It embraces four great measures—enacted into law—the Geran elections bill, a stringent corrupt practices bill, a public utilities bill and a bill providing for a commission form of government in municipalities. Not the least striking aspect of the situation in the New Jersey Legislature is that the Republican Senate has supported the Governor scarcely less cordially than the Democratic House, and that is an achievement in bi-partisan leadership that comes very close to genius.

* * *

Dr. Orville Owen and the Duke of Beaufort are searching in the bed of the River Wye for a cache which they believe is buried there, containing papers that will prove that Lord Bacon was the author of Shakespeare's plays. Their sounding has resulted in the discovery of a wooden block which is so imbedded in the mud that it will require several weeks before it can be uncovered. Skeptics believe it to be the buttress of an old Roman bridge, but Dr. Owen and his friends say that its location has been determined by a series of new Bacon ciphers which they have recently obtained, and that it is probably the cache for which they are searching.

(Continued on page 287.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

Vol. XVIII.

PHILADELPHIA, FIFTH MONTH 4, 1911

No. 18

Mistaking the Map for the Country

I have heard of a boy in a geography class who was asked by his teacher to give a description of Canada. His answer was that all he could remember was that it was very pink! His trouble was that he mistook the map for the country. He thought that the map of Canada was Canada, and that, therefore, he had described it when he had said that it was very pink.

How many persons, grown-up persons, too, have made a similar mistake in still more important matters than geography. In religious matters, how often the map is taken for the reality itself, or, to put it another way, how often *phrases* are substituted for *experiences*. It is perfectly easy to construct a system of theology out of texts and out of ancient phrases, and to assert that here in this system is expressed the final word of truth forever.

All that, I say, is easy, until somebody a little more serious and a little more inquisitive comes along and asks what it all *means* in terms of life and experience; and then you wake up to discover that your dealer in texts and phrases has been mistaking the map for the country, and he has no more described *reality* than the boy had described Canada when he said that it was very pink.

The trouble with "phrases" is that they allow you to suppose that you know something when you really have not thought it out, have not grasped and apprehended it, and are merely using a word *instead of seeing a truth*. We all know ministers who could not preach at all if they lost their stock of phrases. These smooth, easy-running phrases save them all necessity of going down deeper into living experience, until the truth becomes a genuine throbbing part of their life, so that they can tell it in the simple, commonplace language of everyday life, and can thus make it vital even to little children. I have personally always had a horror of stock phrases. I dread the mere possibility of putting the map in place of the country, of substituting a system for an experience. The result is, as my readers all know, that if I am to deal with some great central truth, the first thing I do is to put it into fresh, everyday language. I take it out of its scholastic

setting and its time-honored words and tell it, as I have found it, in the language of experience. I do this not because I am perverse, not because I want to say something new and startling, but because I do not want to slide along on the smooth grooves of a phrase and I do not want my readers to do it either. I am trying as far as I can to produce a sense of reality. For example, when I wanted recently to make my readers *see* the power of the Cross and the reality of vicarious suffering, instead of repeating well-worn phrases, I pointed out that "life is blood-red with suffering for others," and I said, as illustration:

There almost never was a good mother who has not some time suffered over the foolishness or wrong-doing of her child, and there almost never was a true father who did not have his moments of fear and sorrow over some beloved child floundering about in the green and unformed period of youth. If the child actually becomes wayward and stubbornly sinful, then the parents pass through as bitter sorrow and grief as it is possible to know. It is one that sins, but many that suffer, and the persistent love of father and mother, *the love that will not let go*, the love that endures and suffers and pursues, is, more often than any other influence, the one which works the change in the misguided youth. There is no one of my readers who cannot remember, with me, with a swelling of emotion in the throat, how the love and patience of some good soul reached him when he was on the perilous edge and drew him to a safer course in life. But we never know, we never can know, how much suffering we have cost those who love us—a suffering which is clearly vicarious.

The Cross, then, is no irrational method of redeeming men from sin. Christ took a world-old method and glorified it forever. The love that loves everlastingly and that ceaselessly pursues the wanderer, even at the cost of deepest agony of suffering, is like the love we know, only here we see it as the very heart of our infinite Father, and we discover that the highest and divinest way of redemption is the simple,

familiar way which we learned as children in our father's house and by our mother's knee.

Now, there will always be some persons who will insist on the use of the proper phrases, who will call everything else unitarianism and who will contend that the profound truths of redemption cannot be told in the language of life and experience.

To this I should quietly answer that the Saviour of men is my shining Guide. He refused to use the legal phrases of His people's religion. He kept as far away as He could from the technical language which the Scribes had coined, and He told the most transcendent truths in the simple language of daily life—the language which the little child can follow. The Kingdom of Heaven is like yeast, like mustard seed, like children playing in the street, like maidens

going to a wedding, like fishermen sorting their fish from the nets. You may understand the nature of God by seeing how He cares for sparrows. You may realize His seeking, redeeming love by watching a shepherd find his sheep, a woman search for a coin, a father meeting his lost son. "No man ever spoke that way before," was the amazed comment.

With Him you never have the map given for the country, a phrase substituted for a truth. I am only trying to follow this method. I am quite willing to have the theologians blame me and call me names. I am not writing for them. I am writing for those who are teachable, for those who wish to *see*, for the children and those who have the childlike mind, for those who care more for life itself than they do for the ancient phrase.

R. M. J.

Current Events and Comments

Book of Meetings

The second edition of the Philadelphia "Book of Meetings" is the most complete work of its kind that has come to our notice. Information such as the following is given concerning each local meeting:

BURLINGTON, NEW JERSEY.

Held on First and Fifth-days at 10.30 o'clock; on monthly and quarterly meeting days at 10.

Burlington is on the Amboy Division of the Pennsylvania Railroad, 18 miles from Camden. Take Market Street ferry. Two trolleys also run from Camden; time, nearly two hours. In summer there is boat service from Chestnut Street wharf, Philadelphia. Burlington can also be reached by ferry from Bristol, Pa., in good weather.

The old meeting-house is in the town, about one minute from the station.

Usual attendance on First-days, about 15.

There is vocal service from the members, but no resident minister.

Burlington meeting is said to have been held in tents as early as 1677, being thus, with Salem, N. J., probably the earliest meeting of the Middle States. The "Six Square" house, 1682, in which Philadelphia Yearly Meeting was first held, was followed by the "Great House" in 1696. The present house dates from 1784 or 1785.

The historical paragraph is a new feature which adds greatly to the general interest of the work. A brief discussion on "How to Help Our Meetings" is another valuable contribution. The work follows the former edition in giving (a) a statistical table of membership; (b) a list of particular meetings, with information as above indicated; (c) a list of other meetings not officially connected with the yearly meeting; (d) a list of closed meeting-houses, giving location, condition of property, Friends in the vicinity, etc.; (e) time and place of holding the yearly, quarterly and monthly meetings; (f) a table

showing time and place of quarterly, monthly and particular meetings; and (g) a map of the yearly meeting.

The book is especially designed for the use and encouragement of those who feel called to visit and labor among the several meetings; and there are not a few in this class. It is this stirring of life that is responsible in a measure for the hopeful outlook which prevails.



Fixing Responsibility for Dynamiting

During the last two years there has been a series of dynamite explosions which have wrecked thousands of dollars' worth of property, and in one instance—that of the *Times* Building, Los Angeles—a number of persons were killed. These disasters have occurred in various parts of the country, but always in connection with the property or work of contractors employing non-union men. Their frequency caused alarm, and the National Erectors' Association employed William J. Burns, a former Government detective, to investigate the trouble. He has caused the arrest of John J. McNamara, secretary-treasurer of the International Association of Bridge and Structural Iron Workers, at the headquarters of the association in Indianapolis, together with his brother, James B. McNamara, also of Indianapolis.

The dynamiting with which they are charged took place in Los Angeles, so that requisition papers signed by the Governors of California and Indiana were in possession of the officers when they made the arrests. The fact, however, that the McNamaras were hurriedly taken from Indianapolis and dispatched to California without a preliminary hearing has been made the ground of a counter-charge, and Detective Burns, the consulting attorneys in the case

and the chauffeur of the taxicab that carried J. J. McNamara out of Indianapolis have been arrested for kidnapping. Prior to the arrest of the McNamaras, an accomplice, Ortie E. McManigal, was apprehended in Detroit, and it was his confession that led to the later arrests and to the finding of dynamite stores, one of which was secreted in the basement of the headquarters of the International Association of Bridge and Structural Iron Workers. All three men are now imprisoned at Los Angeles, awaiting trial, while their accusers are out on bail, pending a hearing in Indianapolis. Meantime the grand jury of Marion County, Ind., is preparing to make an extended inquiry covering the entire situation.

Detective Burns believes he has succeeded in capturing the chief conspirators in an extended plot to wreck the work of those employers who refuse to submit to the demands of labor unions. On the other hand, many union men assert, with Samuel Gompers, president of the American Federation of Labor, that the whole affair is a scheme to bring unionism into disfavor, and that the taking of the prisoners to California is an "outrageous piece of legalized kidnapping." A more sane position, however, is taken by John Mitchell, who, while professing to believe in the innocence of the McNamaras, points to the fact that no union should be held responsible for what an official does secretly and without official sanction. He deprecates the destruction of property, declaring that if the success of unionism depended upon such measures, he would be the first to sever his connection with it.

Workmen's Compensation Law in New Jersey

The significance of the New Jersey Workmen's Compensation Act becomes apparent when it is contrasted with the Employers' Liability Law, which it repeals. Under the old law it was necessary for an injured employe, or his family, to establish in court the fact that his accident was due to his employer's negligence. After such a trial, it was left to the jury to decide whether the employer was liable for damages and to what extent. This system forced the workman or his family to risk the cost of a long and doubtful lawsuit at the very time when the ordinary burdens of life were made heavier by the accident. The new law, on the other hand, provides a fixed compensation for every accident not due to the drunkenness or wilful neglect of the working man himself; thus, for the loss of a hand, he will receive 50 per cent. of daily wages during a hundred and fifty weeks; for the loss of an arm, 50 per cent. of daily wages for two hundred weeks, and so on, through a long list of casualties. In certain instances the facts in the case will have to be determined by legal process, but usually this will be unnecessary. The Workmen's Compensation Law is calculated to make the employer pay for the cost of accidents to workmen just as he pays for accidents to his machinery and to charge such accidents to the cost of

production. A law similar to this one has just been declared unconstitutional by the New York Court of Appeals on the ground that it deprives employers of property without due process of law. The New Jersey statute attempts to avoid this objection by making the system of compensation optional, but it is so arranged that the employer will find it very disadvantageous to choose anything else.

A Remarkable Legislative Record

Not only has the New Jersey Legislature passed an employers' liability act that deserves special attention, but, thanks to Governor Wilson, it has carried out a legislative program that is truly remarkable. One measure fixes the primary as a feature of Jersey politics and amends the election law in the interest of honesty and popular control. A second is a corrupt practices act, modeled upon the English law, which forbids even the offering of a drink by a candidate or anyone in his behalf. Under these laws the people of New Jersey can have perfectly fair elections, if they are willing to take the pains to enforce them. A third is a public utilities act giving the commission power to supervise and fix rates. Bills to allow the establishment of the commission form of government in cities and to limit the time of food kept in cold storage to ten months are further samples of work accomplished by a Legislature in which one house was controlled by the Republican and the other by the Democratic party. Governor Wilson has taken in public attention the place held by Governor Hughes, and his success goes to show that the leader in good government may belong to one party as well as the other.

On The Way to Peace in Mexico

Since our last writing, the situation in Mexico has been more hopeful. The insurrectionists under Francisco I. Madero have ceased hostilities and are negotiating for peace. This does not mean that all the disaffected elements are quiet, for there continues to be considerable disturbance in the southern provinces. The fact, however, that the leaders of the more formidable forces along the United States frontier manifest a disposition to listen to reasonable concessions has created a feeling of growing optimism in official circles.

No Fire-alarms in the Capitol

It has just been learned that the laxity which resulted in the destruction of the New York Capitol has long been paralleled at Washington. The astonishing situation was discovered last week, when Fire Chief Wagner sent word that the alarm boxes would be out of use for a few hours, and asked the Capitol officials to use the telephone in case of emergency. He was informed that the building had no such boxes. His records showed that they had been furnished fifteen years ago. An investigation revealed the fact that they had never been installed.

How a Boy Lost His Home, Became Great, and was Thrown into a Lions' Den

BY RUFUS M. JONES.

There was once a noble boy, with a fine, dark face, beautiful eyes and beautiful hair, who lived in a splendid home in the city of Jerusalem, and his name was Daniel. He loved his city almost more than he loved his own life, and on the great feast days he would march in line with the other boys of the city and they would sing the fine old songs that told how beautiful Jerusalem was and how happy its people were, and then some old man, with white, flowing hair, would tell them stories about the heroes who had lived and died to make Jerusalem safe on its holy hill and to make its people true and good. Little Daniel, as he listened, could feel his heart throb, and he would say to himself: "When I grow up I will be a hero, too, and I will show how much I love Jerusalem."

But one sad and dreadful day the great king of Babylon, with a mighty army, came marching up to Jerusalem. The valleys were filled with soldiers. All the gates of the city were shut and the people tried very hard to save the city, but after a while the soldiers outside began to break the wall down and to come streaming in. Then they set fire to the houses, and Daniel saw his own house burn up, and then he saw the beautiful temple burn, and before long he saw the city which he loved so much entirely broken down, burned up and destroyed. The cruel soldiers took him and many of the other boys who used to march and sing on the great feast days and carried them, with their fathers and mothers, far away to Babylon. They had no city now; they had no home of their own; but Daniel bore it all like a hero and kept in his soul a bright image of the city where he had lived and played. After a time the king of Babylon saw Daniel, who looked so noble and good that the king took him, with some of his best young friends, to live in the palace and to be educated there. It was a beautiful place. Everything was grand and dazzling. There were all the good things in the world to eat and the most splendid clothes to wear. But Daniel was afraid that all these grand and dazzling things might make him forget his old city and his own people and the God he loved, and so he wore in the palace the same clothes he used to wear at home, and he ate only the purest and simplest food on the table, and he would not drink any wine; and all his young friends did the same. But when they came before the king, they looked in such fine and splendid health, their faces were so full and fair, their eyes were so bright and clear and their minds were so wise and strong that the king thought that they were the wisest and strongest and best young persons in all his kingdom.

Once when the king had dreamed a strange dream that frightened him, and nobody in Babylon could tell him what the dream meant, Daniel was brought in before the king and he told him what it meant.

Another time when the new king, Belshazzar, was having a great feast, with a thousand princes at the table, the fingers of a hand came and wrote on the wall before their eyes the words, "*Mene, Mene, Tekel, Upharsin.*" The king was so frightened that his knees knocked together and his face became as white as snow. There was nobody who could tell what the words meant, until Daniel was brought in. When he came, God told him in his heart that the strange words meant that Belshazzar's kingdom was to come to an end and he was to lose it. This made the king very sad indeed, but he put a gold chain about Daniel's neck and made him one of the great nobles of the country because he was so wise.

Belshazzar did lose his kingdom just as Daniel had said he would, for a great king, named Darius, came and took it away from him. King Darius learned to love Daniel very much, and he made him one of his great rulers; but Daniel did not forget his old city, which he still loved as much as when he was a little boy. Every day he kneeled down by his window and looked out across the country toward the west, where the burned city of Jerusalem was, and he prayed to God and asked Him to bless the city on the beautiful hill and to send men to build it up again.

The other rulers of the country did not like Daniel, for they were mean and selfish, and they knew that he was better than they were, and they wished he was out of the way; so they came to the king and asked him to make a law that nobody should be allowed to pray to God for thirty days. They said: "Oh, king, live forever. Will you make a law that any person who prays to God and does not worship you shall be thrown into a lions' den?" The king did not stop to think much about it, and he said, "Yes; I will make that law, and it cannot be changed."

Daniel heard the dreadful law, but he was not afraid, for he trusted God and meant to pray to Him no matter what happened. He put up his window and looked out toward the dear city and prayed just as he used to do. When the men who hated him saw him kneeling there and heard him praying, they ran to tell the king. The king was very sorry now that he had made the law, but he could not change it. So they brought Daniel and put him into the den with the lions. Everybody expected to hear a great roar from the lions and then to hear them breaking Daniel's bones and eating him. But nobody heard anything all night long. It was all still and quiet, though if they had listened very hard they would have heard Daniel still praying that God would keep him and bless the city he loved. Early in the morning the king, who had stayed awake all night, came running to the lions' den, and he cried out: "Oh, Daniel, are you still there? Has God kept you?" And Daniel said: "Oh, king, I am here, all safe. The lions have not touched me, for God has kept me through the whole night." Then the king was very glad, and he had Daniel brought up out of the den, and he told everybody in the kingdom to love Daniel's God and pray to Him.

Education in the South

BY JOSEPH ELKINTON.

(Concluded.)

On the Benson Estate.

We journeyed some thirty miles north of Tuskegee to Kowaliga (cow-Elija) to see what Wm. E. Benson was doing for his people among the foothills and in the primeval forest of Central Alabama. Here we found 13,000 acres of land entirely controlled by him and his father, J. J. Benson. The greater part of it was reserved for colored men as they are able to settle upon it, W. E. Benson acting somewhat as land agent and banker. Seldom have we met



J. J. BENSON'S HOUSE AT KOWALIGA, ALA., WHICH HE BUILT HIMSELF. FIFTY BALES OF COTTON IN YARD.

a man more farsighted, unprejudiced and practical in his work.

The average colored farmer is very improvident and his white neighbor has often taken advantage of his ignorance, but young Benson is more than a match for the white trader in advising the colored man not to mortgage his mule or farm, while he makes to the farmers loans at 6 per cent. instead of 10 per cent.

He is a graduate of Howard University and president of the Dixie Land Co., which has its sawmill, turpentine still and model cabins for workmen at Benson, Ala., near Kowaliga.

For ten years W. E. Benson has been conducting a preparatory school for 250 children, which will soon have quarters in new buildings on a 100-acre campus.

It seemed to my wife and myself that his plan to give employment to a large number of colored men and to build neat modern cabins for them, as well as to insist upon a moral life, was exceedingly wise, in the meantime educating their children—both industrially and academically.

His father had built a large stone house with modern conveniences, the fourth on that site since he was a slave. We found comfortable apartments in it for three days, and noticed 50 bales of cotton in the front yard—the remnant of last year's crop.

His school buildings were burnt down a year ago

and we found the children being taught in improvised quarters, until the new buildings are ready.

At Other Schools.

We were also much pleased at Fort Valley, Ga., with the entertainment which we received as the guests of Henry A. Hunt and his excellent wife. They are doing a much needed work in the Black Belt of Georgia along similar lines.

We returned with him from Tuskegee and visited his High and Industrial school with two colored men who had attended the farmers' conference at Tuskegee. As we listened to them tell the children of this school how they should improve their opportunities we realized as never before what a long road the colored man has traveled and has yet to travel and what a good prospect he has while there are such helpers as we have met during this trip—to lead them onward and upward.

Russell C. Calhoun founded a school at Eatonville, Fla., on the Tuskegee plan, and succeeded wonderfully in ten years. He died last fall and his capable wife is now Principal.

During the two days we remained at this school



BOOKER T. WASHINGTON HALL AT EATONVILLE, FLA. ONE OF FOUR SCHOOL BUILDINGS ERECTED BY RUSSELL CALHOUN.

and attended several sessions of the Ninth Conference of Farmers held there, our belief in the ultimate success of the Negro was greatly strengthened.

South of the Mason and Dixon Line.

The greater problem, in the South, is the attitude of the average white man—which is a direct outcome of slavery. Prof. Hart, of Harvard, has written a very discriminating analysis of "The Southern South" (1910) in which he says "All that has ever been written about this Southern question must be read in the light of the environment, the habits of thought and the daily life of the Southern people, white or black. * * * "The South has not only its own division of special classes, its own methods of influence, it has also its own way of looking at the problems of the universe and especially that department of the universe south of the Mason and Dixon line."

Prof. DuBois adds his testimony in these words, "The stranger (in the South) realizes at last that silently, restlessly, the world about flows by him in two great streams, they ripple on in the same sun-

shine, they approach and mingle their waters in seeming carelessness—then they divide and flow wide apart”; while Henry W. Grady asserts “The race problem casts the only shadow that rests on the South” and Edgar Gardner Murphy “The real struggle of the South from the date of Lee’s surrender—through all the accidents of political and industrial revolution—was simply a struggle toward the creation of democratic conditions. The *real* thing in the unfolding of the later South is the arrival of the *common* man.”

There are five or six millions of the poor white or “cracker” class at present in the South and some 8,000,000 negroes, whose relative position before the war was stated tersely by a Kentucky white woman, forty-five years ago, when a Northern officer asked, “Joyce what do you think this war is about?” “I reckon that you’uns have come down to take the niggers away from we’uns.” “Joyce did you ever own a nigger?” “No sir.” “Did you ever expect to own a nigger?” “I reckon not.” “Which did the people that did own niggers like best, you or the nigger?” “Well, ’twas this way. If a planter came along and met a nigger he’d say ‘Howdy Pomp! How’s the old massa and how’s the young massa, and how’s the old missus and how’s the young missus?’ But if he met me he’d say, ‘Hullo Joyce, is that you?’”

The war gave this class of whites political privileges which they had not used before and which they in turn have used to disenfranchise the Negro in most of the Southern States.

The real task is to educate both white and black together, or at least equally, as they must remain fellow citizens of our great Republic.

The effort to segregate only complicates and delays the final emancipation of both races—as it takes the good in each to produce the best in both.

However “inferior” one race may consider the other the fact remains that the affectionate, emotional temperament of the African has in the course of centuries reacted upon and moulded the character of his white brother, with whom he has been so closely associated, and how could it be otherwise when the white infant was entrusted to the thick-lipped, ignorant and superstitious “mammy” to get its first impressions of life?

The only possible way to raise the millions of irresponsible, shiftless Negroes to a self-respecting life is by educating enough of their own people to reach every community of them. And to accomplish this the public funds ought to be equally at their disposal. As it now is they receive much less than the white population and so their Northern friends must come to their support.

It was a great satisfaction to meet and converse with some of the master-class who were always far more generous in their attitude than the average white whom we met. Two of these former slave owners attended the Farmers’ Conference at Tuskegee and gave those assembled excellent advice and we were particularly glad to get their point of view—

which was confirmed by another man whose father owned a hundred slaves in Virginia. He said, “I love the Negro for I was brought up with him and I know his good qualities as well as his faults.”

Short as our trip was we could but be impressed with the signs of growth upon every hand and even in our Northern home, still feel an ever-increasing interest in the development of the sunny South.

Moylan, Pa.

Sarah Atwater Kelsey

The subject of this sketch was born Tenth month 31, 1834, and passed to her rest Fourth month 27, 1911. She was the youngest and last surviving member of the family of Mead and Huldah Hoag Atwater. Both of these, her parents, were well-known ministers of New York Yearly Meeting during the middle period of the last century. The changes which began during their lives, making of one a Wilbur and of the other a Gurney Friend, found their larger development in the lifetime of their daughter, who, following the example of her mother, moved with the current that broadened into the great awakening of the latter half of the century. But while this is true, it must be said that Sarah Kelsey never lost sight of those cardinal points of doctrine and practice which have always been the real essence of the Quaker message.

Regarding conditions in the Society in her early life and her own religious experience, she has left the following interesting note in a brief autobiographical sketch, written for her children in 1894:

“One can hardly understand, in these days of active profession of the Truth, the trend of thought among Friends in my early days. If one dressed plainly, used the plain language of ‘thee and thou,’ and attended meetings First and Fourth-days, one was considered a pattern of Christian life; the necessity of a change of heart through the forgiveness of sins, while I think believed in, was not so taught plainly. Yet from a child, I wanted to serve God and was fond of religious people and their conversation. When my parents were absent, I would not partake of my meals without first sitting in reverent silence, and often I was melted to tears under a sense of His love.”

Sarah Atwater attended Westtown School, near Philadelphia, in 1850. She was married to Asa Kelsey, at Ypsilanti, Michigan, Tenth month 31, 1860. Her religious experience about this time is described by herself as follows: “I had often thought I would have to tell others in our public meetings of God’s loving mercy; and the summer before I was married, I attended Ohio Yearly Meeting and, at an evening meeting at Ann Taylor’s, first testified. At this time the revival movement was beginning among Friends. Several times in the winter after my marriage I was prompted to express my thought at family worship, and twice yielded, but I had so long resisted God’s call to speak for Him in public that I feared I should never know His voice

again. But when my eldest child was a babe in my arms, in a First-day morning meeting, the message came and I dare not disobey, and, handing him to another, I repeated the gracious call, 'Ask and it shall be given, seek and ye shall find,' adding, 'These are exceeding great and precious promises.' I was really glad to respond to the call, taking it as evidence of God's favor toward me. Thus I was enabled frequently to testify to His goodness and mercy."

After 1875, Asa and Sarah Kelsey, with their family, lived at Western Springs, Illinois, a suburb of Chicago. At that place the public ministry of Sarah Kelsey became more active and her gift was acknowledged by the Society. She was a regular attender of Western Yearly Meeting for many years, where she was much used in the business of the meet-



SARAH ATWATER KELSEY.

ing. Her sweet face, enshrined in its Quaker bonnet, will long be remembered there. Her life was pre-eminently devoted, however, to the care of her family of five children, Mead, Phebe, Irving, Edward and Rayner, all of whom, with her husband, survive her.

The following sacred lines breathe her life hope: "As to you, my children, I gave you to the Lord in your infancy and have reconsecrated you to His service from time to time as your powers increased for service. Now I praise Him for your establishment in the Truth as it is in Jesus."

And her children, all seeking to serve her Master, the four sons ministers in the Society, give thanks oftener than the morning for the wondrous heritage of this godly mother.

Hers was the kind of life that well nigh convinces a skeptical world that the command, "Be ye perfect," may be literally fulfilled in human life. She was often called the spiritual mother of the community in which she lived, and those who knew her best and longest frequently said that, as far as human eye could detect, her life was blameless. In her last written message to her family, she proposed that her grandchildren band together to support a child at some foreign mission station. Thus by her life and

influence, by her ministry, public and private, she earned a place among those who, having turned many to righteousness, "Shall shine as the stars forever and ever."

Asa and Sarah Kelsey removed in 1909 to Newberg, Oregon, where two of their children were residing. There they were faithful attendants of Newberg meeting as long as Sarah Kelsey's health permitted. There the golden anniversary of their wedding was observed Tenth month 31, 1910. There her far journey was ended and her wonderful soul returned peacefully to the Maker whom it had served so long and well.

Some Views on Present Day Topics

A Central Friends Publishing House

BY VINCENT D. NICHOLSON.

(Concluded.)

It is true that no one influence can so weld the Church into an aggressive and progressive body as really efficient denominational literature. But do we possess such efficient literature in all its many necessary phases? In order to draw our conclusions as to the need of a central publishing house, we need some facts as a basis.

At present there are three general classes of Friends publications—first, those published weekly for general circulation; second, those published for members of a particular yearly meeting; and third, those published in the interest of some particular department of Church work. In the first class are *THE AMERICAN FRIEND*, *The Evangelical Friend* and *The Friend*, known as the "Philadelphia" or "Square Friend." In the second class are seven papers, most of them established within the past few years, representing the yearly meetings of Baltimore, North Carolina, Iowa, Kansas, Nebraska, California and Canada. Most of these are issued monthly and have an average circulation of about 600. In the third class—that representing a particular phase of Church work—are *The Missionary Advocate*, *The Messenger of Peace* and the various Bible school publications issued by P. W. Raidabaugh, Plainfield, Ind. In addition, various missionary boards, Bible school committees and local meetings publish monthly or quarterly papers.

Few of the publications are on a self-supporting basis, but are maintained through special contributions from the college, the yearly meeting or interested Friends. The combined circulation of the periodicals mentioned in the first two classes is between 12,000 and 15,000. Many homes, however, have more than one paper, so probably less than one-fourth of the Friends householders in America are supplied with a Friends paper of any kind and a much smaller percentage with a national weekly. Only a small percentage of Bible schools are using Friends Bible school publications, and comparatively few households are reached by our other literature.

But even though our present literature circulated universally throughout the Church, still it would not

suffice. Friends deserve and will demand the best, and neither in quantity or quality do our publications compare favorably with others that are in the field. However efficient some of our separate publications may be, it is true that we are not measuring up to our possibilities in the field of our Church literature. This is not due to a lack of interest on the part of the members, nor is it due to a lack of earnest effort on the part of consecrated men and women to cover the field.

A number of causes might be cited: A tendency for secular as well as non-sectarian religious literature to crowd out our own; a lack of the proper degree of unity among our periodicals, which is only an outcropping of a more serious and deep-lying condition embedded in the Society itself; limited finances, which has tended to tie the hands of those engaged in the work; and a number of other similar reasons apparent to us all. From a careful diagnosis of the situation it would seem that the cardinal weakness has been a lack of the proper degree of centralization. Co-operation in any work is always productive of greater efficiency, and in view of the small size of our denomination, which naturally limits the possibilities of circulation, such centralization for us is the more essential.

Thus there presents itself as the remedy the idea of a central publishing house which will gradually, as opportunity presents, assume entire charge of the whole field. The idea in brief is this: Let there be established a publishing plant, with adequate printing facilities, sufficient financial backing and capable men, to assume charge of all Friends publications which such a concern can wisely issue. Church supplies and other such literature can be furnished according to the demand. Orders can be taken for the various yearly meeting minutes, other reports, college bulletins and catalogs. Job printing can be secured and the business stability of the plant thereby strengthened.

We find such centers in most of the other denominations, conspicuous examples being the publishing houses of the Congregationalists and Universalists in Boston, the Christian Church in Dayton, Ohio, and the Wesleyan Methodists in Syracuse, N. Y. A strong testimonial to the success of this idea is found in the new publishing plant of the Anti-Saloon League of America, located near Columbus, Ohio. It has almost entire charge of the literature of the State leagues, and has wonderfully reduced the cost and raised the efficiency.

The simple economic law of greater economy and efficiency resulting from co-operation and large scale production operates in the plan. The waste of decentralized capital and effort and of small scale production is eliminated. Printing could be done in large quantities and the proportional cost reduced. A unity of policy and a systematic and comprehensive plan for covering the field could be developed and, through the freedom of larger facilities, properly executed. The profit now paid to private printing concerns would accrue to the Friends publications

themselves. The best talent in the Church could ultimately be concentrated back of one management.

But the general theory of the value of co-operation is known to us all. What would be the practical results in detail of such a reform? Our national periodicals can in time be narrowed with much profit to one paper. Although the publishing house might not at first be able to effect such a union and assume charge, yet a tangible basis would be given for a future union when conditions should permit. With the natural increase in circulation resulting from such a combination, with the added appeal it would have to the membership, the proportional cost would be greatly reduced and the efficiency raised. With money, literary talent and Church support back of one paper, its cost could be lowered, its size could be increased, its standard raised and its influence widened. Such a combination must ultimately be effected, and this is the first logical step.

It might or might not be wise to ultimately combine with it some of the yearly meeting papers, enough additional space being given to include these features. Thus many homes might be reached by our national paper which at present are satisfied with the local paper alone.

According to a large number of our prominent First-day school workers, there exists in our Church a definite need for thoroughly modern and comprehensive First-day school literature. Our membership is sufficiently large to maintain such literature, provided there was back of it the facilities to adequately meet the demand. Even though the notes on the new system of graded lessons are edited by experts under the direction of the International Committee, it is expedient that these be revised and published by a house of our own. If we are to successfully carry out our propaganda as a Church, small in numbers as we are, we need a central "rallying" point to which Friends can look for all their literature.

Do we need a separate missionary publication? Probably so, but we need a thoroughly representative one which will reach the people and cover the field. This could be done through the influence of a large central concern.

Friends as the pioneers in the peace movement might well maintain an influential publication devoted to that great work. *The Messenger of Peace* deserves much credit for its excellent work, but why not publish a paper of twice the size and reach many times the people? Why should a paper on a subject of such universal interest be limited to Friends? Connected with the peace movement in a peculiar way as we are, we might well exert a broader influence in enlightening the world.

We might elaborate in similar manner on other possible phases of Church literature. Often times at great religious conferences, Friends literature is conspicuous by its absence in comparison with the vast amount displayed by other denominations. Our membership is not so large and our activities consequently smaller than their own, but, as has been shown, we do have many needs in this important

phase of Church work. We should either make our publications meet the need or else give up the struggle and permit them individually to die a peaceful death.

There would also be indirect and more intangible benefits that are none the less real. Such a centralization would cause a focus of attention of the members generally with an accompanying awakening of interest. Such a center as we have outlined is always productive of greater loyalty. A popular interest in any work is determined by the breadth and efficiency of the work itself. When evidence is given of something being accomplished, then everyone wants to get on the band-wagon—but we must first furnish the band-wagon.

If such a publishing house were dropped down in Richmond or Indianapolis or possibly Chicago, we would welcome it with outstretched arms. It is the problem of launching it that dispels our enthusiasm, destroys our faith and causes us to say "Not yet, but soon; let us wait a while." If that spirit dominated all of our actions, in what deserted pile of past relics would we find our Church today? What would become of progress in general? The problems are great, but not unsolvable.

The first problem is the one of initiating the movement. It is entirely within the realm of reason for the Five Years' Meeting—not of 2012, but of 1912—to officially authorize the establishment of such a house and appoint men to carry forward the necessary steps of organization. If the time is not ripe for such official action, an independent house might be established and maintained until conditions did permit the Church taking it over. However, it would need the initial strength of Church endorsement, and the time seems ripe for the Church to assume charge of *some*, even if not *all*, of our literature.

The second problem is the one of financing the undertaking. It has been estimated that \$50,000 would suffice to build, equip and operate the plant till the business acquired should insure its financial stability. Are there not enough interested men in the Church to take up that amount of stock?

The third problem is the one of men. Upon the personnel of the movement will largely depend its ultimate success or failure. The wide possibilities of the work, the urgent need, the competent salaries which such a plant could ultimately pay would attract the right men if we have them. And that we have them is not even a matter of conjecture.

The practical difficulties are many and not to be lightly argued away. But we must enlarge our vision to the possibilities and the magnitude of our mission as a Church. We must leave no stone unturned, no avenue of work unentered, necessary to carrying forward our propaganda. If the need exists, as most of us admit it does, have we not the brains, the money, the faith, the enthusiasm to carry into effect now what at some time will be the inevitable ultimatum in this field of our work.

Missionary Department

Expensive Business, This

Unless American Friends show some disposition to reconsider and withdraw their forces from Kavindondo, someone is going to pay dearly for this missionary enterprise. At least, so thinks Ingokho, whose name by interpretation means "chicken."

Ingokho is the husband of three wives and the father of a dozen bright children. The three huts (one for each wife) are arranged about the grain storage hut, located in the center of his rather neatly enclosed family village near Lirhanda. Some of these children have spent a good deal of time on the mission station ever since we came to this district. There was no objection to this, and Ingokho has ordinarily been a cordial neighbor. But when one, then another, and still another of his children showed signs of a loosening grip on heathen customs, Ingokho's countenance changed toward us. One of his daughters has already been bargained off to a husband. Another is of a marriageable age and he wants to turn her into cattle as soon as possible. But she is one of the three who have been caught in the Gospel net. She doesn't object to being married, but she does rebel against the immoral courtship in vogue and to being sold to a pagan husband. When her father insisted that she receive young men at her home in the customary manner, she took refuge on the mission station, where she has under her care four younger girls who are following her example. She faithfully helps her father by cultivating, but comes to the station for school and service and to spend the nights. We have talked with Ingokho about these things, but he has not become reconciled to her firmness nor to our interest in her. A short time ago, one of the above three, a lad of about twelve years, took a definite step in the right direction by avoiding a deeply rooted and sinful custom. Ingokho was hardly prepared for this, and made no attempt to conceal his increased displeasure as the customs of his forefathers from time immemorial were set at naught in certain respects. Soon after this he came home one evening at dark from one of his frequent rum carousals with friends of the neighborhood. Muhanga, the lad, was visiting his mother, with whom he planned spending the night. But the father, enraged with drink and remembrance of the son's recent decision, seized a stick and drove his boy into the dark bush, saying that, if he was going to heed the white man's teaching, he couldn't sleep under his roof. African boys have feelings, and Muhanga came to Lirhanda with a heavy heart but, I believe, more determined than ever to follow the Light which is shining upon his path.

We don't blame Ingokho. We would probably be like him had we been born and reared in his environment; but we are trusting that the salvation of his children may become his own and that still greater inroads may be made in his fine flock of children.

EDGAR T. HOLE.

Kisumu-Mombasa, B. E. Africa.

Things of Interest Among Ourselves

President D. M. Edwards of Penn College was with the Friends at Cedar Creek Meeting, Salem Quarter, Iowa, First-day, 23d ult.

* * *

Rachel C. Woodard, who spent the winter with her brother J. Carter Bales at Wichita, Kans., has gone to live with William Bales, near Lawrence, Kans.

* * *

Prof. Anson B. Harvey has resigned from the chair of Philosophy in Friends University, and Prof. William J. Reagan, acting-President of Pacific College, has been called to fill the vacancy.

* * *

At the recent meeting of the American Friends Board of Foreign Missions, which convened at Cleveland, Ohio, last week, arrangements were made to include the Friends Africa Industrial Mission under their supervision.

* * *

John and Nettie Riley hope to resume evangelistic work in the near future. Owing to a severe breakdown in Nettie Riley's health, it has been necessary for them to rest for a few months in the country. They have been staying near Gilroy, Cal.

* * *

From the 12th to 16th ult., the Christian people of West Branch, Iowa, joined in a union evangelistic effort led by a Y. M. C. A. Gospel team from the State University of Iowa. There were six men in the team. All the services were held in the Friends meeting-house. Several attended who were not in the habit of going to meeting.

* * *

Arthur Jones, late of Winthrop Center, Maine, has assumed charge of the work in Kansas City, Mo., attending meeting there for the first time on the 23d ult. Kansas City Friends are now using the new meeting-house, located at 30th and Bales Streets. It is a handsome, well-appointed building, simple in style and yet possessing much architectural beauty. The small membership is to be congratulated upon it.

* * *

As a result of a union evangelistic effort in Marion, Ind., led by R. A. Torrey, nearly 1,000 professed conversion. The First Friends Church joined in the effort and continued meetings after the union services were closed. Over 100 have applied for membership with Friends and some, now residing in Marion, who belong to other meetings are having their membership transferred. Chas. W. Sweet is the pastor in this meeting.

* * *

Dr. William W. Cadbury, of the University Medical School in Canton, China, writes in a recent letter: "Our hospital is now well under way and we are maturing plans for the opening of a school taught in colloquial in addition to the few boys now taught in English. The vernacular school will, of course, mean a far greater amount of labor in preparing lectures, etc., and, although I have passed off the work required for the first two years of study, I am still working hard at the language. We hope to have the co-operation of other missions in our medical school, and that will, of course, greatly enhance its efficiency."

* * *

Fourth month 16th, was a red letter day in the meeting at Glens Falls. In the morning the house was beautifully

decorated, and the congregation enjoyed beautiful Easter music. Ten persons who had been received into membership by the monthly meeting, were welcomed by the church while others chose this method of expressing their desire for membership.

At the evening service there was a junior chorus of 22 voices who inspired the audience with the Easter message. The chorus was drilled by Byron Allen, one of the young men of the church.

* * *

Van Wert Quarterly Meeting held a conference of the different departments of church work at Rockford, Ohio, the 14th to 16th ult. On Sixth-day evening the 14th, Daisy Barr spoke on "A History of the Saloon," and the following morning, at the home missions session, she spoke on "The American of Tomorrow." Seventh-day afternoon Tennyson Lewis delivered an address on "Peace." George H. Wappner was the chief speaker in the evening at the Bible school conference. Music was furnished by the junior choir of Van Wert, Ohio. First-day morning the subject of missions was presented by A. M. Harvey. In the afternoon the Junior Endeavors of Rockford gave a program under direction of Belle Leistner, junior superintendent. In the evening, A. M. Harvey addressed the Junior Endeavor. Oscar H. Trader had charge of the singing at all the sessions except the Bible school.

* * *

Poughkeepsie Monthly Meeting, held the 20th ult., was a time of unusual blessing. Supper was served in the lower rooms. Then the meeting of Ministry and Oversight met in the parlors, after this the regular monthly meeting convened in the main auditorium. A large number were in attendance. There was a sweet spirit of harmony in both the religious and business meetings. Four new members were received. William J. Sayers offered resolutions to be sent to the State Representatives asking them to use their influence against the new race track law which is intended to remove some of the restrictions on betting. During the past year there has been a solid gain in membership. The Bible school and Christian Endeavor have done fine work and show a good increase. The missionary work is very active. The largest part of those present were young men and women.

* * *

Tilman Hobson held a series of special meetings at Ramona, Cal., from the 2d to the 16th ult. A number were converted, and about a score united with the Friends meeting. On Second-day, the 17th, he delivered his illustrated address on "Slums, Saloons and Prisons" to a large and interested audience in the Town Hall. In this lecture he showed the evils arising from the various forms of sinful indulgence, as well as the good results of a righteous life.

The meeting at Ramona is one of the smaller as well as older meetings of California Yearly Meeting, and had passed through many vicissitudes, but now seems to be gaining ground. It is located about 40 miles northeast of San Diego, in a shallow valley in the mountains, 1,500 feet above sea level, reached by rail to Foster and thence by a picturesque stage ride of 14 miles up the splendid new boulevard recently constructed by the county.

* * *

The following minute of a meeting representing the Religious Society of Friends held in London, Fourth month 7, 1911, has been sent to President Taft, Sir Edward Grey, Right

Hon. Arthur Balfour, M. P., the Honorable Whitelaw Reid, and others:

"It is with hearts full of thankfulness to our Heavenly Father, that, at the opening of our monthly executive meeting today, we record our appreciation of the response made by Sir Edward Grey on behalf of the British government, to the invitation of President Taft to other countries to enter into negotiations for treaties or arbitration to cover every issue which cannot be settled by ordinary negotiations. We trust such a treaty may without undue delay be concluded by our government with the United States of America.

"It is our prayer that such a treaty may never be regarded as a menace to any other nation, but rather that it may lead to similar treaties with other peoples, so that the present condition of the nations, armed and ready for bitter and horrible conflict, may be superseded by the organization of international justice based upon mutual confidence and respect.

"Signed on behalf of the meeting,

"ROBERT A. PENNEY, *Clerk.*

"*Devonshire House, 136 Bishopsgate.*"

* * *

Samuel Dickinson, whose obituary appears elsewhere, was born at Milton, Ind., Fifth month 29, 1848. He was the son of Joseph and Esther G. Dickinson. A year after his birth, his parents moved to Richmond, Ind., where he has since resided. He received his schooling at the old Whitewater Friends school under Hiram Hadley, and later at Earlham College.

After finishing his education, Samuel Dickinson entered into the lumber business at Hagerstown, in which he continued for some time. In 1869 he and his father engaged in the mortgage and loan business in Richmond and it was from this business that the Dickinson Trust Co. developed. A merger was effected in 1899 and the trust company entered on its successful career. He was president of the company for about ten years. At the time of the merger he had associated with him in the mortgage and loan business his brother, Joseph J. Dickinson, and his brother-in-law, Charles H. Francisco.

To him is given a large share of the credit for the success of the trust company that bears his name. He took an active part at all times in its management and operation.

He was well known to a large number of Richmond residents and had a host of friends and acquaintances among whom he was highly esteemed.

* * *

Southland College for Colored Youth, Southland, Ark., dedicated its new buildings First-day morning, the 26th ult. The music for the occasion was furnished by the music teacher, students and alumni. A solo rendered by Prof. Cecil Mills was very impressive. The dedicatory sermon was delivered by Zona M. Williams.

Mary A. J. Ballard, a member of the board from Richmond, Ind., was present and gave a very interesting talk on the planning of the buildings and the furnishing of the rooms in the girls' dormitory. The 30 additional rooms to the girls' dormitory and the furnishings are all paid for, the money for the latter having been subscribed by individual members of Indiana Yearly Meeting. The college has a debt of \$1,500 on the annex to the school building. The patrons of the school expressed warm appreciation of the opportunities which their children are enjoying. The college chapel was crowded, and after the services, a sumptuous basket dinner was served in the college dining-rooms and offices.

These new buildings are highly appreciated by the local church and by the people of the surrounding communities. It was supposed when the work was undertaken that the present improvements would amply equip the college for

next year at least, but the work is growing so rapidly that there is an imperative demand for provisions for the boys similar to those now made for the girls. This work should be done this summer, but the problem of funds is appalling.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

After a somewhat careful investigation of the conditions, we have thought best to reserve a section in the Publishers' Exhibition Building, adjoining the convention hall, for Friends headquarters during the International Sunday-school Convention, to be held at San Francisco, Sixth month 20-27, 1911. We desire every Friend to come and register at headquarters, giving home address and stopping-place while at the convention. Our headquarters will furnish a place for Friends to meet each other, and serve as an information bureau. Friends books, tracts, papers, etc., will be on exhibition and for sale. Anyone desiring space for exhibits should make arrangements early.

While San Francisco has a large number of hotels, several have already been taken by State or city delegations. Fourteen full trains are already reported as coming from the East and South. If several Friends are planning to come together and desire a hotel, this matter should be taken up at an early date. The hotels are not in walking distance of the convention hall. The street car service, however, is quite good.

This is a great work. Shall not Friends be found on duty?

Yours in the Master's service,

LEVI GREGORY.

831 Fifty-fourth Street, Oakland, Cal.

Died

DEEDS.—At the home of her daughter, 1920 Rockefeller Avenue, Everett, Wash., Third month 29, 1911, Mary E. Deeds, in her seventy-second year. She was an elder of Everett Monthly Meeting. For several years she has been an invalid, during which time she had carried on a helpful correspondence with a large group of absent Friends.

DICKINSON.—At Richmond, Ind., Fourth month 21st, 1911, Samuel Dickinson, aged sixty-two years. The deceased was a member of South Eighth Street, Richmond, Ind.

JONES.—At College Park, San Jose, Cal., Fourth month 4, 1911, Wilhelmina B. Jones, a member of College Park Association of Friends, and of Dover Monthly Meeting, N. H.

KELSEY.—At Newberg, Oregon, Fourth month 27, 1911, Sarah Atwater Kelsey. A minister of the Society of Friends. Daughter and youngest child of Mead and Huldah Hoag Atwater, born at Rochester, N. Y., Tenth month 31, 1834. Further notice appears elsewhere in this paper.

KENWORTHY.—At her home in New London, Ind., Fourth month 20, 1911, Naomi Kenworthy, aged nearly eighty-four years. She was a beloved elder of New London Monthly Meeting. She lived a beautiful life, and having "in her own generation served the counsel of God, fell asleep."

MEADER.—At the home of her son, Edwin J. Meader, Bristol, Vt., Third month 28, 1911, Sarah B. Meader, aged ninety-one years. She was a member and for many years an elder in Ferrisburg Quarterly Meeting.

MOFFITT.—At his home, Lexington, N. C., Fourth month 16, 1911, Dugan Clark Moffitt in his fifty-seventh year. The deceased was a member of Pine Woods Monthly Meeting, and for years an interested worker in church activities. He was an upright business man, and had the confidence of all who knew him.

The International Bible School Lesson

SECOND QUARTER, LESSON VII.

FIFTH MONTH 14, 1911.

ISAIAH'S VISION AND CALL TO SERVICE.

ISAIAH 6: 1-13.

GOLDEN TEXT.—I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isa. 6: 8.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fifth month 8th. Isaiah's vision. Isa. 6: 1-13.

Third-day. Vision of Jehovah's house. Isa. 2: 1-4.

Fourth-day. Triumphs over idols. Isa. 2: 5-22.

Fifth-day. Entering into judgment. Isa. 3: 1-15.

Sixth-day. Heedless women. Isa. 3: 16; 4: 1.

Seventh-day. The redeemed Jerusalem. Isa. 4: 2-6.

First-day. Come let us reason together. Isa. 1: 1-2.

Time.—B. C. 749, or 755. "The year that King Uzziah died."

Place.—The Temple in Jerusalem.

Kings.—In Israel, Menahem; Assyria, Asshur-dan III; in Judah, Jotham (749-741) was Uzziah's successor.

The book of Isaiah is, next to the Psalms, and possibly the Proverbs, the most familiar and most quoted book of the Old Testament. Except perhaps parts of Amos, no book equals it in beauty of language, poetic imagination and force.

The prophetic ministry of Isaiah nearly covers the latter half of the eighth century before Christ. It was the time of the greatest activity of the great Assyrian empire, when the whole of Palestine suffered from the attacks and conquests of the great Eastern empire. The full meaning of the books of Amos, Hosea, Micah and Isaiah cannot be understood without some knowledge of the history of the times which is not given in the Bible. To attempt to do so would be like attempting to understand the American Revolution wholly apart from the history of England. Fortunately recent discoveries of cuneiform inscriptions and the ability to decipher and translate them have thrown such a flood of light upon contemporary history that we can understand the words of the great prophets far better than was possible fifty years ago. In almost every instance, Biblical accounts have been confirmed.

Of Isaiah himself comparatively little is known outside of what is stated in the book bearing his name. He was probably born about 760 B. C., and so was contemporary with the early years of the city of Rome. He was the son of Amoz (not Amos, the prophet); he was a citizen if not a native of Jerusalem; he was married, and had at least two sons. The time of his death is not known, but tradition says that he was martyred by being sawn asunder. The latest prophecy by him is about 701 B. C.

The lesson describes his divine call to service, and though coming well on in the book, tells of the beginning of his prophetic career. It is one of the most remarkable passages of the book.

1. "In the year." About 749 B. C. I saw in a vision. "Train." The skirts of his garment. "Temple." The outer court or possibly not the actual temple at all, but a heavenly enclosure. Psalms 11: 4; 29: 9, 10.

2. "Above him." R. V. "Seraphim." The Hebrew plural of Seraph. This is the only mention of Seraphim in the Bible, and it is impossible to speak about

them with certainty. The popular idea that they are the same as angels has no evidence to support it. The whole account is symbolical. The first pair of wings are thought to indicate reverence; the second, self-forgetfulness or self-effacement; the third, active service. The "feet" means the lower part of the body.

3. "Holy," etc. Used as the refrain of the well-known hymn of Reginald Heber. "Holy" primarily means "set apart." Here, in addition, it means the ethical qualities as well—"His moral purity and intolerance of sin." "The whole." Literally, "The fulness of the whole earth is his glory." "The wealth and beauty of all the world is His glory."

4. "And the foundations of the thresholds were moved." R. V. "Smoke." Not of incense, but as indicating the wrath of Jehovah against sin. Psalms 18: 8; 74: 1; Rev. 15: 8.

5. Isaiah feels not only his own unworthiness, but the tainted moral atmosphere in which he lived. "Mine eyes have seen," etc. He realized his own condition by seeing the purity of Jehovah.

6, 7. "Live coal." Literally, "hot stone." A hot stone was used for boiling water, by being put into the water or liquid to be heated; cakes were baked by being put on a hot stone, which was renewed as often as needful. I Kings 19: 6. R. V. margin. "Laid it upon." "Touched." R. V. Isaiah feels the direct touch of the divine Spirit without any intervening priest. "In that divine Presence, Isaiah is his own altar; he acts his guilt in his own person, and so he feels the expiatory fire come to his very self directly from the heavenly hearth." Psalms 51: 16, 17.

8. One of the greatest verses in the Old Testament and, indeed, in the whole Bible. First it teaches that, though God has angels, and seraphim, and cherubim whom He might send, He chooses human beings, with all their imperfections and liability to sin. Secondly, that we, not God, have to make the decision. "Self-consecration is the beginning of His service, and a sense of our own freedom and our own responsibility is an indispensable element in the act of self-consecration." When we see the need, when the call comes to us, not, it may be, in some divinely-sent vision, but with unmistakable certainty, do we, have we, like Isaiah, in self-effacement and reverence and willingness to serve, said, "Here am I; send me?"

9, 10. The message. The idea con-

veyed in these words is that, though Isaiah did preach, the hearers would not listen—nay, would even become harder to move. "By a vivid form of speech the prophesied result of Isaiah's preaching is here put for the purpose of it." This passage is quoted by Christ and applied to His own preaching. Matt. 13: 14; Mark 4: 12; Luke 8: 10; John 12: 40.

11. "How long?" It was a most discouraging outlook to a young volunteer. The answer came, "Not until judgment has been carried out in complete desolation of the land and exile of the nation." Verses 11-13 have been thus translated by George Adam Smith:

"Until cities fall into ruin without an inhabitant,

And houses without a man,

And the land be left desolately waste, And Jehovah have removed man far away,

And great be the desert in the midst of the land;

And still if there be a tenth in it,

Even it shall be again for consuming.

Like the terebinth, and like the oak,

Whose stock when they are felled remaineth in them,

The holy seed shall be its stock."

A WIDOW'S LUCK.

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"This distressed me very much, as I was a widow and had a child dependent upon me. It was to protect her future that I wanted to insure my life.

"Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who benefited by leaving off coffee and using Postum. I grasped at the hope this held out, and made the change at once.

"My health began to improve immediately. The headaches and neuralgia disappeared. I gained in flesh, and my appetite came back to me. Greatest of all, my heart was strengthened from the beginning, and soon all the distressing symptoms passed away. No more waking up in the night with my heart trying to fly out of my mouth!

"Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum, and I am using it still, and shall continue to do so, as I find it a guarantee of good health." Name given by Postum Company, Battle Creek, Mich.

"There's a reason."

Read the big little book, "The Road to Wellville," in packages.

Every read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"There was to be a withering and repeated devastation, in the end a bare survival." These verses give the key to the rest of Isaiah's words. (Chaps. 1-39.)

(Continued from page 274.)

One of the principles of the Boy Scout movement is to do a good turn to somebody every day, and in this connection the founder of the brigade, Sir Robert S. S. Baden-Powell, has been telling a good story that he had heard in Canada. He said that a Boy Scout woke up one night and remembered that he had not done a good turn that day. He lay for a time thinking and very unhappy about it. Suddenly he heard the noise of a mouse in a trap in the room, and a bright idea struck him. He got out of bed and gently took the mouse out of the trap and gave it to the cat.—*Westminster Gazette*.

* * *

In the Black Hills of South Dakota the officials of the United States Forest Service have assembled what is believed to be the largest supply of pine cones ever gathered in the United States. With these the Forest Service expects to do a vast amount of replanting on the burned areas in South Dakota, Idaho, Colorado and other Western States. A bushel of cones makes a pound of seed, and the Government requires 3,000 pounds of seed for Montana alone and the same quantity for some of the other States. The Black Hills and certain sections of Colorado were the only regions where good cones could be found. Even the squirrels of the Black Hills are indirectly aiding in gathering the piles of cones for the Government, for from their nests, where the squirrels had stored them for the winter, the cone gatherers took, in the aggregate, many hundreds of bushels, after leaving a small store for the squirrels.

Notice

At the annual meeting of Friends Freedmen's Association, the principal of Christiansburg Industrial Institute appealed for contributions of partly worn clothing and shoes, which are very much appreciated at the school. The sewing school and shoe cobbling department are ready to put these things into good shape before they are sold or given to very needy recipients. New material for the sewing school is especially appreciated. All contributions to be sent should be at Friends Institute, 20 S. 12th Street, Philadelphia, not later than Fifth month 17th, plainly marked, "For Christiansburg Industrial Institute."

Several famous writers and lecturers of Boston were once speaking of their lecture experiences. Each man of the company was certain that he had received the smallest sum. But Dr. Holmes made a climax by saying: "Listen, gentlemen. I had engaged to give a lecture for \$5. After it was over, a grave-looking deacon came to me and said, 'Mr. Holmes, we agreed to give you \$5; but your talk wasn't just what we expected, and I guess that two-fifty will be about right.'"—*Christian Register*.

Yearly Meetings in 1911

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 26th. James Wood, Clerk, Mount Kisco, N. Y.

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Western Yearly Meeting, in Plain-

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field, Ind., Ninth month 13th. George Moore, Clerk, Kokomo, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

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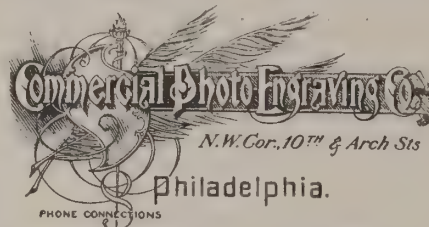
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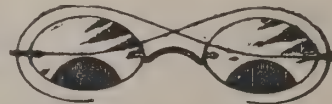
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The American Friend

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In Thee Alone

Thou rulest, Lord, the lights on high,
Sun, moon and stars Thy servants be:
But every glory of the sky
Is darkness, if I have not Thee.

How vast the marvel of the mind,
How far the beams of reason go!
But all the wisdom of mankind—
How blind, how vain, till Thee I know!

Where'er I look is light and joy:
A blooming flower, an eagle's wing
Their sinless jubilee employ,
And to Thy praise full tribute bring.

Thy gifts to Man beyond compare
Like royal crowns and emblems shine:
But all are given for Man's despair
Until I hold each gift as Thine.

Delight and wisdom, peace and power,
A heart of hope, serene and free,
Through life's dim dream and transient hour,
I find, O God, alone in Thee.

—Theodore C. Williams.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIFTH MONTH 21, 1911.

GROWING INTO LARGER WORK.

MARK 4: 26-32.

(Union Meeting with the Juniors and Intermediates.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fifth month 15th. Advancement by toil. Matt.

25: 14-29.

Third-day. Secret of growth. 1 Kings 4: 29.

Fourth-day. Promise of enlargement. Isa. 54: 1-6.

Fifth-day. Growth through service. Gen. 39: 2-6.

Sixth-day. God gives increase. 1 Cor. 3: 6-9.

Seventh-day. How Moses grew. Heb. 3: 1-5.

Tell of small beginnings that grew into large things.

Give one modern instance of advancement through faithfulness.

Tell of your opportunities for growth and how you use them.

I like that word "growing"—growing into larger work. Great work does not come unheralded and like lightning from a clear sky. The seed cannot become the tree with its foliage, its blossoms and its fruit without the perennial ministrations of sun and darkness, heat and cold, moisture and soil. The Christian worker isn't born ready made. He is the flower crowning the plant of service, rooted in the nourishing soil of an environment that fosters worthy ambitions and encourages the gleaners of truth to use their God-given powers.

* * *

Those plans and purposes of forming our life after the idea of Christ, which He has developed within us, will not at once be filled out with practical realization any more than the ear at once becomes the full corn in the ear; but yet the time of ripe fruit will come. There is no Christ-given thought which shall not also become Christlike endeavor; and there is no Christlike endeavor which shall fail to become an attained practical result. All Christian truth is directed to Christian doing; and as the seed sown in suitable soil develops, by a necessary law, "first the blade, then the ear, after that the full corn in the ear," so also the Lord Jesus, being received into the heart duly prepared, grows, by the very law of things, under Heaven's influence, into newness of understanding, newness of will and newness of life.

* * *

We learn many lessons from the gleaners. Their little task seems to fit our lives. Ruth was a gleaner, but only for a short time. Afterward she became the wife of the chief harvester of the town. Every lad who "rakes after" has ambition to ride the horse-rake. The gleaner's task is a preparation for the harvester's work. Faithfulness in little things swings the doors to larger responsibilities. The faithful use of the two talents and the five talents brings the word, "I will make thee ruler over many things."

* * *

"Every place that the sole of your foot shall tread upon, to you I have given it." Experience and not theory is the test of possession. To say a thing is ours and to possess it are two different things. The Bible promises are all ours, and yet how few we really own. They stretch before us like the

land of Canaan before the children of Israel, beautiful in situation, filled with rich harvest fields and vineyards, overflowing with milk and honey. We possess them only by marking them with the soles of our feet, which means they are ours only as we bear our weight upon them. A promise is ours only as it becomes incorporated in our life.

* * *

Larger work depends more often upon the whole-hearted consecration of the instrument to the master workman than upon the amount of self-sufficiency. Efficiency in the Master's work is measured in terms of spirituality, singleness of heart and consecration more than in terms of technical skill. "Look at the artist's chisel. The artist cannot carve without it. * * * The chisel lays itself in his hand and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone." We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no beauty, of itself."

* * *

As a Christian, you should be doing a larger work this year than last year and planning for a larger work next year than this year. Plants that do not grow, decay. Lives that do not expand, contract. There is no standing still. Growth is the watchword of the Christian experience, and growth comes through work as in no other way. The Christian absorbs the Christ-life by fellowship with Him, and then makes it really and forever his by expressing that life in service. The more service, the more life. The soul expands under the pressure of hard work and touch with the needs of man. The Christian should remember that he is neither a century plant nor a mushroom. He is a hardy annual that bears its fruit every year in spite of and by means of every shifting wind of circumstance and the changing seasons of emotion. He bears fruit and in ever greater abundance.

"Angels of growth, of old, in that surprise

Of your first vision, wild and sweet,
I poured in passionate sighs

My wish unwise

That ye descend my heart to meet—
My heart too slow to rise!

"Now thus I pray: Angelic beings hold

In Heaven your shining poise afar,
And to my wishes bold

Reply with cold,

Sweet invitation, like a star
Fixed in the heavens old.

"Not to content our lowness, but to lure

And lift us to your angelhood

Do your surprises pure

Dawn far and sure

Above the tumult of young blood,

And starlike there endure.

"Wait there; wait, and invite me while
to climb;

For, see, I come! but slow, but slow!

Yet ever as your chime,

Soft and sublime,

Lifts at my feet, they move, they go
Up the great stairs of time."

—David A. Wassom.

News in Brief

The governments of Santo Domingo and Hayti are arranging through their ministers at Washington to submit their boundary dispute to The Hague.

* * *

According to a press dispatch from Wichita, Kan., the State Elks' Convention was relieved of part of its refreshments by the chief of police. In preparing for the entertainment of their visiting brethren, the local Elks had purchased \$2,000 worth of different kinds of beverages. It is a violation of the Kansas prohibition law to sell or give away these beverages, and the police of Wichita deemed it their duty to take care of them.

* * *

The Carnegie Hero Fund Commission met recently and made 35 awards. Twelve of the recipients were less than sixteen years of age. Four of them were girls—one, fourteen, and three, thirteen years old. The fourteen-year-old girl lost her life in helping to save three other girls from drowning. A silver medal, together with \$1,000, was awarded her mother. In nine instances the heroes lost their lives and the rewards go to their nearest of kin.

* * *

Senator Gallinger, New Hampshire, has been remembered for his distinguished services in securing temperance legislation. Recently, on the occasion of his seventy-fourth birthday anniversary, friends of the temperance cause presented him with a handsome cane and umbrella. The handles were of turtle ebony, tipped with plates of solid gold, and sticks of ebony were joined to the handles by bands of gold. Upon these bands were engraved this inscription:

"In appreciation of services for temperance reform, by friends of the National Inter-Church Temperance Federation, the International Order of Good Templars, the National Temperance Society and the National Women's Christian Temperance Union."

On the gold tips were engraved the Senator's name, address and birthday anniversary date.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIFTH MONTH 11, 1911

No. 19

The Death of Hannah Whitall Smith

Hannah Whitall Smith peacefully passed away, in her beautiful English home near Oxford, on the second of this month. All who knew her and loved her will rejoice that she has been taken—and we may confidently say taken *home*—before her mental powers failed and before there was any clouding of that perennially joyful spirit which characterized her life.

She was born in Philadelphia in 1832, and has finished her earthly life just before reaching her eightieth year. Eight years ago she told the story of her early life and her religious development in a book bearing the interesting title, "The Unselfishness of God and How I Discovered It." She refers to it as a "spiritual biography," and so it is. I know of no more interesting account of a Quaker childhood and youth than this. She has given with unusual insight, with penetrating appreciation, and yet with a happy play of humor, experiences which many of us knew at first hand a generation ago, but which nobody will ever know hereafter except through such descriptions. Her home life was ideal; her father and mother were both wise and good, and the influence of the home life and of the meeting seem to have combined to quicken her spiritual nature very early in life. She wrote in her diary, at the age of sixteen: "This is an important time for me. Now is the forming time of my character. I feel as I never felt before. The great and solemn duties of life have for the first time come before me. I was not born to be an idler, for I feel something within me which points onward into the future, beyond this into a brighter, happier world, and tells me of the glorious reward of those who fulfil their duties. * * * I must struggle earnestly to become pure and holy and noble-hearted, that I may be great in the world and perform faithfully my part in the great battle of life."

Her search for a true and satisfying religious experience, her joyous glimpses of light, followed by eclipses of faith; her states of "assurance," followed by times of questioning, and finally her arrival at an experience which met her need, are told in a straightforward, illuminating way which makes her

story of real value to all kinds of readers. Some time in the sixties, she entered upon a stage of religious experience, sometimes called "sanctification," or "the higher life," or "the life hid with Christ in God," in which she reached the fulness of her religious joy and of her spiritual power. Her book, "The Secret of a Happy Life," was the most important fruit of this experience, and it has gone around the world, influencing multitudes of men and women and showing the way to a type of Christianity which was inwardly alive and dynamic. She must have been, during the years of her intensest experience and her most prominent public service, a difficult person to fit into the staid and quiet order of the Quaker system, and yet she always loved and appreciated the religious Society into which she was born, in which she was nurtured and to whose deepest principles she always gave unswerving loyalty.

She traveled a very different religious path from that frequented by the most of her early associates, but it was due to the fact that she possessed an intensely religious nature and could not find her peace and joy in ways beaten hard by tradition. She was not made so that she could settle down quietly and be content with any second-hand modes of religion. Whatever she was to have must be *hers*. She came to realize that it was a mistake to expect that all persons should pass through the exact experiences which had seemed so wonderful to her, but to the end she insisted, and rightly so, that every person's religion, whatever path each one may take to arrive at it, must be fresh, alive and expanding.

She was, I have always felt, a very remarkable woman. From her childhood up she was a happy, joyous spirit, radiating light and good feeling everywhere and demonstrating that religion really *is* fullness of life. Her human interests were extraordinarily wide, touching almost every side of life worth touching. She formed a very large circle of intimate friendships, she was in touch with a vast variety of undertakings for the betterment of the world, her home was always a center of activity and fellowship, and, by diligent reading, she kept in constant contact with the progress of affairs and the movements of thought. She realized, in a happy

measure, that expectation of her girlhood that she was to be "great in the world and perform a faithful part in the battle of life." The intense religious enthusiasm of her early and middle life slowly gave place to a more calm and stable type of religion. The unselfishness of God which she discovered in her youth came to be a permanent reality of her mature life, and in a rich and untroubled spirit she moved on toward the sunset of her journey. "I have had,"

she once said, "a few faint glimpses of God's glory here and now, and it has been enough to ravish my heart. But *there* I shall see Him as He is, in all the glory of an infinite unselfishness which no heart of man has ever been able to conceive, and I await the moment with joy." That moment has now come. She has in truth "finished her course with joy," and has found beyond the sunset the dawn of a new day.

R. M. J.

Current Events and Comments

Helps for the Graded Lessons

Four series of helps on the "International Graded Lessons" have been prepared as far as the intermediate grade.

* First, are helps issued by a syndicate of four sustaining denominations—the Methodist Episcopal, the Methodist Episcopal South, the Presbyterians and the Congregationalists—and ten affiliated denominations. It was realized at the beginning of the enterprise that the initial cost in preparing adequate helps for these lessons would be enormous. Experience with the "Uniform Lessons" had demonstrated that a great saving could be accomplished by preparing union helps which require but little change for denominational purposes. Accordingly the great denominational publishers proposed syndicating, with the result indicated above. This syndicate employed a number of experts, regardless of denominational affiliation, to prepare helps in the various courses. Their work, however, is inspected by the denominational editors in the syndicate, and the literature bears the imprint of the denominational publishing house through which it passes as well as the name of the denominational editor.

The fact that the Methodists, Presbyterians and Congregationalists are issuing the same helps is doubtless responsible for an impression in certain quarters that they are prepared under the supervision of the international committee, but this was not the case. Others have supposed they were Methodist helps, since they are all printed on the Eaton & Main presses. This also is erroneous, because great care has been taken to make them interdenominational in character. This is the series of helps referred to by Lyra D. Trueblood in her article in this issue. It is also the series handled by P. W. Raidabaugh, Plainfield, Ind.

Second, are helps by the Sunday School Times Co. These also are interdenominational in character, and are prepared by a special staff of competent editors. The helps are in two forms—quarterly pamphlets and a monthly magazine. The first-year helps in the beginners', primary and junior departments are published in quarterly pamphlets. The second-year helps in the same departments and in the first-year intermediate are published in a monthly edition of

the "Sunday School Times." (This should not be confused with the regular weekly edition of the "Sunday School Times," which is exclusively devoted to the "Uniform Lessons.") In addition to these helps for the teacher, the "Sunday School Times" provides a graded course of pupils' pads for home study and home work.

Third, are the "Baptist Graded Lesson Helps." Although it involved a large additional expense, the Baptists decided not to go into the syndicate. They employed a corps of experts, who followed the same general plan as the syndicate writers and editors, but who produced an entirely independent set of helps. Some of our First-day schools are using these helps in preference to all others.

Fourth, are helps by the Christian denomination, with its publishing house at Dayton, Ohio. As far as we know, these helps are not used by Friends.



Hastening the End of the Opium Traffic

The British Government is evidently yielding to moral pressure and negotiating an agreement which will hasten the end of the opium traffic with China. The London *Friend* for the last week says:

The facts of the situation in China are being recognized by the British Government, and Dr. Morrison writes that "there is widespread confidence that within one year, or at most within two years, the Indo-Chinese opium trade will no longer be in existence." Effort and prayer have not been in vain. The movement last year in Britain gathered strength, and in China the agitation spread apace, culminating in the anti-opium resolutions of the National Assembly demanding the immediate exclusion of the drug. The Chinese Government has every right as well as reason to ask for an earlier cessation of the traffic than was contemplated in 1907, when it was assumed that it would take ten years to stamp out the growth and use of opium.

* * * * *

According to the *Times* correspondent, British consent has been given (1) to the cessation, as soon as China has completely suppressed the growth of the poppy, of the importation of

Indian opium; (2) to a triple increase in the duty; (3) to a modification of the original proposals respecting the accumulated stocks (some 20,000 chests) now in bond in the treaty ports; and (4) to an early revision of the agreement if circumstances require it.

Substituting Argument for Force

A complete Anglo-American arbitration treaty may become a reality within the next few weeks. The preparation of an agreement, in which Great Britain and the United States pledge themselves "to abide the adjudication of an international arbitration court in every issue which cannot be settled by negotiation," has so far progressed that it will probably be presented to the two governments within a week or ten days. Popular sentiment on both sides of the Atlantic is decidedly in favor of the compact, and it is hoped that the United States Senate will not stand in the way of its adoption, as it did with the treaty negotiated a few years ago. One of the most helpful signs from the other side was the holding of a large meeting in London, in which the Mayor of the city, Premier Asquith, former Premier Balfour, Sir Joseph G. Ward, Premier of New Zealand, and other notables expressed their hearty appreciation of the measure. Premier Asquith said:

The unique situation which we have met to recognize and welcome has not been organized or engineered by the apparatus of diplomacy. The seed which the President of the United States cast fell on the ground prepared to receive it. That which a few years ago, even a few months ago, might have been regarded as the dream of idealists has not only passed into the domain of practical statesmanship, but has become the settled purpose of two great democracies. The profound significance of the new departure is that between Great Britain and the United States, whatever the gravity of the issue and the magnitude of the interests involved, whatever the poignancy of the feelings it arouses, there will be a definite abandonment of war as a possible solution, and the substitution of argument for force, and the suppression by judicial methods of the old ordeal of battle.

He then embodied his thought in a resolution, which was seconded by ex-Premier Balfour. The leaders of the two great political parties thus became the champions of the measure.

Conservation is Constitutional

Since the inauguration of the conservation movement by ex-President Roosevelt, the withdrawal of public land for forest reserves, power sites and the like has been a hotly questioned policy. In a decision handed down last week, the United States Supreme Court unanimously sustained the right of the Government to control its public lands and to dispose of them as Congress may direct.

In one of the cases in question, a citizen of Colo-

rado contended that he had a right to graze his cattle on the Holy Cross Forest Reserves until the Government complied with a State law which requires private citizens to fence their property before claiming damages. The court held that the National Government is not subject to State law. Colorado came to the assistance of its citizen and directed the State Attorney to take charge of the case. He denied that the Government had any constitutional right to "conserve the national resources" by providing for a continuing timber supply, regulating the flow of streams and preserving power sites from being monopolized. He urged that the withdrawal of such large tracts of land, said to be one-fifth of the entire area of Colorado, was the denial of equality with the older States, which had been allowed to exercise dominion over all their territory.

The Court, however, took the ground that the Federal Government owned the public land for the people of the United States, just as a private citizen owns land, and that it had a perfect right to regulate its use. Thus one, at least, of the difficulties that might stand in the way of an effective national policy of conservation is forever disposed of.

More Gospel Truth From Roosevelt

The fact that Samuel Gompers and other labor leaders began a public defense of the McNamara Brothers as soon as they were arrested, interpreting it as an attack on unionism, has moved the apostle of "the square deal" to put some very evident truths into very plain language. The following paragraph is taken from Theodore Roosevelt's editorial in last week's *Outlook*:

No worse service can be rendered by labor union leaders to the cause of unionism than that which they render when they seek to identify the cause of unionism with the cause of any man guilty of a murderous attack of this nature. I have no idea whether the men arrested on Mr. Burns' statements are or are not guilty; the labor leaders in question have no idea whether or not they are. They are entitled to an absolutely fair trial. If they have no money to provide counsel for themselves, then it would be entirely proper for any body of men to furnish them the requisite funds, simply as an incident in securing them a fair trial. But it is grossly improper to try to create a public opinion in favor of the arrested men simply because the crime of which they are accused is one committed against a capitalist or a corporation and because the men who are charged with committing it are members of a labor union. This is an iniquity as gross as it would have been if when, three years ago, the Sugar Trust was indicted for swindling operations in the New York Custom House, the forces of organized capital had been put behind the indicted men on the ground that the attack on capitalists guilty of crime meant an attack on all capital.

My Primary Class and the Graded Lessons

BY LYRA D. TRUEBLOOD.

The Lessons.

The "Beginners' Graded Series of Sunday School Lessons" is arranged in a two years' course, the year to begin October 1st. It is planned for children of four and five years of age. The second year follows the same general line of thought as the first, with repetition, emphasis and further illustration of topics studied before. The aim of the course is "to lead the little child to the Father" by helping him to know and love the heavenly Father and Jesus Christ, His Son, the Saviour and Friend of little children. There is a "Teacher's Text Book," issued in four parts, at 25 cents each. There are folders for the pupils, containing the story that is to be told in the lesson hour. These are 7½ cents a quarter for each child. Then there are large picture-cards, illustrating each lesson, which cost on an average 60 cents a quarter and are an almost indispensable part of the teacher's outfit. The children are always eager for the story period to come so they may know what the picture is to be. To these must be added a song-book, preferably "Songs for Little People," by Frances W. Danielson and Grace W. Conant. All these supplies are to be obtained at The Pilgrim Press, 14 Beacon Street, Boston, Mass. With these splendid helps in hand and a love for children, the success of the primary teacher ought to be assured.

Perhaps I can best give an idea of the contents of the course for the beginners by outlining the first year's lessons. There are 11 main topics, with several lessons under each:

1. "The Heavenly Father's Care."
 - a. "A Mother and Her Little Boy."
 - b. "Father and Mother Birds' Care."
 - c. "The Heavenly Father's Care for Birds and Animals."
 - d. "A Baby in a Basket Boat."
 - e. "How God Fed Elijah."
 - f. "The Heavenly Father's Care for His Children."
2. "Thanksgiving for Care."
3. "Thanksgiving for God's Best Gift."
4. "Love Shown Through Care."
5. "The Loving Care of Jesus."
6. "God's Care of Life."
7. "Our Part in the Care of Flowers and Birds."
8. "Duty of Loving Obedience."
9. "Love Shown by Prayer and Praise."
10. "Love Shown by Kindness (to those in the family circle)."
11. "Love Shown by Kindness (to those outside the family)."

These are so arranged that the topic, "Thanksgiving for Care," leads up to the Thanksgiving season, and the one, "Thanksgiving for God's Best Gift," to the Christmas time. Then in Third month begins the theme, "God's Care of Life," with the stories of winter's sleep and spring's awakening, preparing

the way for the Easter lesson. Old Testament stories are interspersed with those from the life of the Saviour. During the first year's course we had such topics as: "The Gift of Day and Night," "Jacob's Ladder," "God's Garden," "The Pillar of Cloud and Fire," "The Giving of the Manna," "Daniel at Prayer," "David Praising God," "Stories from the Life of Joseph," etc. From the New Testament there were the stories of "The Baby Jesus," "The Shepherd and His Sheep," "The Good Samaritan," "Jesus Caring for Hungry People," "Jesus Loving Little Children," etc.

In the text book the lesson contains the Bible reference, the truth to be impressed, suggestions for pictures, songs, handwork and blackboard work. Then follows the outline of the hour's work, divided into two sections—the circle talk, which is informal and conversational, including always a review of the past lesson; the story period, with the lesson story in simple form for the teacher to relate. Between these two there is a suggestive song, a prayer and a rest exercise. A number of these rest exercises are given in an appendix, and consist of many kinds of motion exercises illustrative of the lesson themes, such as ringing Christmas bells, sleeping and waking of the flowers, swaying trees, falling snow, lullabies, fluttering leaves and so on, to relieve any tension the children may be under. We need always to remember how hard it is for little bodies or minds to keep at any one form of work for any length of time.

The course for the second year follows the same general outline, and is not more difficult nor advanced. There are many lessons quite similar to those of the previous year, some are repeated, others are entirely new. The 12 topics are:

1. "Our Heavenly Father's Protection."
2. "Thanksgiving for Protection."
3. "Thanksgiving for God's Best Gift."
4. "Our Heavenly Father's Protection in Nature."
5. "God Helping to Protect."
6. "Jesus the Helper and Saviour."
7. "Jesus Teaching to Pray."
8. "God's Gift of Life."
9. "God's Gift of the Wind, Sun and Rain."
10. "Jesus Teaching How to Help."
11. "Children Helping."
12. "Friendly Helpers."

With My Class.

I have found that although the course is planned for children of four and five, it is equally well suited for those of six and seven. Owing to local conditions in our school, my class has not been strictly graded, and in two cases I have had three children from the same home, the youngest in each case being a baby brother and sister still on the cradle roll and only just able to toddle to First-day school. The babies seem happy and the older ones proud and interested to be in the same department with the little folks. The ideal method, of course, is to have a department large enough to be subdivided, an

assistant teacher taking the very smallest ones aside during the story period and telling them the story in a simpler way, using more of the kindergarten methods to hold their attention. But when there are only from six to ten in the class, it seems better to me to keep them all together. Provided the lesson be not made infantile, it can never be too simple for the child-mind. The greatest difficulty is to get a truth presented in a form which can be grasped and assimilated. The repetition of the stories, as planned for in this system, is one of its greatest advantages. How the children love an old, familiar tale, whether it be the story of the child Samuel, or the good Samaritan, or David and Goliath, or "How the Juniper Tree Got Its Berries"!

Recently our lessons have been about some of the heavenly Father's helpers—the wind, the rain and the sun. I have no hesitation in changing the order of the lessons to suit the conditions. For example, the Sunday when we were to talk of "The Sun as a Helper," it was a raw, bleak April day, with snow in the air. So I took up another lesson on "Jesus and His Friends," and left the "Sun" to warmer, brighter times. This is made very easy by getting the entire quarter's lessons thoroughly in mind at the beginning. Last Sunday was our first beautiful spring day. After we had had our opening exercises, singing "Father, We Thank Thee," a sentence prayer, collecting the pennies (for which one child stands and holds the box while we all march around, singing "Hear the Pennies Dropping"), and partially learning a new song for "Mothers' Sunday," we filed out, hand in hand, and took a walk around the block. I asked first what one of the heavenly Father's helpers we could see, and the answer came from several, "The sun." "And what is one of His other helpers doing?" "Why, the wind is blowing the leaves and the dust along the street." "Which helper has done something to the grass?" "The sun has made it green," was the prompt reply of a six-year-old lad. So we continued our walk, commenting on the things that came our way. Bird notes rang out clear and sweet. We stopped to listen. "I hear somebody telling the heavenly Father he is thankful for the warm sunshine and the spring breeze." "Oh, yes, the birdies." There was a bird-house in a tree to elicit further remarks as to ways we could help the Father care for His birds. In a neighboring yard, behind a hedge, was a bed of tulips and daffodils; we all mounted some stone steps better to see their brightness and beauty. Yonder some bright eyes spied two bits of dandelions peeping through the grass; and so the ten or fifteen minutes passed and we had a most vivid illustration of the lesson, "Caring for Flowers and Birds."

"The merest grass along the roadside when we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine, too,
To nourish one small seed."

When we got back to the meeting-house steps, we sat down in the sunshine and I told the lesson story and then asked for the verses we had learned the

previous Sundays about the wind and the rain and the sun. As we went in to the closing exercises, it was with a sense of exhilaration and the consciousness that we had had something of which the rest of the school knew nothing—it had been so novel and entrancing to steal quietly out and in again with no one knowing just where we had been nor what we had seen and talked about.

To go back to the old system of formal lessons would be to me an impossibility. When, for example, the lesson was from Paul's Epistle to the Roman Church, what could I teach my little folks? There was nothing to do but work out a new lesson of one's own. With these delightfully gotten-up teacher's text books, folders and pictures, the way of the busy teacher is made comparatively easy. One can follow the suggestions without being in any way slavish or lacking in originality. The conversational method with children, followed by a story period, always brings out novelty and variety, for when did ever children answer questions in the way the teacher anticipated? There is great possibility in the graded lessons for leading the little child to know and love his Father in Heaven.

"My opportunity! Dear Lord, I do not ask
That thou shouldst give me some high work of thine,
Some noble calling or some wondrous task—
Give me a little hand to hold in mine.

"Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

"The only crown I ask, dear Lord, to wear,
Is this—that I may teach a little child
How beautiful, O! how divinely fair
Is Thy dear face, so loving, sweet and mild!

"I do not need to ask for more than this.
My opportunity—'tis standing at my door;
What sorrow if this blessing I should miss!
A little child! Why should I ask for more?

*Boston, Massachusetts,
May 1, 1911.*

The California Field

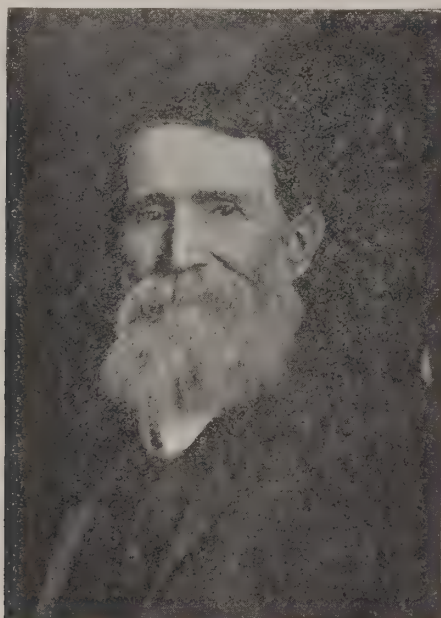
BY HERMON D. WILLIAMS.

The Work of Friends in the City of Los Angeles.

The tide of events and the force of surroundings hold out to few cities such brilliant promise of enlargement as that which they bestow upon Los Angeles, California. The seers of a century have seen that the Pacific Ocean and its islands and shores are to be the chief theater of the world's great events in the future, and the location of Los Angeles on the most direct route to the Orient, and the assured completion of a harbor that will make it a port of call for the world's commerce that shall crowd the isthmus canal, will constitute it one of the principal gateways to this new arena of the world's larger activities. Add to these advantages a tributary country that excels Egypt in extent and fertility, and the coming of an aqueduct that shall bear to its gates the waters of a mountain river for use in all future time, and which shall generate electric power without limit,

and it is conclusive that Los Angeles is soon to be one of the commanding cities of the continent.

Only seven blocks from the pulsing heart of this city, now numbering 325,000 souls, a Friends meeting, numbering about 140 resident members, is located; and this congregation, small though it is, must be an object of interest to every Friends Church in America because of the problems imposed by its surroundings and because of the widening opportunities that await it. Who that reads these lines will not breathe a prayer that this congregation may be a "Gideon's Band" in assailing the forces of evil in a great city and that its place of worship may be a



WILLIAM P. BROWN.

Bethel to all the Friends from the East who shall tour the "Land of Sunshine" through the years to come?

The work in Los Angeles experienced not a few vicissitudes before it reached the stage of an organized meeting. At its very beginning a few scattered Friends, under a longing for the simple service of their fathers, met for worship sometime in 1892 in a hall on Belmont Avenue, near the present high school. For the most part, theirs was a silent meeting, like those of the olden time, and they were only a little flock, including Fred. and Dora Jones, William and Martha Denby, Leon Scheck, and Editor Hammer, of the *Hotel Gazette*. Some months later they met a few times in the Methodist Church South, then on South Broadway. J. E. Coffin and wife, Wm. E. Cox and family and others having joined the pioneer band, they secured rooms in Temperance Temple, and Charles E. Tebbetts for quite a period served them as pastor. The Bible school, which had been maintained from the beginning, here enlisted a large attendance outside the membership.

Their numbers having become depleted later by removals, the meeting was next held for a time in the law office of Wm. E. Cox, where Josephine Marlott took a leading part in Gospel service.

The next station in the itinerancy was a storeroom on Downey Avenue, East Los Angeles, where the work enlarged into quite a city mission, under the direction of Preston and Emma Mills, with Robert Samms as superintendent of the Bible school. And here comes in a little romance of the Kotzebue Mission. Carrie Rowe was converted through the little Church here while Robert Samms was active in its work as head of the Bible school, and when later the yearly meeting board was seeking a man and his wife to accompany Anna Hunnicutt to the far North, these young people solved the question by getting married and thus fulfilling the conditions for a work to which they felt their hearts drawn, and the sequel was a honeymoon trip to the Arctic and several years of faithful and successful service there. That the nuptial event, only a question of time, was hastened by the emergency was regarded by all as in the ordering of the Lord.

Valuable additions to the mission workers who had arrived in the meantime were David and Rhoda M. Hare and Walter and Sarah C. W. Nordhoff, Rhoda M. Hare being made pastor by the yearly meeting committee in charge.

And now came the final steps to a permanent organization. William P. and Matilda Brown had



MATILDA BROWN.

located in the vicinity of Fourth Street and Fremont Avenue in 1894, where David and Rhoda M. Hare joined them in Tenth month, 1896. These and members in other parts of the city felt that it would be right to start a work in this locality. Matilda Brown, assisted by her husband and by Cynthia B. Stanley, secured subscriptions to the amount of \$119.72, with which a vacant school building on Figuerora Street, near by, was purchased and furnished, and a Bible school was organized Fifth month 9, 1897. A specially interesting feature of the school was a very large class of neighborhood children, gathered in and taught by Matilda Brown. Seventh month 11, 1897, Levi Gregory, evangelistic superintendent, here organized a meeting for worship,

with Rhoda M. Hare, pastor; Matilda Brown, clerk and treasurer; Eva Bowman, organist, and Eddy L. Brown, chorister.

Ninth month 11th of the same year, a monthly meeting was organized at the mission on the east side by a committee of Pasadena Quarterly Meeting, including Seth W. Pearson, Mary G. Cooper, Margaret B. Smith and Amos Walton. Levi Gregory preached, David Hare served as clerk, and the names of 24 charter members were read. Permanent officers, appointed at a later session, were: David Hare, clerk; Nettie Beeson, assistant; Preston Mills, treasurer; Martha Denby, John F. McLamore, James and Elizabeth Rice, overseers; Matilda Brown, elder. A little later the work at the mission was relinquished to another denomination and the monthly meeting was held at the building on Figuerora Street.

The next work was to provide a permanent church home, and in this Friends here had the valuable counsel of Charles E. Tebbetts and Eleazer Andrews, who took a deep interest from the start. These two Friends, in company with Wm. P. Brown and wife and David Hare and wife, when one day looking over the different sites offered, knelt upon a vacant lot and prayed for direction, after which they felt united in choosing the lot at the corner of Third Street and Fremont Avenue, offered at \$600. Sarah C. W. Nordhoff, who before going East had contributed \$50, was communicated with, and responded with the needed \$550. Rhoda M. Hare, released from the duties of pastor by Ervin G. Taber taking the place for a time, led in the campaign for subscriptions. When \$600 was secured, work on the new meeting-house was commenced, T. K. Bufkin serving as foreman and Charles E. Tebbetts assisting greatly in the planning. The enterprise was a heavy undertaking for the little band of Friends, but Third month 17, 1901, found them ready for dedicatory services, which were conducted by David Hadley, assisted by Rhoda M. Hare.

In First month, 1902, Levi D. Barr was chosen pastor, and he was succeeded in order by Frank Cornell and H. Edwin McGrew. Thomas Armstrong, Charles E. Tebbetts and W. Mahlon Perry all filled the place at times, pending the regular appointment of a pastor. Wallace E. Gill, Ohio, entered the work something less than a year ago. He is one of several pastors in this yearly meeting who were not originally Friends and who, in pursuing Gospel work under the auspices of our Society, at a considerable sacrifice in some ways, signify their convictions as to the importance of the mission of Quakerism to the world. Wallace E. Gill's initial work as pastor was at Camp Chase, Columbus, and he later served most acceptably at Alliance and Damascus, Ohio. In the meantime he also gave a year to the work of field secretary of the Foreign Missionary Board of Ohio Yearly Meeting. The Ministerial Association of Los Angeles has honored him by making him its secretary, and he is meeting the exacting demands made upon a pastor in a great city with devotion and efficiency. A Bible

school of notable interest is maintained in this meeting under the superintendency of Prof. Arthur C. Brown, a striking feature being that children constitute fully one-half the membership.

This meeting is well represented in the public schools by Arthur C. Brown, Alice Ball, Olive Howard and Alice and Emily Johnson. Prof. Arthur Brown has a principalship that brings 1,000 students under his direction.

Prof. Robert C. Root, of this meeting, is doing notable work in the peace cause. As yearly meeting superintendent of peace and as secretary of the Pacific branch of the American Peace Society, his work embraces our entire Pacific coast, and is prosecuted with a system and energy which give it an outlook that is full of promise.

Anna Hill, whose membership is here, is teaching in connection with a mission in Yokohama, Japan,



WALLACE E. GILL, PASTOR IN LOS ANGELES MEETING.

and Wilfred and Della Rowntree, among the active members of this meeting, are well known by their missionary work in Palestine in years past.

The opportunity for missionary work among the Japanese, numbering 5,000 in the city, has claimed the serious attention of the meeting, but the financial demands of the undertaking are beyond the means at its command. Two Japanese missions are conducted in the city by other denominations, but a section of several blocks not far from the business center, wholly occupied by Japanese, is without any settled work of this kind. The establishment of a Christian home and school in this district offers an inviting field to some Friend, or Friends, whom the Lord has blessed with abundant means, especially as the 20,000 Japanese in southern California would largely come in touch with this center of their population and business interests.

A Medical Missionary's Professional Call

BY DR. WM. W. CADBURY.

As the work of the university medical school becomes better known, calls come from Canton and the neighboring villages, but because of our limited number and the calls at home, we hesitate to visit these patients unless the people can make a remuneration. A few days ago one of the boys in the college asked me to visit his mother, who resides half a day's travel from here. This boy became a Christian about a year ago, but on account of the opposition of his father to this faith, he has not confessed it to his family, with the exception of his mother and sister. He is a member of a family of 12 children. He has a brother in business in Shanghai, and one a student in Japan. We started out about 5.30 A. M., crossed the river in a rowboat, then took a 'ricksha to a passage boat, on which we were to be towed by a steam launch to the village. The ride was most attractive. As one left Canton in the distance, the aspect of the country changed from low-lying rice fields, submerged in water, to high land covered with mulberry trees, with many ponds interspersed in which fish are extensively cultivated. About 10 o'clock in the morning we had our breakfast. My hunger made it easy to manage chop-sticks, and three bowls of rice were readily disposed of. That is to say, my appetite was good, for, instead of asking how one is, the doctor inquires how many bowls of rice you can eat. One bowl signifies a poor appetite; two bowls, fair, while three bowls is normal.

At noon the launch slowed down to permit a small boat to come alongside to take us ashore, after which a walk of one-half mile brought us to the spacious home of my patient. I was ushered into a large reception-hall, where the head of the household, an elderly man, was seated, reading. He arose on my approach and we bowed, and tea was served. The eldest son, who had returned from Shanghai on account of his mother's illness, and several other relatives came in. Mr. Maak (for that is the family name) seemed quite delighted to find that I could speak his tongue a little, and he discoursed at length on the virtues of the analects of Confucius and the writings of Mencius and other Chinese classics. I accepted his statements as politely and truthfully as I could. After an hour's conversation, it was announced that the patient was ready. Mr. Maak has two wives, and it was the first or chief wife who was ill. My young friend who had brought me to see his mother is the son of the second wife or concubine. The bedroom was unusually well ventilated for a Chinese house, and the lady was reclining on a Chinese bed. One daughter was seated tailor-fashion on the bed beside her, another daughter was seated at the head of the bed, while two other daughters were seated beside it; and the eldest son was also present. After a careful examination, I found that the patient was suffering from an early case of tuberculosis. Careful directions were given, and I was pleased to see my patient, later in the day, seated on a small veranda.

The visit over, my young friend took me to see the ancestral hall of the head of the Maak family. This was indeed a most imposing structure. In front of the main entrance rose the tall degree poles of the ancestors who, under the ancient system of education, had acquired high degrees of scholarship. Behind the hall was a grove of banyan trees and a high artificial mound raised to ward off evil spirits. Above the massive portal one might read, in large Chinese characters, "Main Ancestral Hall of the Maak Family." Within, the hall was seen to consist of three great pavilions. The first is the entrance lobby. The second is used two or three times a year, when the members of the clan meet together at great feasts. The last and highest pavilion shows the ancestral tablets arranged in tiers. In the highest tier there are two tablets representing the man and his wife who came from a distant province and settled in this village many hundreds of years ago. My companion expatiated on the folly of this adoration and worship of ancestors, but I could not but be reminded of the enthusiasm with which many of my friends in England and America devote themselves to making out ancestral trees. Would it not be wiser to plan for brilliant accomplishments of our successors rather than to spend the time in glorying over the achievements of our ancestors?

On returning from our walk, I found another relative waiting to be examined. The poor fellow was in the last stages of consumption. His sleeping-room, I discovered, was absolutely devoid of any ventilation of any kind except for a very small aperture in the high ceiling. At 7 o'clock my friend and I sat down to the evening meal, which was composed of rice in bowls, hashed chicken, pork, fish, fried shrimps, finely-chopped vegetables and mushrooms. After dinner the elder brother came in, and we had a most interesting talk. He is quite a man of affairs, having traveled in Japan, Peking and elsewhere in China. After he had left, the brother who had brought me to see his mother and I read a chapter from the Chinese New Testament and had a little time in prayer together.

It seems hard to think of this young man, one of two Christians in this town of 10,000 souls and the only Christian in his home. I noticed that he kept a New Testament in his mother's bedroom, and he told me that his sister was reading it. Afterwards we had a good little talk together and the sister came in for the final directions in regard to her mother for the night. I was weary, and found the springless bedstead a very comfortable resting-place. The next morning, after a brief visit to each of the patients, and a good breakfast, I got aboard the steam launch and so returned to Canton.

One cannot appreciate the difficulties that the Chinese Christians must meet until he visits them in their homes. How different the situation is with us, who receive the strongest impulses for right living from our parents and relations. Fortunately in our work here in Canton the students are living right with us most of the year, during the most important

period of their lives, and, with the help of God's Holy Spirit, I believe an impression is made on many of them that even the influence of a heathen home cannot efface.

After such visits as this which I have just described, one feels more than ever the grave responsibilities which are imposed upon each one of us who has received Christian training in a Christian home.

The Cox Family in America

The Cox family is one of the oldest of the colonial families of America. Its earliest representative, one William Cox, emigrated to Virginia in 1610. Under various spellings, as Cock, Cocks, Cox and Coxe, the name is of frequent occurrence in the early annals of Virginia and of New England, and, a little later, in those of New York, New Jersey and Pennsylvania. In fact, wherever English colonies were planted, whether in the West Indies, on Long Island, or along the Atlantic coast from Maine to the Carolinas, the family appears to have been numerous represented.

To outline the history and genealogy of distinct families of the name, and to record the achievements of such individuals among them as have left something more than "footprints on the sands of time," is a task which has been already, in some measure, accomplished.

It is proposed to issue, as soon as practicable, a volume of from 300 to 500 pages which shall contain the results of some years of historical and genealogical research. It will deal to some extent with the question of the English ancestry of the numerous Cox families in America, but more particularly with the genealogies of those which have been long established. It will include biographical sketches of many whose names are widely known, and of others who have made but little stir in the world, but whose records are not less interesting and worthy of preservation. This part of the book will be edited by [Rev.] Henry M. Cox.

This book will include the "Genealogy of the Cock, Cocks, Cox Family," as descended from James and Sarah Cock, whose first appearance in America seems to have been at Southold, Long Island, N. Y., in 1659, coming thither, according to tradition, from England by way of the Bermuda Islands. The records of New York Monthly Meeting give: "The children of James and Sarah Cock of Killingworth:

Mary Cock.....	was born ye 1st day of ye 11th mo. 1655
Thomas Cock.....	was born ye 15th of ye 8th mo. 1858
Martha Cock.....	was born ye 7th mo. 1661
John Cock.....	was born ye 22d of ye 11th mo. 1666
Hannah Cock.....	was born ye 5th of ye 6th mo. 1669
Sarah Cock.....	was born ye 20th of ye 7th mo. 1672
James Cock.....	was born ye 4th of ye 2d mo. 1674
Henry Cock.....	was born ye 1st of ye 2d mo. 1678
Martha Cock.....	was born ye 13th day of ye 2d mo. 1680

This part of the book will be edited by George W. Cocks.

Of the Pennsylvania branches of the descendants of James and Sarah, little is yet known. Their daughter, Hannah, married, 1682, James Delaplaine,

and settled at Germantown. Among their descendants are Simpsons, Ridgways, Hollands and others. Martha Cock, born 1680, married Isaac Deaves (pronounced, and now spelled Davis), and removed to Germantown. Their children were: 1. Sarah, born about 1710; married John Gummere, an ancestor of Francis B., of Haverford. 2. Hannah. 3. Thomas, born about 1714; married, 1735, his cousin, Hannah Cock. 4. Joseph, born about 1717; married, 1738, Elizabeth ———. 5. Samuel, born about 1719; married Mary Thomas. 6. Abraham, born 1721; married, 1747, Priscilla Thomas, of Williston (a cousin of Mary). 7. Mary, born 1723, married ——— Streeter.

Benjamin Cock, son of Henry, and grandson of James and Sarah, married, 1737, Ann, daughter of Joseph and Martha (Pierce) Brinton, of Thornbury. He was recommended as a minister by Concord Monthly Meeting, 1729, and discontinued, 1777, for drinking to excess. Their children were: 1. James, born 1732; married, 1761, his cousin, Dorothy Cock, who returned to Long Island after his death. 2. John, born 1735; disowned 1761, perhaps for marrying out. 3. Benjamin, born 1737; married, 1766, Mary, daughter of Samuel and Susannah (Powell) Talkington, of Concord. 4. Mary, born 1739; married, 1765, Josiah Haines. 5. Moses, born 1742; married, 1766, Hannah, daughter of Nathaniel and Elizabeth Evinson; and disowned 1775. 6. Ann, born 1745; married, 1769, Thomas Marshall, of Pennsbury Township. 7. Joseph Brinton, born 1755; married, 1782, Elizabeth ———; and disowned by Birmingham Monthly Meeting.

The descendants of these are not yet traced, and this is published in the hope that it may reach the eyes of some of them and lead to correspondence. The name has probably been changed to Cox in these branches as in many of the branches far removed from Long Island. There are descendants also of the names of Lamborn, May and Harvey. As the book will soon go to press, clues of any kind are much desired at once.

The other Quaker families of Cock, Cocks and Cox, in New Jersey, Pennsylvania, Delaware and the South are being traced by Rev. Henry H. Cox, who desires correspondence with them.

The success of the undertaking, which has already involved no small expenditure of time and money, will depend largely upon the number of advance subscriptions which may be received.

The book will be illustrated with portraits and otherwise, and printed on good paper, in clear type, and will be substantially bound in cloth or morocco, as subscribers may prefer.

To advance subscribers the price has been fixed at \$5.00 per copy, bound in cloth, and \$8.00 per copy, bound in morocco; carriage, 30 cents. The edition will be limited and these prices are subject to advance after the date of issue. Orders may be sent to George W. Cocks, Glen Cove, Nassau County, N. Y.; or to John Cox, Jr., 156 Fifth Avenue, New York, N. Y.

Things of Interest Among Ourselves

E. Howard Brown attended the meetings of Bangor and Stanford, Iowa, the 23d ult., in the interests of education.

* * *

Orin Hutchins and wife, of Valton, Wis., expect to leave their pastoral work Sixth month and enter the evangelistic field.

* * *

C. J. Bowles and wife have taken charge of the church at Stockport, Iowa, where meeting had been discontinued for some years.

* * *

Andrew Young, of Colby College Y. M. C. A. attended meeting at Oak Grove the 23d ult. and talked in a helpful and inspiring way.

* * *

Ralph and Ruby Clem, pastors in Pleasant Ridge meeting, near Coon Rapids Iowa, are fitting into the work nicely and are giving very satisfactory service.

* * *

The meeting at Bear Creek, Iowa, has unanimously called W. S. Hitch to remain as pastor another year. He has already served the meeting two years.

* * *

The special meetings were held recently in Prairieville meeting near Marshalltown, Iowa. A Bible School has been organized and regular services will be held hereafter.

* * *

I. Warren Fox was greatly appreciated in the ministry at Winthrop Monthly Meeting held at Manchester, Me., the 27th ult. He is doing excellent service as pastor in this meeting.

* * *

Friends at the Silsbee Street Meeting, Lynn, Mass., recently welcomed nine members into their midst, all by request. Eight of these are from the Bible School and six belong to the Christian Endeavor Society.

* * *

The news of Charles H. Wood's death will come as a sad surprise to a number of Friends. He was hurt by falling from a ladder and survived only three days. His sons, Walter H., and George, were with him before he passed away.

* * *

Miss Lewis, secretary for New England secondary schools, was present at the Y. W. C. A. meeting the evening of the 30th ult. Her presence and help were a blessing to the members of the association, who gladly welcome her to Oak Grove.

* * *

William Jasper Hadley, Superintendent of Evangelistic Work in Iowa Yearly Meeting, has returned to his home in Marshalltown from Haviland, Kans., where he was called on account of his wife's illness, she having been taken sick while visiting their daughter and family.

* * *

Nathan T. Frame is now at Cedar Rapids, Ia., taking "X-ray" treatment for the removal of a tumorous growth on his face. Esther G. Frame is still at Kirksville, Mo., where she is being treated for nervous prostration. She is slowly improving.

* * *

The Penn College Glee Club has completed their annual series of engagements. Since First month 20th they have given entertainments at Richland, West Branch, Muscatine, Wright, Oskaloosa, Marshalltown, LeGrande, New Providence,

Hubbard, New Sharon, and Lynnvile. The boys are well trained, and are a credit to the college which they represent.

* * *

Cyrus Harvey, of Kansas, is visiting with Friends in and about Philadelphia. First-day the 30th ult. he was present at an appointed meeting in Mt. Holly, N. J., where the public were generally invited. Walter T. Moore and Nathaniel Jones also took part in the vocal service.

* * *

Oak Grove people are always pleased when Charles Woodman visits the Seminary, and they gladly listen to the messages which God gives him for them. His sermon during the recent Board conference was particularly adapted to the congregation to whom it came as an uplifting spiritual blessing.

* * *

The meeting at Woonsocket, R. I., is manifesting new life. William J. Boyce has been doing pastoral work in the meeting during the past year. Five new members were received at the recent session of the monthly meeting, four of whom have been regular attenders of the Round Table during the winter. Altogether seven active and three associate members have been received during the year.

* * *

Dr. Benjamin F. Trueblood conducted the services very acceptably at the Friends Meeting, Boston, Mass., Fourth month 16th, the occasion being his last meeting with Boston Friends before moving to Washington, D. C., the new headquarters of the American Peace Society. He has been in the meeting nineteen years, and a large number of Friends in and around Boston were present wishing him increased usefulness in the new field.

* * *

Dr. William L. Pearson of Friends University, finds time in addition to his work at the University, to agitate the subject of simplified spelling. We have just received a marked copy of the Wichita "Daily Beacon" with a spicy article which he had furnished on the "Simpler Way to Spell,"—the point of the article being that English spelling is a human invention with human aggravations, and can be reformed just as soon as a favorable sentiment on the subject can be created.

* * *

Friends of Mount Pleasant, Ohio, held services commemorating the Ter-Centenary of the authorized version of the Bible on the evening of Fourth month 23d. A passage of Scripture was read and prayer offered by the pastor, I. L. Kinsey, who also stated briefly the purpose of the meeting. A paper entitled "1611-1911" was read by Paul H. Wright, Principal of the local High School. Twenty-one of the young people gave an impressive missionary exercise on "The Bible in All Lands." E. B. Jones read William Thornberry's poetical tribute to the book. Special music was rendered appropriate for the occasion.

* * *

Surry Quarterly Meeting of Friends convened at Westfield, N. C., Fourth month 22d. During the opening meeting for worship Eli Reece, of Greensboro, preached a very helpful and interesting sermon. During the intermission which followed a splendid dinner was served by some ladies of the church, then the meeting on Ministry and Oversight convened, and following this came the business session. The clerk being absent, Samuel R. Pickett was appointed clerk for the day. The most important business transacted was the setting up of a monthly meeting at Blue Ridge Mission, Va. Samuel

R. Pickett told something of his work in Elkhorn, West Va. On First-day morning Eli Reece gave a missionary lecture. He used charts and maps, which made it quite interesting.

The ministers present at quarterly meeting were Eli Reece, Wesley Wooten, Jasper Cain and Samuel R. Pickett.

* * *

Friendsville Quarterly Meeting, held at Maryville, Tenn., the 21st to 23d ult., was favored with the presence and ministry of Levi Mills, of Wilmington Yearly Meeting, and Margaret Graves and Sister of Ohio Yearly Meeting. The latter are now in charge of a mission school in North Carolina.

The commencement exercises at Friendsville Academy took place the 25th to 27th ult. The school has had a good year with an enrollment of 125, eight of whom have just completed the course. All the entertainments were exceptionally good, with large appreciative audiences to enjoy them.

Prof. D. W. Lawrence is retained as principal.

* * *

For the first time in over thirty years Scipio Quarterly Meeting was held at Union Springs, N. Y., the 28th to 30th ult. The sessions were held at The Oakwood Seminary and were well attended. Margaret A. Holme, a Friends Missionary for fifteen years at Luh Hoh, China, and M. K. Ts'en, of Chungking, West China, were visiting Friends present. They both spoke very interestingly and instructively at the Missionary Conference on Seventh-day evening. M. K. Ts'en is a former pupil of Robert L. Simkin and is one of the 'Indemnity Fund' students sent to Cornell University by the Chinese Government. The quarterly meeting was an occasion of blessing and uplift and was fittingly brought to a close by a gospel meeting on First-day evening in charge of Richard R. Newby, Yearly Meeting Superintendent of Evangelistic Work. By the courteous invitation of the Baptists, the meeting was held in their church building and the Methodists and Presbyterians also joined in Christian fellowship.

* * *

As announced last week, arrangements have been perfected for transferring the work of the Friends Africa Industrial Mission Board to the American Friends Board, but final transfer of property, etc., will be delayed, possibly, a couple of years.

The work is now under the care of a Field Committee appointed by the American Board and it will report to them, and all funds will pass through the Treasurer of the American Board. The former Treasurer of the F. A. I. M. will continue to collect funds but will transfer them to our Treasurer and all payments will be made through our Treasurer.

The names of the Field Committee are as follows: Peter Raidabaugh, Wm. C. Taber, Emma B. Malone, Henry H. Sutton, Harry R. Keats, Eliza C. Armstrong, Charles Roberts and Edgar H. Stranahan.

This committee met and organized by appointment of Wm. C. Taber as chairman, and Emma B. Malone, secretary. The outlook for the future of the work is very encouraging.

* * *

Oak Grove Seminary has increased its enrollment this year. The Board of Managers met recently at Vassalboro, Me., and reviewed the work of the institution. They are endeavoring to increase the religious and educational efficiency of the school and to correlate its work with that of the town of Vassalboro, thus bringing the Seminary into touch with the life of the neighborhood. For this purpose they have asked Elam and Elda Henderson to reside in the Seminary and assist in this work. The school is well organized for Christian culture and activity. Every student has two recitations per week in the Scriptures and is required to maintain a standing in this as in other subjects, there being regular monthly tests. There are meetings on First and Fourth-day

mornings. Y. M. C. A. and Y. W. C. A. meetings First-day evenings. A missionary class for girls and a Bible reading company of boys, which meets daily.

Arrangements have been made to labor in conjunction with East Vassalboro Friends during the summer.

* * *

The 23d ult. was a day long to be remembered by the Friends of Knightstown, Ind., it being the thirty-fifth anniversary of the dedication of their house and establishment of the local meeting. Suitable arrangements had been made to appropriately celebrate the occasion. After the opening exercises of music, scripture reading and prayer, an interesting history of the origin and early struggles of the congregation was read by Sophia Keys. Docie Byrket read a number of letters received from absent members with messages of greeting for the occasion, some of them containing substantial evidence of abiding interest in the church in the form of a thank offering. A letter of especial interest was the one from John Henry Douglas, of Pasadena, Cal., who assisted in dedicating the meeting house thirty-five years ago. Mary B. Charles called the roll of members, 293 in all, the responses being texts of Scripture. Seth Stafford, of the Clear Spring neighborhood, expressed his great pleasure in being present, having attended the dedication as a member of the committee appointed to establish the meeting. It seemed manifest to all of the large congregation that praise and gratitude to God were due for his manifold goodness to this church.

The following evening there was a social gathering at the meeting house which was attended by the members, and a few invited guests. An interesting program was given at that time. Dr. T. R. Woodard read some thoughts appropriate to the occasion, arranged in poetical form. George Bird gave a brief talk on the early history of Friends in this county, especially around Raysville. M. C. Pearson, a former pastor here, spoke of the high appreciation of the friendship and fellowship of the church and community, and gave some helpful words of counsel about future work of the church. It will be remembered that he started the remonstrance fight here some years ago, and he took occasion to encourage every voter to vote against the open saloon. Some information about the early struggles of the membership to build the house was given by John Keys. Light refreshments were served and the social part of the occasion was greatly enjoyed by all. Under the efficient leadership of the present pastor, Esther Cook, the church is taking on new life and all will remember this anniversary as a delightful event.

Born

KRAMIEN.—To J. Aubrey and Ethel Edwards Kramien, Bloomington, Illinois, Fourth month 4, 1911, a daughter, Evelyn.

Married

BURGESS-WILLITS.—At the home of R. Jennie Morris, Dublin, Ind., Fourth month 12, 1911. Lydia M. Willits of Dublin and John Burgess of Danville, Ind.

HUNNICUTT-MORRIS.—At the home of the bride, Dublin, Ind., Fourth month 12, 1911. R. Jennie Morris and William P. Hunnicutt, of Loomis, Neb.

It will be observed that this and the Burgess-Willits wedding were solemnized together. About 50 guests were present.

Died

WOOD.—At Rochester, N. Y., in the Park Avenue Hospital, Fourth month 8, 1911, Charles H. Wood, of Macedon, N. Y., in his 65th year. He was a member of Farmington Meeting.

The International Bible School Lesson

SECOND QUARTER, LESSON VIII.

FIFTH MONTH 21, 1911

SONG OF THE VINEYARD.

(Temperance Lesson.)

ISAIAH 5: 1-12.

GOLDEN TEXT.—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Isa 5: 22.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fifth month 15th. Song of the Vineyard. Isa 5: 1-12.

Third-day. Captivity of drunkenness. Isa 5: 13-23.

Fourth-day. Crown of pride. Isa 28: 1-13.

Fifth-day. Bring and let us drink. Amos 4: 1-13.

Sixth-day. Wine in bowls. Amos 6: 1-11.

Seventh-day. Shall come to poverty. Prov. 23: 1-21.

First-day. Woes of the drunkard. Prov. 23: 29-35.

Time.—Uncertain, but probably soon after Isaiah began to prophesy (749 B. C.).

Place.—Jerusalem.

Kings.—In Israel, Menahem; in Judah, Ahazor; Jotham (?); Assyria, Asshur-dan III.

Contemporary prophets.—Hosea, Micah, possibly Amos.

Beautiful and inspiring and comforting as parts of Isaiah are, there are warnings and reproaches and foretellings of evil as well. This lesson is one of the latter. As a piece of literary and rhetorical composition it is very effective. The parable with which the chapter opens is tender in its touches and picturesque in its presentation. Many a vineyard such as he portrays could be seen from the walls of Jerusalem to point the lesson of his words.

1. "Let me sing for my well beloved." R. V. Vineyards were on hillsides.

2. "And he made a trench about it." R. V. "Built a tower." A watch tower from which the watchman could see any thieves or wandering animals which might injure the vines. "Hewed out a wine press." R. V. This was made in the rocky ground. Lower than the press was the vat to contain the juice which ran out from the press above. These vats were about four feet square and three feet deep. After all the care and expense which the owner had expended, his crop was wild, that is, sour grapes unfit for good wine.

3, 4. He appeals to the men of Jerusalem to give their opinion as to what should be done, but without waiting, he goes on, implying that there can be but one answer.

5. "And now go to." "And now, I will tell you." R. V. "Go to" is an obsolete expression. The hedge shall be taken down and the vineyard shall become pasture ("it shall be eaten up"). The stone wall shall be broken down and the place return to its former wild condition. The allegory evidently refers to Judah. Compare Psa. 80: 8-16.

6. It shall not simply be dismantled and left to itself, but it shall receive special punishment—the allegory turns into a scarcely veiled prophecy which in the next verse is openly proclaimed as applying to the house of Israel.

7. The open application of the parable. The original has a remarkable assonance of words which is not possible to translate. It has been attempted in a paraphrase as follows: "And I hoped for good rule, and behold blood rule, And for law-keeping, and behold law-

breaking." The lesson is that nations as well as individuals are called upon to bring forth fruits of righteousness. Continuance in selfishness, luxury, sin, bring about in the long run destruction. No civilization is secure if it tolerates sin and vice. History is full of examples—Egypt, Assyria, Babylonia, Persia, Greece, Rome, Spain, all fell because of unrighteousness in some shape. It is just as sure as that continued course in vice ruins an individual.

8. There now follows a series of strophes—seven in number—each of which begins with "Woe!" and is directed against some special corrupt phase or vice of society. The first woe is against the selfish greed for land. The land of the poor is bought up or seized by the rich, one of the features of a corrupt civilization. It has been well said, "In every civilization the two main possessions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander, have sought precisely these two forms denounced by Isaiah in which to work their social havoc—appropriation of the soil and indulgence in strong drink. Every civilized community develops sooner or later its land question and its liquor question." The economic conditions and laws of the Hebrews rendered such methods as Isaiah denounces not difficult of fulfilment. Compare Micah 2: 1-9.

9. The result of joining house to house and laying field to field.

10. A statement of how production falls off under such a system. The measures are approximately rendered—the exact meaning of the Hebrew words is not known. An acre here is literally a "yoke," meaning as much as a yoke of oxen could plow in a day. This is more than a modern acre. A "homer" is equivalent to about 85 gallons; a "bath" is about 8 gallons; an "ephah" is about the same. That is, that 85 gallons of seed only yield 8 gallons of a crop. A certain mark of divine displeasure.

11. A second and worse "woe"—that against the use of intoxicating liquor. "That tarry late into the night." R. V. From early morning till late at night. Men wholly given over to the use of liquor.

12. The harp, the lute, the tambourine beguile the hours. Compare Amos 6: 1, 3-6.

13. "Therefore," etc. "Nothing kills the conscience like steady drinking to a

little excess." The picture is completed in the succeeding verses. Stronger language could hardly be used. "Temperance reformers are often blamed for the strength of their language, but they may shelter themselves behind Isaiah." If his words were true of fermented liquors, what would he have said of the modern distilled spirits!

Notices

At the annual meeting of Friends Freedmen's Association, the principal of Christiansburg Industrial Institute appealed for contributions of partly worn clothing and shoes, which are very much appreciated at the school. The sewing school and shoe cobbling department are ready to put these things into good shape before they are sold or given to very needy recipients. New material for the sewing school is especially appreciated. All contributions to be sent should be at Friends Institute, 20 S. 12th Street, Philadelphia, not later than Fifth month

FOOD IN SERMONS

FEED THE DOMINIE RIGHT AND THE SERMONS ARE BRILLIANT.

A conscientious, hard-working and successful clergyman writes: "I am glad to bear testimony to the pleasure and increased measure of efficiency and health that have come to me from adopting Grape-Nuts food as one of my articles of diet."

"For several years I was much distressed during the early part of each day by indigestion. My breakfast seemed to turn sour and failed to digest. After dinner the headaché and other symptoms following the breakfast would wear away, only to return, however, next morning."

"Having heard of Grape-Nuts food, I finally concluded to give it a trial. I made my breakfast of Grape-Nuts with cream, toast and Postum. The result was surprising in improved health and total absence of the distress that had, for so long a time, followed the morning meal."

"My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time I have always had Grape-Nuts food on my breakfast table."

"I was delighted to find also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet."

"I am convinced that Grape-Nuts food produced this result and helped me to a sturdy condition of mental and physical strength."

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape-Nuts food, on my recommendation." Name given by Postum Company, Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

17th, plainly marked, "For Christiansburg Industrial Institute."

The trustees of Hesper Academy, located at Hesper, Kansas, are desirous of securing a competent person to fill the position of principal of the school and also as pastor of the meeting.

The prospect for the ensuing year is encouraging.

Anyone wishing to make application will please do so at an early date.

SAMUEL STANLEY,
President.

Eudora, Kansas.

Program of the Ministerial Conference of Indiana Yearly Meeting, to be held at Rockford, Ohio, Fifth month 17-19, 1911:

FOURTH-DAY.

7.30 P. M., an address on "Jerusalem," Folger P. Wilson.

FIFTH-DAY.

8.00 A. M., praise service, Ira C. Johnson.

9.00 A. M., "God's Special Messengers," (a) "Women Messengers," Ida Parker, Mary McVickers, Emma G. Randolph.

10.30 A. M., (b) "Missionary Messengers," Levi T. Pennington. (r) "Young People, Student Volunteers, etc." Geo. C. Levering. (2) "Women as Missionaries," Lydia Pike.

1.30 P. M., "The Pastor and the Bible School," Chas. O. Whitely; "The Organized Class," J. C. Cox; "Missions in the Bible School," Prof. E. P. Trueblood; "The Superintendent," Dorothy Luther; "The Boy," Mary Perry Bellis.

7.30 P. M., "The New Testament Is in the Old Concealed; the Old Testament Is in the New Revealed," Dr. Conrad Huber, Richmond, Indiana.

SIXTH-DAY.

8.00 A. M., praise service, Millie M. Lawhead.

9.00 A. M., "Evangelism in the Friends Church," Chas. W. Sweet; (a) "Student Evangelism," Virgil Brock, Richard Haworth; (b) "Workers' Bands," Lester Haworth, Leora Bogue; (c) "Church and Christian Endeavor," Chas. Lescault, Daisy Barr.

Rockford is on the Cincinnati Northern Railroad, 13 miles south of Van Wert, Ohio. This conference will be followed by the Yearly Meeting Christian Endeavor Convention, commencing the evening of the 19th, at Van Wert, Ohio. Entertainment will be furnished free. Music by local talent. Address Mrs. A. D. Behymer, Rockford, Ohio, chairman entertainment committee.

CLYDE O. WATSON, *President*.
EMMA G. RANDOLPH, *Secretary*.

Program of Pastors' Alliance of Kansas Yearly Meeting, Wichita, Kan., Sixth month 12th-16th:

SECOND-DAY.

8.00 P. M., devotional, Miriam Mendenhall. Conference sermon, Susie Wilcox.

THIRD-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, president's address, Robert E. Smith.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Florence R. Smith.

2.15, "Evangelism," Arthur D. Rush.

2.30, "Absence and Tardiness at Meetings for Worship," Arthur J. Haworth.

3.00, "Pastoral Visitation," Alvin Barrett.

8.00, devotional, Lena Hadley; address, "The Atonement," Lewis E. Stout.

FOURTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, devotional, Stella Hammond.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Eunice Hunt.

2.15, "Extremes in Social and Financial Relations in the Church; How to Keep Them Interested in Each Other," W. A. Rees.

2.45, "Mission Study Class," Prof. E. H. Stranahan.

8.00, devotional, A. J. Bales; address, "Individual Dedication and Personal Enthusiasm," Chas. T. Moore.

FIFTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, devotional, Cervas Carey.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Zimri Stubbs.

2.15, "Question Box," Nathan Brown; business session of alliance.

8.00, devotional, Gurney Dicks; address, "The Soul-winning Preacher," W. H. Bertram.

SIXTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, "New Testament Theology," Dr. W. L. Pearson.

11.00 to 12.00, closing address, Nathan Brown.

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A very destructive fire swept through the best residential section of Bangor, Me., the 30th ult. About \$3,000,000 worth of property was destroyed. The fire is considered by insurance men to have been the worst Maine has known since the Portland fire in 1866, when a large part of the business section of that city was destroyed, valued at \$10,000,000.

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Yearly Meetings in 1911

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 26th. James Wood, Clerk, Mount Kisco, N. Y.

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George Moore, Clerk, Kokomo, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

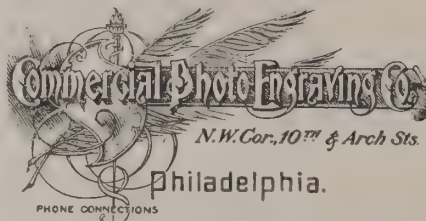
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The American Friend

Vol. XVIII

FIFTH MONTH 18, 1911

No. 20

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Prayer for Peace

Dedicated to the Third National Peace Congress

God of our fathers, God of the nations,
Sovereign supreme over all the wide world,
Here would we praise Thee with heartfelt oblations
Here while the banner of peace is unfurled.

Lord of the centuries, pardon the ages
Dark with the terrors of battle and blood;
Give forth Thy light and unfold the bright pages—
Glorious era of true brotherhood.

Judge of all people, still with us pleading,
Teach us Thy justice and reason and right;
Give us the courage to follow Thy leading,
Children of liberty, children of light.

Rise, O America, rise in thy splendor,
Lead forth the nations to war against war;
Stand for the highest, be Freedom's defender,
Brotherhood, justice and peace evermore.

—*Oliver Huckel in The Congregationalist.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIFTH MONTH 28, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

V. MISSIONS IN JAPAN AND KOREA.

ACTS 17: 1-14.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fifth month 22d. Refusing Christ. Matt. 8: 28-34.

Third-day. The call. Acts 16: 9, 10.

Fourth-day. Missionary examples. 1 Thess. 1: 5-10.

Fifth-day. Spiritual darkness. Rom. 1: 18-25.

Sixth-day. The light. 2 Cor. 4: 6, 7.

Seventh-day. The effect. Acts 2: 41-47.

How did Japan first reject, then accept, the gospel?

What effects has the gospel produced in Japan?

Tell of gospel triumphs in Korea.

SUGGESTIONS FOR THE MISSIONARY COMMITTEE.

1. The Missionary Review of the World for March, 1911, has two articles on this topic: "First Impressions of Korea," by Rev. Arthur T. Pierson, D.D., and "Christianity in Japan and Korea," by Bishop M. C. Harris. Two very interesting papers might be written on these articles.

2. Draw a large map of Korea and Japan on the blackboard and place it before the meeting. The size, population and history of these two peoples can be found in any encyclopedia.

3. The last one hundred years in Japan is a subject worthy of much thought and will reward investigation.

4. Consider the position of Korea in view of the recent Russian-Japanese war. Korea is now united to Japan. Many thought seriously that this union would affect the progress of Christianity in Korea, but the direct opposite has been the result.

* * *

Korea measures 600 miles from north to south, has an area of 80,000 square miles and its population is estimated at 14,000,000.

* * *

The Korean Christians are especially active in Christian work. They do not stop with personal piety and faith, but seek out and eventually reach their acquaintances, neighbors and friends; in all times of the year and in all places of concourse and intercourse public and private. Many of them accept personal abuse and ostracism for their fidelity. It is not too much to say that a Korean church-member is quite uniformly a Christian worker and will freely give his services to extend the knowledge of Christ. Pastors say that sometimes one-third of their members will be found on the streets on the afternoon of the Lord's day visiting from house to house and personally working among their unconverted friends and neighbors. One recently converted man recited the entire Sermon on the Mount without a verbal error; and when commended for his memorization, he said that he found it wouldn't stick until he practised its teachings; then he found that he could retain it in his memory.

* * *

Disciples in Korea continue to pledge themselves to a certain number of days to be taken out of their working time, for voluntary preaching of the good tidings. In one station the sum of these

days exceeded 8,000. It is not surprising to learn that there was a monthly average of 453 conversions. The Korean Church aims to become self-governing, self-supporting and self-propagating. The material condition of the Koreans is one of abject poverty. The daily wage runs anywhere from fifteen to forty cents. To save anything is almost impossible and because the Koreans have so little to give in money, they give what is more valuable, they give personal work into which they put their whole hearts.

* * *

Christian missions have been in Japan fifty-two years, in Korea twenty-six years. In Japan, Christianity has spread to all the principal cities and towns of the empire. The work of the Young Men's Christian Association in bringing practically every Japanese soldier in the Russian war under the influence of Christianity for a little at least was of untold value in carrying familiarity with the Christian message into practically every part of the empire. There are 80,000 church members in Japan with 300,000 church adherents. In Japan, Christianity began with the students and has been slowly percolating down to the masses. In Korea the movement has been and is a mass movement.

* * *

The revival in the churches of Korea began about three years ago. Its first effects were seen within the Church itself, and almost wholly within Christian circles. It was a baptism of purity. The revival rapidly spread to all parts of the empire. Tens of thousands were enrolled as seekers, and became regular attendants of the Church. About one year ago a movement was launched under the name of "A Million Souls for Jesus in One Year." This has spread into an effort to win the whole land for Jesus. The special workers numbering over 700, met in the city of Seoul early in October, and launched the campaign. They were divided into 350 teams, consisting of two each; they went from house to house preaching the word, distributing the Gospel and enrolling seekers. The result of a three week's work was the enrollment of 10,000 seekers and the conversion of several thousand. Following this the campaign was to be carried on in every provincial city and county seat. Indeed it includes the visitation of every home in the land. The ingathering of such a large number during the first quarter of a century of Christianity in Korea stands out as

one of the marvelous things in the life of Christianity, but the most interesting thing in connection with this movement is its effect upon the churches in China and Japan. The revival fire has spread not only into both of these countries but also into Manchuria with equally remarkable results.

It would be well for every Christian Endeavorer to watch the daily and religious papers for information about the "Men and Religion Forward Movement," which is already being organized for a campaign in the United States next fall, extending from ocean to ocean and touching over eighty cities.

* * *

An effort is being made in Japan to double the membership of the churches. There are probably about 30,000,000 Japanese who have never heard of Christ except in the most general way. There are three provinces containing 3,800,000 people without a resident missionary. At the end of fifty years of Christian missions, Japan has 800 missionaries, 80,000 Protestant Christians, 1,300 Japanese pastors and other workers and 186 Christian schools. (Facts gleaned from "The Endeavorer's Daily Companion," by Amos R. Wells. A book worth owning.)

* * *

Shintoism, Buddhism and Confucianism are the three prevailing religions of Japan. They are not, like our Christian sects mutually exclusive. A man may and usually does belong to all three at the same time. Japan tolerates all religions. There are missionaries in Japan representing about forty different denominations. Among Protestants the English church is strongly represented. There are also many American Baptists and missionaries of the American Board. The Friends Mission is located at Tokio.

News in Brief

The new Anglo-Chinese agreement for the immediate reduction and final suppression of the opium traffic in China, was signed in Peking the 8th inst.

* * *

Jacob M. Dickinson has resigned as Secretary of War on account of the demands of his personal business, and Henry Lewis Stimson of New York has been appointed his successor.

* * *

The long awaited edict abolishing the Grand Council in Peking and substituting a constitutional cabinet of ten members, has been issued. The Cabinet, as announced, however, is made up of the present grand councillors with the addition of Liang Tun Yen, the former president of the foreign board, who is now travelling in the United States. Prince Ching becomes premier and minister of foreign affairs, and Na-Tung and Hsu Shih-Chang are made vice prime ministers. Liang Tun Yen is named second foreign minister. Otherwise the presidents of the various boards become the ministers respectively of their departments.

The change is in line with the demands of the National Assembly for a constitutional cabinet responsible to that body instead of to the throne, but in what respect the new ministry is made responsible to the Assembly has not been promulgated.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIFTH MONTH 18, 1911

No. 20

Edward Grubb on The Personality of God*

There are many persons in the world who live undisturbed by problems. They cannot understand the agonizing struggles through which other persons pass who are differently constituted from themselves, and they are prone to consider all questioning and probing and doubting to be due to the work of Satan. They go the even tenor of their ways and live in a peaceful faith while the world of thought is raging around them and they never take the trouble to learn the significance of the new ideas which are remoulding the world. When they hear of some profound argument to prove immortality or to demonstrate the Personality of God, they look up, surprised, and ask why anyone should need to *prove* what is so obviously true. "I never had any doubts of immortality," they say; "I never questioned the Personality of God."

We should be very tender of such simple and unquestioning faith, and we should not be over eager to stir up their quiet rest or to hatch out for them the brood of problems which make life so complex for us.

"Leave thou thy sister when she prays,
Her early heaven, her happy views;
Nor thou with shadow'd hint confuse
A life that leads melodious days.

Her faith through form is pure as thine,
Her hands are quicker unto good:
O, sacred be the flesh and blood
To which she links a truth divine!"

But there are others who cannot by any possibility live in this quiet Eden of undisturbed faith. The world forces its problems upon them. They live in a world of nature, with its mighty laws and forces, and they feel constrained to understand "what makes the world go round"; why "the bands of Orion are not loosed"; why "the lightnings go forth"; why "the lioness hunts for prey"; why "the raven seeks for food when the young ones cry," and all of Job's other questions. And these questions carry with them deeper questions about the ultimate nature of things, the origin of life and consciousness and moral purpose, and thus, before one knows it, he has many

questions which he must square with his soul's faith.

It is for persons of this second type that books like this of Edward Grubb's are written. He is not thrusting unnecessary questions upon our attention; he is attempting to help solve, constructively, questions which have been raised and are already here. Those who start from the side of nature and take the scientific method of approach soon discover that in the field of science, everything is to be explained by "natural causes," and no matter how far back you push, you find only "forces"—not personality. Here, then, the question rises: *What ground have we for believing in a God who is personal?*

Edward Grubb points out that science assures us of "an infinite and eternal energy from which all things proceed," and that this energy, in the last resort, is *one energy*, though expressing itself in many forms and manifestations. Next comes philosophy, which compels us to realize that the ultimate Reality of the universe is a Mind or Consciousness. Ethics, with its mighty fact of "oughtness," of moral obligation, with its ineradicable distinction of right and wrong, points to a Supreme Righteousness, manifesting itself in individual conscience. We feel that

"Our wills are ours, we know not how,
Our wills are ours to make them Thine."

Beyond all these branches of knowledge comes, next, the approach of *personal experience*, which psychology studies. Here come to light great, unmistakable facts which show that there are unsuspected depths in our own personal consciousness within which the soul has direct relations with a More than itself. There is, too, that impressive fact that man feels impelled to seek for strength and help beyond himself—the fact that man *prays* and feels bound to conceive the Power to which he prays in personal terms—as Thou, and not it.

He touches impressively upon "the fundamental and far-reaching fact" that Jesus Christ was perennially conscious of God as Father and that those who come into a true relation to Him are raised to a measure of this same consciousness of God, and cry, as He did, "Abba, Father." It is thus through Him that we get for the first time a full and satisfying conviction of the Personality of God.

*The Personality of God and other Essays in constructive Christian Thought, by Edward Grubb, published by Headley Bros.

Edward Grubb well points out that no religious truth can finally be arrived at by mere logic. We arrive at our truths only through some degree of personal illumination and the awakening thereby of conviction within us. The step to truth is always through the will. It is when *we arise and go to the Father* that the real conviction and power of His Personality sweep over us and envelop us.

This section of the little book covers only 30 pages. Then follow suggestive studies of other equally fundamental questions: "What is revela-

tion?" "Jesus and the Christ of experience?" "The weakness of Unitarianism," etc. Those who want a fresh, honest, thoughtful consideration of these vital matters will find this book helpful. I do not always agree with the writer's argument. In some matters here discussed I hold quite different views from him. But at every point I am in sympathy with his spirit, I am helped by his reverent and fearless words, and I feel that he is moving toward conclusions that are sound, solid and constructive.

R. M. J.

Current Events and Comments

Third National Peace Congress

In opening the Third National Peace Conference in Baltimore the 3d inst., President Taft defined our national mission in the following words: "We have a magnificent domain of our own, in which *we are attempting to work out and show to the world success in popular government*"; and he added: "We need no more territory on which to show this." This came as a word of assurance from the nation's head that our government has no design on the Latin-American republics nor on any other quarter of the globe. As a strong and vigorous nation, we cannot shun the responsibility for peace in our part of the world "if," as he continued, "we can do that peacefully and effectively." He asked that the friends of peace be moderate in their expectation concerning the forthcoming treaty with Great Britain.

It is a step only, and we must not defeat our purposes by enlarging the expectation of the world as to what is to happen and by then disappointing it. We must realize that we are dealing with a world that is fallible and full of weakness, with somewhat of wickedness in it, and that reforms that are worth having are brought about little by little, and not by one blow. I think that we are likely to make more progress if we express our hope with moderation and realize the difficulties that are to be overcome than if we claim that we have opened the gate to eternal peace with one key and within one year.

Dr. J. A. Macdonald, Canada, was more enthusiastic. "If that arbitration treaty between your country and England is ratified," said he, "the name of William Howard Taft will be remembered in world history so long as man loves peace." Other speakers were sanguine in their references to the subject. Hamilton Holt, president of the congress, considered it the initial step in bringing about a federation of the world—first, unlimited arbitration; second, a league of peace; third, world federation. A resolution was passed urging our Government to enter upon negotiations with other powers looking toward the formation of a league of peace planned

to settle by amicable means all questions of whatever nature which may arise between the contracting powers. The proposed celebration of the one hundred years of peace between the two great English-speaking nations was approved, and the congress pledges its support to the movement. Under the name The American Peace Congress, the congress voted itself a permanent institution, with meetings to be held once in two years. This action was taken to meet the need for a central representative body which shall serve to co-ordinate the efforts of all the societies in America devoted to the settlement of international disputes by methods other than war. Educational work for peace, and the peace movement viewed from the business man's standpoint were important features of the program. The congress closed Seventh-day, the 6th, with a prevailing conviction that the peace movement had been given a decided impetus.

Reassurance from Japan

A source of constant annoyance exists in the bugaboo of Japan's warlike attitude toward the United States. The rumor is as persistent as Banquo's ghost, and yet from every authoritative source come words of reassurance. A few nights since the Association of Friends of America in Japan gave a banquet in Tokio celebrating the ratification of the new Japanese-American treaty. Among the 130 guests were Ambassador O'Brien, Marquis Komura, the foreign minister; Prince Tokugawa, president of the House of Peers; ex-Governor Fort, New Jersey, and others. Viscount Kaneko presided, and, in a speech, roundly scored what he terms "the criminal breeding of mischief between two nations whose manifest destiny is to guard the control of the Pacific together." Remarks in a similar vein were made by Komura, Tokugawa, Takahashi and Ozaki, and they were replied to in kind by Ambassador O'Brien, ex-Governor Fort and E. W. Frazar. A reference to the possibility of a Japanese-American Universal Arbitration Treaty was greeted with applause.

A resolution was adopted to send a cablegram to

the Third National Peace Congress in Baltimore, assuring the American people that the sentiment of all Japan is friendly and peaceful, and that the two countries should unite "to muzzle the mischievous peace breakers."

A Famous Reply

Whether the President be right or wrong in his estimate of the Canadian reciprocity measure, we cannot question his motives. His reply to a delegation of Grangers, who told him that he and his party would go down to defeat if they continued to support the measure, should be indelibly stamped on the hearts of our people. He said:

But my conviction with respect to the advantage of this treaty is very deep. So far as the effect of this on my personal political fortunes, it ought not to influence me and does not influence me in the slightest. I believe this treaty to be the best thing for the whole country, including farmers. * * * I am willing to abide the judgment of history—the judgment that will come after the event.

Too often, in considering political issues, our people have looked at their personal advantage and immediate results. Would that we had more men who took the larger view. We would not avoid mistakes, but we would be in a fair way to remedy them.

Diaz Losing Ground

Events in Mexico seem slowly moving toward the downfall of President Diaz. Although he has offered to resign as soon as order is restored sufficiently to insure a peaceful change of administration, he reserves the right to decide when this situation is reached. With this uncertainty, it is hardly probable that satisfactory arrangements can be made with Madero; and while negotiations have been pending, Madero's lieutenants have become impatient. Juarez, opposite El Paso, Texas, has been captured by the insurgents and a provincial government has been established. Two provinces are now practically under their control.

The most encouraging aspect of the situation is to be found on this side the border. The tone of the country and press has been excellent. Patience and cool-headedness are much more in evidence than they were even a few weeks since. If credit is largely due to President Taft, it is also due to the people for their ready responsiveness to sane and humane leadership.

The World in Boston

The missionary exhibition known as "The World in Boston" is now in its fourth week. Day by day, in all departments, the attendance has increased. The exhibition hall in all parts has entertained from 12,000 to 15,000 daily, with a considerable increase on Seventh-days. New features have come into the courts; in fact, even new exhibits have been added. The stewards, upon whom so much depends, have by

this time become familiar with their parts, and are performing splendid service.

The Pageant of Darkness and Light

The most popular feature of "The World in Boston" is "The Pageant of Darkness and Light." It is instructive and possesses a happy artistic touch. It consists of a scene from missionary history in each of the four quarters of the globe, and closes with a beautiful processional and a final tableau of 1,000 participants in the attitude of worship and triumph.

The first episode is in an Indian camp in the Northwest. The chief and his wife are in distress over the loss of their little daughter who has strayed away. A band of Esquimaux comes to trade, and the "medicine man" incites the Indians to kill the visitors. Just then a missionary brings the chief's little daughter into the camp, and, having gained the chief's good will, preaches to the people his message of light.

The scene shifts to Africa, at a spot where Livingstone, the famous missionary, is resting. Here Stanley finds him and begs him to return to England, but Livingstone determines not to go until his work is done. At this news his men break into a song of thanksgiving.

The East episode is in a city of India. A funeral procession is seen leading a young widow to the funeral pyre. Just as the pyre is about to be lighted, however, an English official rushes in with a proclamation prohibiting the burning of widows, and the missionaries break into a jubilant chant.

The most dramatic episode of all opens on a coral beach in Hawaii. In the background the volcano Kilauea towers, while a wedding party rejoices. A priest of the Goddess Pele approaches and chooses the bridegroom and a child as victims to be thrown into the volcano as a sacrifice. The Christian queen, Kapiolani, appears and bids defiance to the goddess. She taunts Pele, but there is no answering wrath from the crater of fire, and the power of the goddess is broken forever.

The music for these episodes was written by Hamish MacCunn. There are gloomy Indian chants and blood-thirsty war songs, jubilant missionary choruses and hymns of praise, fanatical invocations of medicine men and native priests, and many solos of every description. The music is scored for full orchestra and chorus, and the composer has made plentiful use of all modern instrumentation in order to express the wild character of scenes and setting.

First Printed Bible Brings \$50,000

An incident to be remembered in connection with the 300th anniversary of the authorized English Bible is the fabulous price paid for the famous Gutenberg Bible, supposed to be the first book printed with movable metal type. It was part of a collection of rare books owned by the late Robert Hoe. New York, and was sold at auction to Henry E. Huntington, California, for \$50,000.

Links Binding North Carolina and New England Friends

BY JULIA S. WHITE.

When New England Yearly Meeting issued the announcement that this (1911) was to be its two hundred and fiftieth anniversary and invited all the yearly meetings on the continent to have a part in the celebration, many Friends perhaps were thus awakened to the fact that New England is the mother of American yearly meetings—mother not from the fact that all the others have been derived from it by the process of “setting up,” but rather by a priority in years. It has been a long time since 1661, and New England Friends of today have an interesting history behind them. The retracing of these years will, no doubt, reveal all along many vital relations between this mother and other American Friends—relations no less intense than those first, when upon New England soil the Friends landed on this continent and when upon Boston Common the only Quaker martyrs of our country were brought to the scaffold.

To show how much North Carolina has derived from New England during these years is the object of this paper.

So far as known, the first religious service of any kind in North Carolina was a Friends meeting. This was called by the Irish Friend, William Edmundson, who was the first “travelling” Friend to come to the State. This meeting was somewhere in Perquimans County, and probably within eight or ten miles of the present Piney Woods Monthly Meeting. When Edmundson arrived in “Albemarle,” he found one family of Friends, that of Henry Phillips; and they wept for joy at the coming of Edmundson, “not having seen a Friend for seven years.” Phillips “and his wife had been convinced of Truth in New England, and had come here to live.” Now this was in 1672, which means that Henry Phillips must have left New England about 1665. That he came to our borders on account of persecution is by no means an established fact, but such is easy to conjecture; and if so, this is the only foundation for the assumption that North Carolina Quakerism was born of persecution. Save Henry Phillips, most or all the other families which formed the nucleus of the church were converts to Quakerism *after* coming to this province.

This is the first link binding North Carolina to New England Friends. The second is certainly an equally important factor in the history of North Carolina Quakerism. From 1771-1777 there were few sessions of New Garden Monthly Meeting when certificates of membership were not received from *Nantucket* meeting. In the men’s minutes there were during that time certificates for 30 individuals and 11 families, the families having sometimes as many as 6 children. These Friends were named Coffin, Macy, Worth, Gardner, Beard, Gifford, Sweet, Stanley, Bunker, Starbuck, Russell, Barnard, Swain, Davis, Clasby, Coggeshall, Way and Barney. A

rather amusing circumstance occurs with reference to the certificate of one Barzillai Gardner. He and his would-be bride pass meeting *once* without difficulty. When they appeared the *second* time, said Barzillai’s certificate of membership had not yet arrived. Friends had made “proper inquiry,” etc., however, and while they did not “want to set a precedent,” they allowed the Friends to proceed. The following entry also occurs at this monthly meeting (Second month, 1774): “Richard Williams, Zachariah Dicks, William Stanley and Thomas Thornburgh, Jr., is appointed to write to the monthly meeting of Nantucket and inform it what disadvantages we have lain under concerning some of their members that hath come without certificates.”

The Nantucket records show that during the year (1774), said Zachariah Dicks *twice* visited the island. At any rate, Barzillai’s certificate came to New Garden in Eleventh month, which was some eight or nine months after his marriage.

One naturally questions why the Nantucket people came to Carolina in such numbers and in such quick succession. Perhaps no better authority can be found than the “Early Settlers of Nantucket,” compiled by Lydia S. Hinchman. This says, “Very early in its history, the people of the island (Nantucket) had undertaken whale fishing,” which business steadily increased

“Until to every wind of heaven
Nantucket’s sails were spread.”

“About the year 1771 the gathering clouds on the political horizon made the more timid question seriously the wisdom of continuing their business.” * * * “At the time preceding the Revolution, trade (whale oil, etc.) was carried on to a considerable extent directly with London, and if the threatened storm were to break, it may readily be imagined to what peril would be subjected the only industry which had brought gain and comparative wealth to Nantucket.

“After deliberate weighing the matter, a large number of citizens removed to North Carolina,” and elsewhere. The fact that our State is first mentioned may indicate that it received the largest exodus, but by no means proves the same.

Elijah Coffin says of the exodus: “The Island of Nantucket being small, and its soil not very productive, a large number of people could not be supported thereupon * * * (and) many of the citizens turned their attention to other ports.” Obed Macy, writing of the period around 1760, says that, because of the failure of the whale fishery, some went to New Garden, North Carolina, which agrees more or less with the Hinchman statement.

How Nantucket Friends came to know of the opportunities afforded in Carolina is also a question. Investigation proves that *prior* to the coming of the first Friend from Nantucket, the following “travelling” Friends from North Carolina had visited the island: Zachariah Nixon (1734), Henry Stanton, Jr. (1740; 1764, twice), Zachariah Dicks (1767),

Thomas Thornburgh (1767, twice), William Hunt (1767, thrice; and 1771). The last three named were residents of the section to which the New Englanders came, and the frequency of their visits shows a decided interest on the part of Friends of New Garden.

Of the visits of William Hunt and his nephew, Thomas Thornburgh, we have the following record in his "Memoirs": "This (Nantucket) seems to have been a place of remarkable exercise to William Hunt; for of the seven meetings which he attended during the nine days he was there, the first four he says he 'sat under a cloud of thick darkness, in which he felt the mystery of iniquity work in a wonderful manner.' * * * His concern, at the time of his third visit, was chiefly to the ministers and elders, most of whom he visited in their families." He afterward appointed a meeting with them, which was held in *perfect silence*. Another meeting with the ministers alone proved a heart-testing time; for it is said that William Hunt "delivered a close, searching testimony, pointing out the danger of nourishing wrong births, by handing forth food not duly seasoned with heavenly salt and consecrated by the living Word."

When the Nantucket Friends came to Carolina, they found themselves preceded some thirty years by Friends from Pennsylvania, Virginia and Maryland. These, with the Nantucket Friends, made what is called by Weeks "the replanting of Southern Quakerism," and to which he attributes such importance as to say, "For had not this movement taken place, Quakerism would hardly be an appreciable factor in these States today." At any rate, it was not long after these settlements from the North before Quakerism in central Carolina became strong enough to have to form several of what later came to be the strongest monthly meetings in the State—Cane Creek (1751), New Garden (1754), Center (1773), Deep River (1778) and, a little later, Dover (1815), the latter place being the stronghold of the Starbucks. The Coffin family remained around New Garden, as did also the Worths. A large number of members with Friends, and also others of the residents, particularly of Guilford County, tell with pride of their descent from the Gardners or Starbucks or Coffins or Worths or Folgers or Macys or others of Nantucket fame.

While these *surnames* have almost disappeared from North Carolina, a most cursory survey will find that in the *Middle West* they are to be found in abundance. The migratory spirit which led the Nantucket fishermen to the hills of Carolina as they heard the rumblings of the war cloud of the Revolution, moved within their grandchildren and led them from their Carolina homes to the "free" territory beyond the Ohio when the clouds of civil war were hovering upon our Southland. At the present there is not a single member of New Garden meeting named *Coffin*, and only two named *Macy*, and they *live* in Kansas. There is one *Starbuck*, but several *Worths*.

The way these Nantucket people intermarried, even after they came to Carolina, makes it more remarkable that so many of the names have dropped out. In the Center records—from which alone it was possible to secure accurate data—out of a total of seventeen marriages, only *six* surnames appear other than those of *Nantucket* origin. That means that a Barnard marries a Coffin, or a Swain marries a Macy, or a Folger marries a Worth, or some other such combination.

That these people from Nantucket were a valuable addition to our State goes without saying. The minutes of our meetings show them active in all matters of Church interest, and thoroughgoing, straightforward citizens as far as the standards of the times demanded. One Jonathan Worth was twice made Governor of our State, and that in the most critical years of its history (1865-1869). Many of the leaders of North Carolina today are of Nantucket extraction—President Hobb's grandmother was a Reece; the Mendenhalls are descended from the Gardners, the Pettys from the Macys, the Ballingers from the Coffins, beside those who still bear the name of Worth.

The name Coffin is indelibly associated with the anti-slavery movement, and the work of Levi and Addison Coffin in the promotion of the "underground railroad" is too familiar for repetition. The following may *not* be known: A manumission society of Guilford and Randolph Counties was organized in 1816, with "Moses *Swain* in the chair." He was made permanent president on the first ballot. One Thomas Swain was secretary. Of the *four* sections uniting in the organization, *three* were those in which the Nantucket people lived; and of the 25 representatives from those three, 16 bore either the name of Swain, Barnard, Worth, Coffin, Gardner or Macy. Nor did their interest abate as the years proceeded. In 1831 there is the following minute in North Carolina Yearly Meeting, which shows that these transplanted Friends were materially aided in their work by those who had remained in New England:

"This meeting's treasurer informs by letter from Rhode Island Yearly Meeting that they have sent to the care of this meeting \$1,351.50 to be applied any way that this meeting shall think proper for the removal of people of color under its care to free governments."

(To be Concluded.)

A Heart-breaking Incident of Slavery Days

BY HENRY W. COFFIN.

A slaveholder, living in Virginia, owned a beautiful slave woman who was almost white. She became the mother of a child, a little boy, in whose veins ran the blood of her master, and the closest observer could not detect in its appearance any trace of African descent. He grew to be two or three years of age, a most beautiful child and the idol of his mother's heart, when the master concluded, for family reasons, to send him away. He placed him in the

care of a friend living in Guilford County, North Carolina, and made an agreement that he should receive a good education and, at a suitable age, be taught some useful trade. Years passed; the child grew to manhood, and, having received a good common school education and learned the shoemaker's trade, he married an estimable young white woman and had a family of five or six children. He had not the slightest knowledge that there was a drop of African blood in his veins, and no one in the neighborhood knew that he was the son of an octoroon slave woman. He made a comfortable living for his family, was a good citizen, a member of the Methodist Church, and was much respected by all who knew him. In course of time his father, the Virginia slaveholder, died, and when the executors came to settle the estate, they remembered the little white boy, the son of the slave woman, and, knowing that by law he belonged to the estate and must be by this time a valuable piece of property, they resolved to gain possession of him. After much inquiry and search, they learned his whereabouts, and the heir to the estate, accompanied by an administrator, went to Guilford County, North Carolina, to claim his half-brother as a slave. Without making themselves known to him, they sold him to a negro trader, and gave a bill of sale, preferring to have a sum in ready money instead of a servant who might prove very valuable but who would, without doubt, give them a great deal of trouble. He had been free all his life, and they knew he would not readily yield to the yoke of bondage. All this time the victim was entirely unconscious of the cruel fate in store for him.

His wife had been prostrated by a fever then prevalent in the neighborhood, and he had waited upon her and watched by her bedside until he was worn out with exhaustion and loss of sleep. Several neighbor women coming in one evening to watch with the invalid, he surrendered her to their care and retired to seek the rest he so much needed. That night the slave dealer came with a gang of ruffians, burst into the house and seized their victim as he lay asleep, bound him, after heroic struggles on his part, and dragged him away. When he demanded the cause of his seizure, they showed him the bill of sale they had received and informed him that he was a slave. In this rude, heartless manner the intelligence that he belonged to the African race was first imparted to him, and the crushing weight of his cruel destiny came upon him when totally unprepared. His captors hurried him out of the neighborhood and took him toward the Southern slave markets. To get him black enough to sell without question, they washed his face in tan ooze and kept him tied in the sun, and to complete his resemblance to a mulatto, they cut his hair short and seared it with a hot iron to make it curly. He was sold in Georgia or Alabama to a hard master, by whom he was cruelly treated.

Several months afterwards he succeeded in escaping and made his way back to Guilford County,

North Carolina. Here he learned that his wife had died a few days after his capture, the shock of that calamity having hastened her death, and that his children were scattered among the neighbors. His master, thinking that he would return to his old home, came in pursuit of him with hounds, and chased him through the thickets and swamps. He evaded the dogs by wading in a mill-pond and climbing a tree, where he remained all night. Finally he made his way to the house of Stanton White, a Quaker, the father-in-law of Levi Coffin. In after years the latter became the most famous active abolitionist of his time in aiding escaping slaves to freedom in Canada. West of the Alleghenies, whence he had moved, he was known as the president of the Underground Railroad. It is known that the heart-breaking incident here recorded was one of the most potent instrumentalities in developing the resolution in young Levi Coffin's mind to devote his life to the cause of freedom for the slave. He was prosperous in business and gave without stint of his means, and helped over 4,000 slaves to reach Canada.

The white slave remained concealed in the house of Stanton White several days. Dr. George Swain, a man of much influence in the community, had an interview with him, and, hearing the particulars of his seizure, said he thought the proceedings were illegal. He held a consultation with several lawyers, and instituted proceedings in the slave's behalf. But the unfortunate victim of man's cruelty did not live to regain his freedom. He had been exposed and worried so much, trailed by dogs and forced to lie in swamps and thickets, that his health was broken down, and he died before the next term of court.

Hannah Whitall Smith's Last Greeting to Her Friends

I expect that, first of all, some of you may want to know just how I am and what are my surroundings and my life. I am living with my son and my two granddaughters in a beautiful home on the banks of the Thames, not far from Oxford, with frequent visits from my daughter Mary from Italy, and at least a weekly visit from my daughter Alys, now living at Cambridge. I could not ask for a lovelier refuge in which to pass the last years of my life, nor for better company. I am, as no doubt you all know, very much of an invalid, and am obliged to sit in a wheeled chair, both day and night, as my many infirmities prevent me from much lying in bed. But I am very comfortable in my chair, and get plenty of sleep. I cannot either read or write much, and often am not well enough to see my friends. In fact, I have very little energy for anything, and am not even able to go on with a half-finished book that I was in the midst of writing when I was taken ill. My old activities have all had to be laid aside, and I am only waiting and longing for the blessed call to my heavenly home. But I am glad to tell you that I am very happy and contented in my narrowed

life, and with my lessening capabilities, and can say, "Thy will be done" to my divine Master from the very bottom of my heart.

I knew once an old colored aunty who had been very active in mission work for many years, but who was at last laid aside from it all by a severe cough that racked her day and night. One might think she would have been unhappy at being so set aside, but, on the contrary, she was always bright and cheerful. A friend who had known her in her days of activity asked her how she was able to be so happy. "Why, honey," she replied, "in course I's happy. Once the Lord used to say to me, 'Nancy, come here and do this,' or 'Nancy, go there and do that,' and I knew His will was good and I went and did what He said, and in course I was happy. And now He says, 'Nancy, lie here and cough,' and I know His will is good just the same, and I lies here and coughs and am just as happy." And in my measure I feel as Nancy did. Once my divine Master sent me on His errands, and I knew His will was good, and was happy in trying to do it. And now He has shut me up to an invalid life, and tells me to sit in my wheeled chair, and to be content to let others do His errands and carry on His work, and I know His will is good just the same, and am happy in trying to accept it.

I feel sure that the secret which made Nancy love the will of God and be happy in doing it was the same that has made me love the will of God and be happy in trying to do it; and this secret is only that we have both come to a knowledge of the character of God that has convinced us, beyond all possibility of doubt, that His will is, and cannot help being, the best and sweetest thing the universe contains.

Do not think for a moment that this is because Nancy and I are extra good and pious people, for we are not at all, but are just like most of the Christians around us, and probably are not half so good and pious as many. But we have found out from the Lord Jesus three things about God which have convinced us that it is to our own best interest to trust and obey him.

* * * * *

It will not take many words to tell what were the three things about God that Nancy and I discovered in the Bible and upon which we pinned our faith. They are not in any way mysterious nor at all hard to understand. They are simply comprised in three statements, namely: God is wise; God is good; God is love. And yet what more could one ask of the God whom we are commanded to worship and trust and obey than that He should be just this—wise, and good, and loving?

* * * * *

Some of you may think I am talking platitudes when I say all this—that every Christian, of course, believes it all. But do they? Who among us really believes that God is wise and good and that He loves us—believe it, I mean, enough to depend on it as an actual, incontrovertible fact? Do not even some

Christians believe things about Him that are entirely contrary to this? Do not some of them attribute to Him feelings and actions that, if they themselves or anyone else should feel or do them, they would consider it to be unkindness, or selfishness, or meanness? To be wise and good and loving must mean the exact opposite to these things, and if we attribute to God what we would scorn to do ourselves, or would despise in others, it is to make Him out to be a God who is very far from good, when judged by the standard He Himself has set before us as the ideal we must seek to reach. If we are to be kind and unselfish and generous, and if we are to love others better than ourselves, and are not to seek our own glory, but only the glory of others, if we are to forgive until seventy times seven, if we are to do unto others as we would want others to do to us, surely He Himself can do no less.

Now, dear friends, is this the character we attribute to our God, this splendid, magnificent character that once to know must enchain our hearts forever? Why, dear friends, if we did really believe that our God was this sort of a God, we should all be millionaires in grace; nay, more, multi-millionaires, rich beyond the dreams of avarice.

Nancy and I do believe it, and we are multi-millionaires, rich in nothing of our own, but rich beyond words in the wisdom and goodness and love of our God. "Thou, oh God, art all we want; more than all in Thee we find." This God is our God, and He is enough!

This is my greeting for 1911; and, since it is so late, a birthday greeting as well, as I was seventy-nine a few days ago.

May all to whom I send this message say, Amen and Amen!

Yours in loving fellowship,

H. W. PEARSALL-SMITH.

"Men and Religion"—Yes, It Is Big!

"Well, I had no idea of its being as big a thing as all that!"

This surprised gentleman had heard before of the Men and Religion Movement, but so vaguely that it failed to clutch his interest. "Movements" have been coming along pretty fast of late, and he had grown a bit weary of them. This, he supposed, was just another number in what threatens to be an interminable succession. His concern for it had been very languid.

But as he listened now to a clear, crisp outline of what "Men and Religion" really means, "he sat up and began to take notice." This thing, he saw suddenly, is something more than merely another division in a procession already tiresomely long. Its idea is larger; its scope is larger; its operations are to be larger, and there is sane reason for expecting its result to be larger.

Yes, "Men and Religion" is "as big a thing as all that!"

Just in geography it is too big to ignore. That, of course, is not such a distinctive point, for other religious enterprises have covered the United States and Canada successfully—notably the Laymen's Missionary Movement. And "Men and Religion" is frankly indebted to the Laymen's Missionary Movement for much of its method in weaving its continental ocean-to-ocean blanket.

But experience always enlarges, and with the benefit of experience in this case, the Men and Religion Movement will bring its impulses to bear on all sort of communities, big and little, near and far, in every State of the Union and every province of Canada, more completely than any single religious stimulus ever before affected the same area.

The national committee of the enterprise engages to touch between 80 and 90 of the biggest American cities. The local committee in each of these places is pledged to pass on the same thing to lesser cities surrounding, and these in turn are trusted to repeat to outlying villages, and finally the villages to the country.

In universality therefore—in frank democracy to which town people and country people are exactly the same worth—this movement appeals impressively to men who think in national terms.

But geographical bigness was not really the bigness that surprised the gentleman already quoted. It was rather the movement's big grasp of the whole round of outstanding Church obligations—its daring to attack them all at once.

Other Church movements have boomed specialists—young people's work, Sunday-school work, adult Bible classes, temperance, fraternity with working-men, missions and so on—one each. But "Men and Religion" proposes to tackle them all together.

Each of these specialist affairs has been big; the affair that takes them all in will have to be colossal. No wonder the instinctive American admiration for size is lured by this.

Yet it must not be supposed that the comprehensiveness of the Men and Religion Movement is a reflection on the specialist movements. Quite to the contrary, it is a recognition of their thoroughness and effect; it follows in the way they have prepared.

Because these special agitations and promotions have generated so much enthusiasm along their own lines, it is time now to sum up their separate activities in one great generalizing activity.

For this reason it is planned in every place where the "Men and Religion" forces enter, to stir up Church men about Bible classes, evangelistic effort, mission liberality, boy-training, social helpfulness, friendliness to labor, civic Christianity and everything else pertaining to the Church's present-day duty. It will be an all-round summons to "get busy on the job."

"Awful confusion of things," some will say. "Better take one thing at a time." But all these things need attending to at one and the same time—which is right now. Somehow the Church has got to

multiply itself to the point of doing everything all the while.

Letting other things wait while one matter—like missions or Christian citizenship—is attended to, won't meet the situation. The whole task of the Church must be taken care of comprehensively.

The Men and Religion Movement after all amounts to just this—a plan for sending a practically simultaneous message of four parts to all the Christian men of North America. The four parts of it are these:

1. That the thing which Christianity is under obligation to do in the life of America is a thing great enough, real enough and imperative enough to justify earnestness about it. Let men who call themselves Christians quit dawdling.

2. That the Church's task deserves intelligent and painstaking attention to develop improved methods to meet new conditions. No man on earth can run a big business without studying it everlastingly to see where changes will bring in greater efficiency. The Church is worth just the same kind of thought. Following an old-fashioned routine grind just because the Church's men are too lazy to study out better and broader ways of doing things is inexcusable.

3. That the task of the Church is big enough and varied enough to use all sorts of different talents and all kinds of true men. There is somewhere in the multiple details of the job one thing which each particular Church man can do better than anybody else. In common honesty to God and humanity he ought to get about doing it quick.

4. That the work for which the Church is put into the world is a work wherein there can be no reason for division between any two denominations that follow Jesus Christ in the faith that he can save the world. Differences among denominations don't touch their duty to serve. There they can have unity, for there there is unity now. Let everybody go in to enjoy it.

A performance, a stunt, a spectacle, a grand Church maneuver—if "Men and Religion" amounts to nothing more than these, it won't be worth your time; you are quite right about that.

But if the Spirit of God works through it to renew Church men in a great fresh passion to make religion tell for all it's worth, you can't afford to miss feeling its stimulus—nor miss contributing your own force to the intensity of it.

How can you tell which it will be? Well, the first thing to do, now in these months of preparation, is to get into the movement yourself, and by God's grace spend all your influence to make it real with a mighty spiritual reality.—*The Continent*.

Recompense to no man evil for evil.

Provide things honest in the sight of all men.

Honest labor has a lovely face.

Things of Interest Among Ourselves

The meeting house at West Branch, Ia., is being repaired.

* * *

During the Peace Congress which was recently held in Baltimore, the Eutaw Street Meeting entertained about fifty visiting Friends at supper.

* * *

The scholarships for next year have been awarded at Friends University; Geo. Votaw receiving the Haverford Scholarship and Sophia Harms the Kansas State University Fellowship.

* * *

Prof. Clarence M. Case, of Penn College, attended Springdale Quarterly Meeting at Muscatine, Ia., the 6th and 7th inst. He presented the financial needs of the College and was used very acceptably in the ministry.

* * *

Stephen S. Myrick, who has been serving as pastor in the meeting at Greensboro, N. C., has accepted a call to the presidency of Nebraska Central College, Central City, Neb. He expects to go west in time to attend Nebraska Yearly Meeting, which opens the 31st inst.

* * *

Esther Baird, of Friends Mission, Nowgong, India, arrived in San Francisco the 28th ult. She attended meeting in Berkeley on the 30th and spoke to the Christian Endeavor Societies in the evening. From there she went to Portland, Ore., and goes from there eastward.

* * *

Van Wert Quarterly Meeting was held at Rockford, Ohio, the 5th and 6th inst. Fred E. Smith, pastor at Fountain City, Ind., was present and presented the needs of Southland College. A subscription and collection for the institution was taken. On account of sickness, and the busy time among the farmers, the meeting was small.

* * *

The announcement is now out for "The Quakers in the American Colonies," by Rufus M. Jones, Isaac Sharpless, and Amelia M. Gummere.

This volume is divided into five books. Book I. deals with the Quakers in New England; Book II. with Quakerism in the Colony of New York; Book III. with the Quakers in the Southern Colonies; Book IV. deals with the early Quakers in New Jersey, and Book V. with the Quakers in Pennsylvania.

* * *

Berkeley, California, is one of the most beautiful of San Francisco's neighboring cities, lying as it does on the east side of the bay, adjoining Oakland on the north, and directly opposite the Golden Gate. Friends here are looking forward with anticipation to the International S. S. Convention, to be held in San Francisco in Sixth month, and hope to see many eastern Friends at that time. Berkeley meeting has recently extended to their pastor, Mead A. Kelsey, an invitation to continue with them another year, being the fourth, the present year concluding the last of the Sixth month.

* * *

The current number of the FRIENDS ORIENTAL NEWS presents a much better appearance than former issues. The reason seems to be a change of printers. The "Publisher" says: "On account of the closing of the office in Nanking where the FRIENDS ORIENTAL NEWS has been printed during the past three years, it has been necessary to make other

plans for publication. Accordingly arrangements have been made to have the work done at the Methodist Publishing House, Shanghai, beginning with the present number. We expect to give greater satisfaction in the improved presswork.

* * *

W. Carlton and Alice C. Wood, after nearly a year abroad, including six months' sojourn in the Holy Land, are returning to America. They wrote from Jerusalem, Palestine, Fourth month 25th as follows:

"Palestine is the best commentary on Bible study we have found and do heartily recommend it to all lovers of the Bible. It contains lengthy but ever-fresh chapters on the manners and customs of the people of Bible times, topography, climate, etc. It is accurate in every detail and always up-to-date.

Our six-months stay in Jerusalem has been happily interrupted at times while we went on trips through the country and especially while we visited the Friends Mission at Ramallah. This school for boys and girls for its standard of excellency in intellectual, moral and religious training is conceded by all here to be second to none in Palestine. Every Friend who visits the school not only receives an inspiration and gets new enthusiasm for missions, but feels a sense of pride that his society is carrying it on. President and Mrs. Rosenberger and their corps of teachers with New England Yearly Meeting for backing are investing their lives in that labor of love which shall, as time goes on, add more of the transforming leaven to a nation and people where Christian progress and gospel living has stagnated for centuries. If there is any Friend who is ignorant of the Mission at Ramallah there are surely hundreds of others, not Friends, who, touring through the country, admire and praise its virtues every year.

We shall embark from Jaffa for our homeward journey on Fifth month 2d, and pass through France and sail from Havre the 13th for New York on the S. S. "La Savoie" (Savoy) of the Compagnie General Transatlantique Line, landing at New York the 20th."

* * *

Corinth Academy closed for the year the 28th ult. On the evening of the 27th an excellent program was given by the students for the entertainment of a large audience. Commencement day was beautiful and a large company of people gathered. Homer J. Coppock, principal of the school, presided over the exercises, which were opened with prayer by Alonzo E. Cloud. Paul Scarborough, editor of the "Tide-water News," spoke for a few minutes on correct and incorrect ideals of education. Prof. Oscar L. Shewmaker, District School Examiner, delivered an address on education in its higher appeal to life. He cited interesting statistics on the wonderful increase in the value of school property and the effect of public schools in the State of Virginia, and paid high tribute to the people who, through their untiring efforts and great sacrifices, had founded and maintained Corinth Academy. He declared that if other communities had done what the Corinth people have done, the cause of education in Virginia would be ten years ahead of what it is today.

During the noon hour an old-fashioned southern picnic dinner was served.

The afternoon session was opened with a song by the school, followed by the graduating essay of G. Emerson Raiford on "Forest Conservation." Robert E. Pretlow, of Brooklyn, was the speaker of the afternoon. The subject was "Educational Debts and How to Pay them." He showed how the

best intellectual efforts of bygone centuries in Philosophy, Literature, and Science, are placed within the reach of the boys and girls of today; and that while the debt runs back through the ages, the payment must be made to the present and future in love and service.

In closing the exercises, Prof. Coppock spoke of the past year's work in the academy. G. Emerson Raiford, one of the graduates, was on the honor roll for eight months and received the Guilford College scholarship. Other honor roll students were Howard Babb and Abbie Monfort, for seven months; Clyde and Geneva Babb for six months; and Thelma Cloud, Wister, Robert, and Walter Raiford for five months. The enrollment for the year was a 10 per cent. increase over that of the previous year. An increase of the teaching force is being seriously contemplated. During the year the School Committee was reorganized into a Board of Trustees with some additional members and new life and interest characterizes the present work of the school.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

In an article recently published in THE AMERICAN FRIEND, upon the Origin of the Uniform Discipline, I credited Barnabas C. Hobbs and Western Yearly Meeting of 1870 with the initiative. Yesterday in looking for another matter I found minute 14, page 6, of Indiana Yearly Meeting in 1866 the following: "The subject of some plan, being adopted by which greater unity of action may be brought about amongst the different Yearly Meetings of Friends and which would lead, if possible, to the adoption of a Uniform Discipline, and tend to attach the several yearly meetings more nearly together, having been introduced and considered the meeting unites in appointing the following Friends to deliberate thereon and report their judgment to our next yearly meeting." Then follow the names of twenty-five men (all but three deceased) and twenty-four women (all deceased but one). No mention is made as in what manner or by whom this subject was introduced—probably by Daniel Hill "who had understanding of the times, etc." as his name appears first in the list.

Minute 35, page 32, in 1867, is as follows: "The committee appointed at last yearly meeting, in reference to a Uniform Discipline, etc., report as follows—which has been read and accepted."

"To the Yearly Meeting:

"The committee appointed at last yearly meeting to deliberate upon the subject of proposing some plan by which greater unity of action may be brought about amongst the different Yearly Meetings of Friends, and which might if possible lead to the adoption of a Uniform Discipline and tend to attach the several yearly meetings more nearly together, report: That after a free interchange of sentiment upon this important matter, way did not open to propose any action by the yearly meeting upon the subject at this time."

This report was signed by Timothy Nicholson and Hannah Arnett.

This was three years before the first action of Western Yearly Meeting.

TIMOTHY NICHOLSON.

"One generation passes away and another cometh." Only four of the 59 members of that committee are now living, Charles F. Coffin, Luke Woodard, Sarah B. Woodard and myself.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

We shall be glad if you will allow us, through the columns

of your paper, to say "Farewell" to the many new friends we have been privileged to make as we have travelled in this great country.

It is with much regret that, owing to ill-health, we must abandon, for the present at least, many of the visits planned.

We expect to leave New York on Fifth month 13th, reaching London, we hope, in time to return our minute before the close of the yearly meeting.

Will you, dear friends, accept our heartfelt gratitude for your prayerful sympathy, and for all the kindness and love shown us in so many ways. These have greatly helped us, and have contributed largely to the joy of service for our Master.

We shall follow with deep interest the work of the Society of Friends in America, appreciating, as never before, your large opportunities, as well as the difficulties that confront you in some places.

We pray that the students in your colleges may be well equipped mentally and spiritually, to take their places in the Church Militant, from whose ranks so many are being called to the Church Triumphant. May your young people ever be willing to surrender to the call of our Heavenly Father through the Holy Spirit to the ministry of the Gospel.

Our hearts go out in loving sympathy to the invalid and aged, and to many sorrowing and lonely ones amongst you.

May we ever by unbroken communion with our Lord and Saviour Jesus Christ, manifest to the world His almighty power and boundless love, and be wise to win souls.

With praise for the many mercies experienced during these months, and desiring a continued interest in your prayers,

Yours in the love of Christ,

ARTHUR AND ELIZA F. DANN.

Cheltenham, Penn., Fifth month 6, 1911.

Home address, Kilronan, Reigate, Surrey, England.

Born

WELLS.—To Lindley A. and Lucinda E. Wells, 1156 East Salmon Street, Portland, Oregon, Fourth month 1, 1911, a daughter, Ruth Esther.

WELLS.—To Merritt D. and Alice Wells, 1156 East Salmon Street, Portland Oregon, Fourth month 16, 1911, a daughter, Hazel Lavelle.

Married

ANDREW-COX.—At the home of the bride's parents, Rose Hill, Kansas, Fifth month 1, 1911, Hulda Cox and Ernest Andrew. Both are graduates of Friends University, he having received his A. B. in 1906 and she a State teacher's certificate the same year. They will make their future home in Wichita, Kansas.

Died

BREWSTER.—At West Oneonta, N. Y., Third month 31, 1911, Sylvester G. Brewster, nearly 92 years of age. The deceased was a birthright Friend.

HASTINGS.—At Battle Creek, Michigan, Fourth month 21, 1911, Luzena S. B. Hastings, in her seventy-eighth year. She was a birthright Friend, an efficient temperance worker, and a successful missionary among the ex-slaves of the South for over twenty years.

JANNEY.—At Brookeville, Ind., Fifth month 5, 1911, Nathen Charles, son of Jos. E. and Huldah Newsom Janney, aged twenty months.

The International Bible School Lesson

SECOND QUARTER. LESSON IX.

FIFTH MONTH 28, 1911.

MICAH'S PICTURE OF UNIVERSAL PEACE.

(International Peace Lesson.)

MICAH 4: 1-8.

GOLDEN TEXT.—Nation shall not lift a sword against nation, neither shall they learn war any more. Micah 4: 3.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Fifth month 22d. Universal peace. Mic 4: 1-8.

Third-day. Wounds incurable. Mic. 1: 1-16.

Fourth-day. Jehovah their king. Mic. 2: 1-13.

Fifth-day. Jehovah in the midst. Mic. 3: 1-12.

Sixth-day. Thou shalt be rescued. Mic. 4: 9-5: 1.

Seventh-day. Shall feed his flock. Mic. 5: 1-15.

First-day. Who pardoneth like unto God? Mic. 6: 1-7: 20.

Time.—Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah, Kings of Judah who reigned from B. C. 749 to 695, or 754 to 695.

Place.—It is not known where Micah lived, but probably at his native town Moreshethgath, not far from Jerusalem, to the southwest, on the borders of Judah and the plains of Philistia.

Prophets.—Contemporary, Isaiah and Hosea.

Monarchs.—In Israel Pekah, Hoshea, (Israel fell, 722 B. C.) In Assyria, Tiglath-Pileser III, Shalmaneser IV, Sargon, Sennacherib. Contemporary with the first forty or forty-five years of regal Rome.

The short prophecy of Micah forms one of the books of the "Twelve Prophets," or "Minor Prophets," so called because their works are shorter than the greater prophets, such as Isaiah, Jeremiah, etc. Short as the book is, there are a number of difficulties presented which lead some students to claim different authorship, and different dates for parts of the book. On the whole, however, there is good ground for believing, that with some possible brief exceptions, the book is the work of Micah.

Like Amos, Micah was a man of the country. He must have been a striking character whose words carried great force. Compare Jeremiah 26: 17-19.

Unlike his great contemporary, Isaiah, he has nothing to say about political affairs or foreign politics. He confines himself to great moral questions, upon which he speaks strongly, almost fiercely. Compare 3: 2, 3. More than most of the prophets, his chief office seems to have been to warn his countrymen of judgment. The present lesson is one of the exceptions. Chapters 4 and 5 should be read together. The fact that Micah 4: 1-3 agrees almost word for word with Isaiah 2: 2-4 gives rise to questions of authorship. Did Isaiah or Micah write it? Did each quote from an earlier source? Did one quote from the other? Has the passage been inserted in each book by some editor? It is impossible to answer these questions decisively. Conservative opinion rather inclines to the view that Isaiah quotes Micah. Whoever may have first given voice to the passage, it is one of the most beautiful and comforting of the prophetic pictures of the Old Testament.

1. "But in the latter days." R. V. "In the issue of the days," or "In the days to come," not "last days" in the sense

of the end of the world. "Mountain of the Lord's house." R. V. Jerusalem. "And peoples." R. V. Nations, others as well as Jews.

2. Jerusalem as the religious metropolis of the world. Compare Isa 11: 10; Jer. 3: 17; Zech. 2: 11; 8: 22, 23. "The law." Not the Law, technically, but rather "teaching" or "instruction." Compare Deut. 17: 11.

3. "He shall judge between many peoples." "Rebuke." Rather, "be umpire for," or "arbitrate." This prophecy seems nearer fulfillment now than at any period since it was uttered. It is certainly a great cause for hope and encouragement. Then follows the famous and oft-quoted metaphor. For the reverse picture see Joel 3: 10. This illustrates how the same thing may be used for totally different purposes. Man's mind, possessions, endowments of every kind, can be used for good or for evil, for war or for peace. With him rests responsibility of choice. The Talmud says: "In the Messianic age arms will not be considered even an ornament: they will be out of place as a candle in daylight."

4. Micah, being a man of the country, uses country figures. But the statement means more than an idyllic picture—it means that every man will have a just share in the use and advantages of the land. Great landholders will no more oppress, or hold land simply for their own selfish pleasure or aggrandisement. In other words, that in "the latter days" justice and righteousness will reign. "None shall make them afraid." There shall be true peace, because it rests not on force, but on righteousness. "The mouth of the Lord," etc., "and therefore will surely bring it to pass."

5. This verse does not fit in very well with the context. It seems to mean something like this: "For at the present time all the nations are walking each in the name of his God, but we go in the name of Jehovah for ever and ever."

6. With this verse begins a new section, but similar in spirit with what precedes. "In that day." Some time during "the latter days." Compare Micah 2: 12; Ezek. 34: 16.

7. "I will treat Israel, in spite of her halting condition, as the 'remnant' to which the Messianic promises belong."

8. "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." R. V. Jerusalem is here meant. "The town

of the flock" means the tower which a shepherd used as a refuge against robbers.

PRACTICAL THOUGHTS

Never in the history of the world have the evils of war been so clearly recognized or set forth as now. Never has the longing for genuine peace been so great. To those who can look back fifty years the change in public sentiment, and the growth of the Peace sentiment is simply amazing. Such a meeting as was held the other day at Baltimore in the interests of Peace would have been impossible fifty years ago, and words which are now listened to with approval would then have been considered chimerical. All this is encouraging in the highest degree, but it should never be forgotten that while economic reasons for peace are valid and should be dwelt upon, yet the only true basis for permanent peace is the Christian basis—war is wrong because it is against the teaching of Christ.

Let each one do his part in helping to hasten the day.

"When peace shall over all the earth

Its ancient splendors fling,

And the whole world send back the song

Which now the angels sing."

Notices

A PRINCIPAL WANTED.

The trustees of Hesper Academy, located at Hesper, Kansas, are desirous of securing a competent person to fill the position of principal of the school and also as pastor of the meeting.

The prospect for the ensuing year is encouraging.

Anyone wishing to make application will please do so at an early date.

SAMUEL STANLEY,
President.

Eudora, Kansas.

* * *

SECOND ANNUAL SUMMER ASSEMBLY OF YOUNG FRIENDS.

From Seventh month 26th to Eighth month 2d the Second Annual Summer Assembly of Young Friends of America will be held at Winona Lake. The purpose of this meeting is to train the members of the Friends Young People's organizations for leaders in all branches of Christian service.

Up to this time the following speakers have been obtained: D. A. Poling, Field Secretary for Ohio; Albert J. Brown, President of Wilmington College; E. H. Stranahan, of Friends University; Chas. E. Tebbetts, Secretary for the American Friends Board of Foreign Missions; George H. Moore, Kokomo, Ind.; C. O. Whitely, Carthage, Ind.; Daisy Barr, Muncie, Ind.; Levi T. Pennington, Richmond, Ind.; E. Leona Wright, Indianapolis, Ind.

The rates of tuition will be \$1.50 for the course. Lillian E. Hayes, of Dunreith, Ind., is in charge of the arrangements for the Assembly. She is the general secretary. Other officers making up the advisory board are Harry Reeves, Richmond, Ind.; Levi T. Pennington, Richmond, Ind., and Dorothy Luther, Fairmount, Ind.

The daily program for the Assembly has been prepared as follows: 7 A. M., rising bell; 7.30 A. M., Breakfast; 8.15

to 8.50 A. M., quiet hour; 8.55 to 9.50 A. M., delegates divide into classes for the purpose of instruction on Methods of Mission Study, and Friends History and Doctrine; 9.50 to 10.10 A. M., informal conferences; 10.10 to 11 A. M., simultaneous classes on "Methods for use in the Bible School." "Methods for use in Junior and Intermediate Societies" and "Methods of Personal Work;" 11.10 to 12 noon, period for study of Methods to be used in all branches of Christian Endeavor work; 12.15 P. M., dinner; 1 to 6 P. M., recreation and study; 6 P. M., supper; 7.45, vesper service by the lakeside; 8 to 8.15 P. M., song service; 8.15, inspirational address.

Winona Lake, Ind., where the Assembly is to be held, is on the Main Line of the Pennsylvania railroad and near the junction of the Big Four (New York Central) and Pennsylvania railroads. It also may be reached by inter-urban railroad from any direction.

Winona Lake is not a summer resort in the usual sense. It has for its purpose the highest ideals. While it gives

FEED YOUNG GIRLS.

MUST HAVE RIGHT FOOD WHILE GROWING.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain that which is up-building and nothing harmful.

At that age the structure is being formed and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic condition and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago that I finally quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects, even worse than those I suffered from coffee. Then for a long time I drank milk at my meals, but at last it palled on me. A friend came to the rescue with the suggestion that I try Postum.

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had made it right—according to directions on the package—I found it grateful in flavour and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum!

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than for a long while before, and I am sure I owe it to the use of your Postum." Name given by Postum Company, Battle Creek, Mich. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

attention to the physical and mental welfare, its ultimate purpose is to foster spirituality, and to this end it is dominated by no church or denomination, but is open to use by all churches and all denominations, and courts the inspection and interest of all.

From Seventh month 2d to Eighth month 20th this year, the Winona Chautauqua season will be held. During this time the best of talent will be heard from the platform of the Winona auditorium and the most expensive spectacles will be given on the lake. Among the latter will be the flights by Glenn H. Curtiss, in his hydro-aeroplane, the machine that is both boat and airship.

Following the Chautauqua season the Bible Conference will be held. This is the largest Bible Conference in the world, and will attract this year a number of the most eminent men in the cause of Christian service, including Gypsy Smith. The full list of ministers who will attend and take part in the conference is not completed, but the tentative list includes G. A. Johnston Ross, of Bryn Mawr, formerly of London; James Y. Simpson, successor to Henry Drummond, of Glasgow; Henry Van Dyke, of Princeton; William A. Sunday, of Winona Lake; W. E. Biedewolf, of Monticello, and many others of equal prominence.

After this conference is completed, the International Lyceum Association will hold its annual convention at Winona Lake. This is the organization of the lecturers and entertainers with the different lyceum bureaus, and the program given by this organization is considered the best that the talent itself can arrange.

During the season, also, there will be a number of smaller conferences and conventions, almost too numerous to note.

The charges at Winona Lake are reasonable. In this respect the community holds a unique position among organizations of its kind. It is not a money-making institution, but is supported largely by gifts. Board and room and the usual accommodations are at average prices for services received.

The meeting of the Young Friends was held last year at Winona Lake.

ALBERT E. ANDREWS.

* * *

FRIENDS EDUCATIONAL ASSOCIATION.

The twelfth annual meeting of the Friends Educational Association will be held at Haverford College on the afternoon and evening of Seventh-day, Fifth month 20, 1911.

*Afternoon Session, Roberts Hall,
4 P. M.*

Regular business and reports of standing committees.

Address by Prof. John Dewey, Teachers' College, Columbia University, New York, "Co-operation of Home and School."

Discussion.

Evening Session at 7.30 P. M.

Address by Prof. George Herbert Palmer, of Harvard University, "The Three Stages in the Life of a Teacher."

The Association is this year, by invitation, the guest of Haverford College. In the interval between the afternoon and evening sessions the members of the Association and their friends are invited to supper which will be served

ROYAL

BAKING POWDER
Absolutely Pure

**The only baking powder
made from Royal Grape
Cream of Tartar
NO ALUM, NO LIME PHOSPHATE**

on the lawn, if weather permits, at 6 o'clock. All persons expecting to take supper will please notify Oscar M. Chase, Secretary, Haverford, Pa., not later than Fifth month 17th.

Trains will leave Broad Street Station, Philadelphia, at 3.15, 3.25, 3.45, 5.10, 6.45; arriving at Haverford, at respectively, 3.42, 3.45, 4.14, 5.34, 7.12. Returning trains leave Haverford at 8.53, 9.23, 9.53; arriving, respectively, at Broad Street Station, Philadelphia, at 9.15, 9.45, 10.15.

Attractive Silk Waists at Exceptional Prices

Delightfully cool, dainty styles in all pretty colorings to match or harmonize with linen or cloth suits.

\$4.25 Black Silk Waists, \$3.50

—Two very attractive styles in black China silk; one with side frill and scalloped edge, the other embroidered down front.

\$5 Wash Silk Waists, \$3.75

—Striped effects in all the wanted colors, Tucks, side frill and front fastening.

\$5.50 Silk Waists, \$3.75—

Smart black, white or striped effects; made with jaunty sailor collar or in manishly tailored style. Soft cuffs and collars.

\$7.50 Chiffon Waists, \$5.00

—Lovely shades of rose, brown, navy blue, or black, or white over white silk or net linings. Trimmed styles with lace yokes, kimono sleeves and fastening in the back.

Second Floor, Centre.

STRAWBRIDGE & CLOTHIER

PASTORS' ALLIANCE OF KANSAS YEARLY MEETING.

Program of Pastors' Alliance of Kansas Yearly Meeting, Wichita, Kan., Sixth month 12th-16th:

SECOND-DAY.

8.00 P. M., devotional, Miriam Mendenhall Sermon, Susie Wilcox.

THIRD-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, president's address, Robert E. Smith.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Florence R. Smith.

2.15, "Evangelism," Arthur D. Rush.

2.30, "Absence and Tardiness at Meetings for Worship," Arthur J. Haworth.

3.00, "Pastoral Visitation," Alvin Barrett.

8.00, devotional, Lena Hadley; address, "The Atonement," Lewis E. Stout.

FOURTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, devotional, Stella Hammond.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Eunice Hunt.

2.15, "Extremes in Social and Financial Relations in the Church; How to Keep Them Interested in Each Other," W. A. Rees.

2.45, "Mission Study Class," Prof. E. H. Stranahan.

8.00, devotional, A. J. Bales; address, "Individual Dedication and Personal Enthusiasm," Chas. T. Moore.

FIFTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, devotional, Cervas Carey.

11.00 to 12.00, "New Testament Theology," Dr. W. L. Pearson.

2.00 P. M., devotional, Zimri Stubbs.

2.15, "Question Box," Nathan Brown; business session of alliance.

8.00, devotional, Gurney Dicks; address, "The Soul-winning Preacher," W. H. Bertram.

SIXTH-DAY.

8.00 to 9.00 A. M., "Ideal Ministry," Pres. E. Stanley.

9.00 to 10.00, "Apostolic Age," Prof. E. H. Stranahan.

10.00 to 11.00, "New Testament Theology," Dr. W. L. Pearson.

11.00 to 12.00, closing address, Nathan Brown.

Officers: General superintendent L. Clarkson Hinshaw, Wichita, Kan.; president, Robert L. Smith, Red Wing, Kan.; vice-president, Nathan Brown, Haviland, Kan.; secretary-treasurer, Bertha Stubbs, Argonia, Kan.

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Can't Get Away From It

Is it possible to nourish, strengthen and Rebuild the Brain by Food?

Every man who thinks uses up part of the brain each day. Why don't it all disappear and leave an empty skull in say a month of brain work? Because the man rebuilds each day.

If he builds a little less than he destroys, brain fag and nervous prostration result sure. If he builds back a little more each day, the brain grows stronger and more capable. That also is sure. Where does man get the material to rebuild his brain? Is it from air, sky or the ice of the Arctic sea? When you come to think about it, the rebuilding material must be in the food and drink.

That also is sure.

Are the brain rebuilding materials found in all food? In a good variety but not in suitable proportion in all.

To illustrate: we know bones are made largely of lime and magnesia taken from food; therefore to make healthy bone structure we must have food containing these things. We would hardly feed only sugar and fat to make healthy bone structure in a growing child.

Likewise if we would feed in a skillful manner to insure getting what the brain requires for strength and rebuilding, we must first know what the brain is composed of and then select some article or articles (there are more than one) that contain these elements.

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash) 2.91 per cent of the total, 5.33 of all mineral Salts.

This is over one-half.

Beaunis, another authority, shows "Phosphoric Acid combined" and Potash 73.44 per cent. from a total of 101.07.

Considerable more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus (which join and make Phosphate of Potash) is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumen and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain and you use food which does not contain it, you have brain fag because its daily loss is not supplied.

On the contrary, if you eat food known to be rich in this element, you place before the life forces that which nature demands for brain-building.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, etc., etc., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

Grape-Nuts contain that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required. Brain rebuilding material is certainly found in

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New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 26th. James Wood, Clerk, Mount Kisco, N. Y.

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George Moore, Clerk, Kokomo, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

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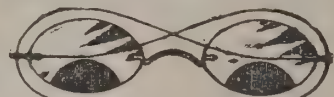
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The American Friend

Vol. XVIII

FIFTH MONTH 25, 1911

No. 21

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The Basis of Religion

AS in the past, so in the future, the primary concerns of serious men will be spiritual concerns: how to become allied with God, how to enjoy Him forever, how to overcome the fleeting and temporal by the power of the permanent and eternal, how to build into reality that unquenched faith in a Kingdom of God which all true prophets have helped to kindle. The curve is not backwards, but forwards. There is a steady irresistible onward push toward further development. We are not called to fan a flickering flame or to nurse a dying hope. It is not our mission to prop a tottering ark, or to bolster up an artificial system. We have to deal, rather, with the aptitudes and hungers of the soul itself, and with religion grounded in the very nature of things.

Rufus M. Jones in Quakerism: A Religion of Life.

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CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SIXTH MONTH 4, 1911.

LESSONS FROM GREAT LIVES.

VI. SAMUEL.

I SAM. 12: 1-6, 13-25.

(Consecration Meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

- Second-day, Fifth month 29th. A mother's influence.
I Sam. 1: 19-28.
Third-day. Youthful piety. I Sam. 3: 1-11.
Fourth-day. A preacher. I Sam. 7: 1-6.
Fifth-day. The self-effacing servant. I Sam. 8: 22; 12: 19-25.
Sixth-day. Reprover of kings. I Sam. 15: 10-22.
Seventh-day. Willing to withdraw. I Sam. 15: 34, 35.

Mention other lessons from Samuel's life.

What helps you most in Samuel's life?

What is the difference between Samuel and Eli's sons?

Old age dwells much upon the past and the future, little upon the present. Memories and hopes fill the horizon of experience. From the summit of his life crowned with many years and bright with the sunset radiance, Samuel looks backward over the long road he has travelled. The mile stones are marked; a mother's influence, temple service, obedience to the call of God, a just judge, a faithful ruler, a true prophet. What an unsullied record he looked upon! How fearlessly he appealed for the people's verdict! Old age was confident because youth had been true. Old age was serene because youth had been pure. Old age was victorious because each day's battle had been fought well and valiantly. The crown we wear in life's maturity is made of the materials we gathered as we travelled the varied roads of life's experience.

* * *

"A little child shall lead them." The pictorial setting suggested by this verse is the little child leading the lion, the lamb, the wolf and the calf. Let us imagine a picture of the age of Samuel with its crude selfishness, its roughness, its materialism, and its unspirituality in the background, the child Samuel in the foreground, and underneath the same title, "A little child shall lead them." The twentieth century might truthfully be portrayed in the same way. The child in his simplicity, his spirituality and his potentiality is more the concern and center of the thought of the humanity than ever before in the history of the world. Beneath this picture I would place the Master's words: "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Neither theology, nor creed nor dogma is the key to the Kingdom of Heaven. The spirit of childhood is its doorway and the spirit of childhood is its center. God taught this to humanity as early as "Samuel ministered unto Jehovah." I Sam. 3.

* * *

"It (Christianity) professes to make old things new, in other words, to let us see the old things as they looked, when they were new, and so to give us a true sense of their power and beauty. What is this but to recreate in us the life of Samuel? What is this but to

that the true seer must ever be a child, that, however grown-up he be, it is by the survival of his childhood that he sees the Kingdom of God! Little Samuel is no miracle. He reveals the normal law of faith. He is the first of the prophets because he is the first of inspired children. He is a representative man in religion because he is a representative child. All seers of God's Kingdom have seen it by the light of their childhood. We do not drop our childhood when we become men; we carry it with us into the life of men. Every sage bears within his bosom a little Samuel—an instinctive child-life which concludes without reasoning, adores without arguments, worships without symbols, prays without words. The man who listens to this voice is a prophet of the Kingdom."

* * *

Samuel to the Children of Israel represented God. Through him they spoke to God; through him God spoke to them; through him God worked upon them and for them. There have been times when sacrifices, symbols, dogmas and ritualistic ceremonialism played this rôle. That generation has been nearest God where a man has stood in the gap between humanity and divinity. As God's representative, Samuel purified public worship, rooted out idolatry, judged the people, humbled the pride of Israel's enemies, made and unmade kings. Nothing pained him more than to feel the heart of the people moving away from God; nothing pleased him more than to feel their hearts growing warm toward God who yearned over them with a heart more tender and solicitous than that of Samuel himself. What a place for a man to hold, what a mission to fulfil! He was "as the shade of a great rock in a weary land." Jesus filled this place. He honored it with His presence and forever dignified and hallowed it as the divinely appointed means of linking earth and heaven, the human and the divine, time and eternity, the material and the spiritual. "As my Father hath sent Me, even so send I you." "We are ambassadors therefore on behalf of Christ."

* * *

Samuel began his service for God by doing a hard thing. I Sam. 3: 10-14. It was not easy to bring before the high priest the wickedness of his family. It

promised the loss for Samuel of high priestly prestige, and dismissal from the tabernacle service. It appeared to run across the very purpose of his life, but he did it because it was duty. "The divine life had always run counter to a worldly principle, and has required to make its way in conflict with that principle. The road of individual pleasure is not parallel with the road of virtue. They will diverge with you as they diverged with Samuel—at the very point where duty calls. *The hour of his spiritual promotion was precisely that hour which presaged his material degradation.* The experience of the first prophet will be the experience of all Christian seers." This happened not only at life's threshold, but later when he chose Israel's king it was against his own will, it cast a shadow over prophetic prospects in the nation, it was a silent rebuke on the part of the people to the regime of the judges of which Samuel was one. Samuel was a judge and a prophet. In him the ruler of men and the speaker for God were combined. The statesman-preacher finds his noble type in Samuel. Politics were molded by a prophet's personality. There are men like this in the country today. Name some of them. The greatest cry of our country today is for more such men.

News in Brief

There is a bill pending in the House of Representatives favoring the admission of Arizona and New Mexico providing certain changes are made in their proposed constitutions. Among other things, the bill proposes a system by which the citizens of New Mexico shall have an opportunity to amend their constitution within a stated period and another paragraph removes the much controverted provision for the recall of judges, contained in the Arizona Constitution.

* * *

Another woman's enfranchisement bill has been introduced in the House of Commons by George Kemp, Manchester. The measure confers the right to vote on every woman possessing the "household qualification" which requires occupancy as owner or tenant of a house, or part of a house, in which the landlord or superior tenant does not reside. Married women are not permitted to vote in the same constituency as their husbands. The bill passed the second reading by a vote of 255 to 83. If it becomes a law it will enfranchise about a million women.

* * *

In more ways than one, Cardinal Gibbons's part in the opening of the Peace Congress at Baltimore was peculiarly impressive. He had been asked to open the exercises with prayer, but made a brief address to the Congress instead. "I thought," he said, "that a formal invocation was unnecessary on the present occasion, for every discourse uttered today will be a prayer in the sacred cause of peace." In no way could he have more signally testified his feeling of the identification of religion with the cause of peace.

* * *

Hetty Green, the richest woman in
(Continued on page 334)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, FIFTH MONTH 25, 1911

NO. 21

The August Character of Law

We are sometimes inclined to think that there are no solid pillars under the social structure, that corruption reigns everywhere, and that laws are made, interpreted and unmade to suit those who have wealth and influence. For those who hold this yellow view of things, the decision of the Supreme Court in the Standard Oil case should furnish food for reflection.

Here the most powerful trust-corporation that has ever existed is declared to be dissolved because it is found to be "a conspiracy and monopoly in restraint of trade." It can safely be asserted that not a dollar of the immense funds at the disposal of the Standard Oil Company has been used to corrupt the great court which has been sitting upon the case, and no intelligent person suspects that anything except calm judgment has determined the momentous decision. There is on the one hand such an enormous aggregation of capital that it baffles imagination, and on the other hand the unsullied majesty of law.

There are, no doubt, many influences at work in our country which have lessened the respect due to law and authority. There are unmistakable evidences that some men use their position as law-makers for commercial ends, and vote as they are paid to vote; and it is well known that some persons who are raised to places of dignity and authority think only of the opportunity which their high places give them of feathering their nests; but we must not in our haste conclude that "the trail of the serpent" is over all public men and that the old-fashioned regard for public honor and righteous doing in high places is dead and gone. I do not believe it is so.

There is still among us a solid remnant of that old spirit, which was so strong in the Puritans, and in the Quakers, the spirit of obedience to the deep ground swell of righteousness, that spirit which made a man ready to die before he would deviate from the strait, hard path of duty. And we are, too, having almost constant evidence that the law still holds its august and unswerving sway. All the influences of corruption, which sometimes seem irresistible, were powerless to save the men who juggled with the

public funds in building the Harrisburg Capitol. The slow, somewhat leaden-footed march of justice finally brought these men "to their own place," and taught them that the divine plumb-line, which Amos saw in his vision, is still hanging in the universe, though now and then a person appears to dodge it for a time.

We have an instance of the augustness of law in the suppression of lotteries and gambling. Not many years ago a great lottery was entrenched in our country and, like an octopus, stretched its tentacles into almost every township. It had an enormous corruption-fund at its disposal, it appealed to the selfish interests of a multitude of persons, but the silent, irresistible force of law has swept it off our soil. The gigantic influence of the racetrack in New York seemed able to defy public sentiment and was cunning enough for a long time to circumvent all laws made to destroy it. It is now stamped out of existence by the invisible but irresistible force of law.

We have made many pitiful failures in our attempts to wipe out the saloon, and the dallying with the law in prohibition States is a very dark blot on our name and on the respect due to law. The time should come, and come soon, when every State should either execute its prohibitory laws to the last limit or adopt some other method of dealing with the traffic. Every glaring case of disrespect for law, every instance of winking at the existence of the thing which the law says shall not be there is disastrous, for it tends to sap the moral vitality of our people and tarnishes our most precious jewel. We are winning no victories by writing down laws which we treat as empty words and which we calmly nullify in practice.

Let us guard as one of the most precious assets of our national wealth a deep and abiding respect for law, and let us rejoice over every instance like this present one, when the law exhibits its majesty and carries its august power in issues where such enormous amounts of money are involved. R. M. J.

Current Events and Comments

Swarthmore Lectures

The significance of the Swarthmore Lectureship, founded by the Woodbrooke Extension Committee in 1908, cannot be overemphasized. Each year, on the eve of London Yearly Meeting, someone selected by the committee delivers a lecture "on some subject relating to the message and work of the Society of Friends." The purpose of the lecture is two-fold: "Firstly, to interpret further to the members of the Society of Friends their message and mission; and, secondly, to bring before the public the spirit, the aims and the fundamental principles of the Friends."

We have thus an annual presentation of some great religious theme by one of our best scholars—a perennial interpretation of religious truth. These lectures, of which the fourth is to be delivered this week, have been made available in book form, and can be secured from the New York Friends Book and Tract Committee (see announcement elsewhere in this issue). To those who wish to obtain clear, modern, scholarly presentation of religious truth, we especially commend these little volumes. They are as follows:

First, *Quakerism: A Religion of Life*, by Rufus M. Jones. In it the religion which found its fulfillment in Jesus of Nazareth is buttressed in the fundamental needs and functions of the human soul. A paragraph from the lecture appears on the cover page this week.

Second, *Spiritual Guidance in Quaker Experience*, by William C. Braithwaite. Our profession along this line has been high; our experience halting and imperfect. A broad study of the subject is therefore of first importance. We need to face our errors and limitations in order to know our sure ground of confidence. This the lecturer does, and points the way to higher and safer paths than those we have trodden in the past.

Third, *The Communion of Life*, by Joan Mary Fry, in which the active principle of Christianity is defined as *communion*—with God it is worship; with man it is fellowship; and with nature it is appreciation. The ideal set forth gives one a very vivid realization of what it means to be a true Friend.

The fourth lecture is to be given by Dr. Thomas Hodgkin, on *Human Progress and the Inward Light*. Here again we have the promise of a broad and helpful discussion of a vital Quaker doctrine.

Raising Earlham's Debt

A campaign is now in progress in Indiana and Western Yearly Meetings to liquidate the Earlham College debt, which amounts to about \$52,000. More than 200 men and women are devoting themselves to the work, and they hope to have the full amount in hand by commencement time next month. The yearly meetings have been divided into districts, and

the work so organized that the entire territory will be covered within the specified time. Morton C. Pearson has been released from his pastoral duties in Indianapolis to act as chairman of the campaign committee, and has established headquarters in the library building at the college.

With the announcement, on the 12th inst., of the beginning of the campaign came also the information that practically \$10,000 of the required amount was already pledged, the Senior class of Earlham having subscribed the first \$1,000; the members of the Earlham faculty subscribed \$3,000, and Jos. A. Goddard, Muncie, a member of the board of trustees, pledged \$2,000. These pledges, with the money raised at the May-day celebration, make up the \$10,000.

All money is being subscribed on condition that the full amount be raised. In speaking of the situation, Pres. Kelley says:

We are dreaming great dreams for the future.

Men of means are interested in Earlham's permanent prosperity. We hope to increase the endowment very materially, but the debt at present blocks the way to this desirable end. If it can be demonstrated that Earlham has the vitality to throw off the present congestion, her system will be cleared and there is good reason to believe that pure food will be forthcoming in quantity and richness, which will insure red blood and strong tissue in the years to come.

Certainly now is the time for the friends of Earlham to act.

Supreme Court Decisions

On the 15th inst., the Supreme Court of the United States handed down three important decisions. Of first interest was an order for the dissolution of the Standard Oil Co. of New Jersey, commonly known as the "Oil Trust," which was found to be a conspiracy and monopoly in restraint of trade. For accomplishing this, the court sets a period of six months, and the company is not to be excluded from interstate commerce pending the transformation.

In its general interpretation of the anti-trust law, the court holds that it is necessary to distinguish between "reasonable" and "unreasonable" restraint of trade. The law thus construed does not apply to all combinations, contracts or acts in restraint of trade, but only to those which are shown to be unreasonable and in which the intent to form an unlawful conspiracy or monopoly can be proved or inferred. This introduces an element of uncertainty in the application of the law, since it will be necessary for the courts to decide in each case whether or not a particular combination is "unreasonable." The effect of this interpretation as viewed by Justice Harlan, who dissented from this part of the decision,

is to read into the law the word "unreasonable." In so doing, he feels that the court overstepped its constitutional bounds. Some apprehension is felt concerning this feature of the decision, but the general effect has been reassuring to business.

A second decision of special significance was the approval of a sentence for contempt imposed on C. C. Wilson, president of the United Wireless Telegraph Co., for refusing to bring the company's books into court, lest they would reveal facts prejudicial to himself and his associates.

By this decision the Federal Government has won a far-reaching legal controversy, in that officers of corporations cannot refuse to give up possession of corporation books for examination by grand juries, lest they themselves be incriminated thereby.

A third decision sets aside the sentences of imprisonment imposed by the Supreme Court of the District of Columbia on Samuel Gompers, John Mitchell and Frank Morrison for alleged disobedience of a boycott injunction. The court unanimously held that the only penalties that could be imposed upon the labor leaders were fines, and advised that the case be dismissed. The Supreme Court of the District of Columbia, however, has disregarded the recommendation and has again instituted proceedings for contempt.

Basis of Unlimited Arbitration With England and France

No little surprise was occasioned last week when the State Department announced that France as well as England would be invited to consider unlimited arbitration with the United States. The inclusion of France in this invitation should have a wide moral influence, since it makes plain that our Government seeks no narrow alliance with our English-speaking kinsfolk, but stands ready to negotiate with any nation which is prepared to make an honest effort to substitute law and reason for the mailed hand in the adjustment of international differences.

With this announcement came an outline of the plan submitted to England and France as a basis for further negotiation. It is proposed that every question plainly capable of judicial settlement, such as matters of fact or the interpretation of existing laws or treaties, is to go, as a matter of course, to the international tribunal at The Hague, as under the existing arbitration treaties. The new treaties, however, will recognize no reservations of matters affecting "national honor or vital interests." When differences arise which either or both countries think impossible of judicial adjustment, a joint commission of inquiry, composed of nations who are members of The Hague Court, is called into being to pass upon the question, and a decision by that commission directing arbitration is to be binding upon both.

It is conceivable that, in the event of a decision against arbitration, the final resort to war might not, after all, be averted, but a treaty along the lines outlined by the State Department would effectually

prevent a hasty or passionate appeal to force. In a majority of cases it would probably point the way to a peaceful solution.

Veto Bill Passed

The Lords' Veto Bill passed its third reading in the House of Commons last week by a vote of 362 to 241. It is practically certain to become a law, since the king has promised to create a sufficient number of Liberal peers to override any hostile majority that may assert itself in the Upper House. The bill provides, first, that the House of Lords shall have power neither to reject nor to amend any bill which, in the judgment of the Speaker of the House of Commons, falls into the category of money bills, and, second, that any measure which shall have been passed by the House of Commons at three sessions during a period of not less than two years shall, upon the assent of the Crown, become law, even though the House of Lords shall have refused each time to pass the measure.

This action so alarmed the Conservatives in the House of Lords that a counter-proposition has been submitted, far more radical than anyone would have dared to expect a month ago. The measure, known as the Lansdowne Bill, proposes to abolish the present House of Lords, which is largely hereditary, and substitute in its stead a body of about one-half its present size, chosen as follows: First, 100 Lords of Parliament elected by the entire hereditary peerage from among those of their own number who have had experience in public affairs; second, 120 Lords of Parliament to be elected from outside the hereditary peerage by an electoral college composed of members of the Lower House; and, third, 100 Lords of Parliament to be appointed by the Crown on the recommendation of the Cabinet. In addition to these three categories, the House would include the princes of the blood royal, two archbishops, five bishops, instead of twenty-four as now, and sixteen law lords.

There is now no hope that the Lansdowne Bill will checkmate the veto bill, but its measures may be taken up later, after the present reform is in operation. The next thing on the Liberal program is home rule for Ireland.

A Provisional Government Controls Mexico

A provisional government is in control of Mexico, Pres. Diaz and Vice-pres. Carral having decided to withdraw for the sake of peace. De la Barra, Minister of War, is, under the constitution, acting President, and Madero, the insurrection leader, has been consulted in the reorganization of the Cabinet. While, for constitutional reasons, the terms of peace do not mention the fact, the insurrectionists are to advise with at least one-half the provincial legislatures in the selection of new Governors. A general election is to be called at an early date, and a new election law, fixing the presidential term at seven years and greatly extending the right of franchise, will probably be enacted.

Happiness

A maiden stood in love's fresh glow;
Her eyes pledged all that love can give;
"Each breath is bliss," she whispered low;
" 'Tis happiness to live!"

A dying woman, old and lone,
Said, "Thank Thee, Lord," with a glad sigh;
"Thou now wilt give me back my own,—
'Tis happiness to die!"

An angel, watching Age and Youth,
Said gently, from his place above,
"These two but speak a single truth,—
'Tis happiness to love!"

—*Jessie Brown Pounds, in the S. S. Times.*

The Story of a Garden

BY RUFUS M. JONES.

When the world was very fresh and new, there was a beautiful garden, named Eden, in a place where four rivers met. Everything that was lovely to look at and beautiful to smell and delicious to eat grew in this garden. There were so many flowers in it that you could pick them all day long and then not notice that there were any fewer. There were so many kinds of fruits that you could find a new kind everywhere you walked, and the odors from all over the garden blended together and made a perfume too wonderful to be described. By the banks of the four rivers it was cool and delicious, and the sounds of the rippling water mingled sweetly with the songs of the birds who had their nests in the trees.

There has never been such a lovely spot anywhere else since the world was made, and you would suppose that the people who lived in this delightful garden were the happiest people the world has ever seen. There were no thorns on their roses, no briars on their vines. The animals were all gentle toward them, and they themselves were never ill and never had any pains and never wept over any sorrows. There were only two persons in this happy place, and all the great garden was theirs. There was a man whose name was Adam, and a woman whose name was Eve. Although they were tall and full grown, they were exactly like two children, for they had never been any littler, because they had come into the world all grown up. They never were tiny babies; Adam never had been a little boy, and Eve never had been a little girl. They just found themselves all made, without having to grow the way the rest of us do. At the very first, Adam had been alone in the garden. He never knew how he got there; one day he discovered himself all made. He had no one to talk with, no one to walk with, no one to help him take care of the flowers. But when he woke up from a sleep in the morning, he saw a beautiful woman sitting near him as though he were seeing her in a dream; but when he had rubbed his eyes awake he found that she was a real live person and was to stay with him all the time and be his companion, and that they two together were to have the garden for theirs.

Little by little they found out that God had made them. When it was all still and quiet in the cool of the evening, when the birds were asleep in their nests and the breezes hardly moved the leaves, they could hear God speaking to them. He seemed to come down to them from the sky, but they never could quite tell where He lived or how He came and went. They only knew that He really did speak to them. His voice was sweet and gentle and full of love and tenderness like a mother. They knew that He was kind and good, and they loved Him because He made them such a beautiful home to live in and made them so happy together and was so gentle and loving to them.

The garden was so large that it took them a very long time to get over it all, and as they wandered about, they kept discovering new flowers and new birds and new animals. They were never afraid, for no animals ever hurt them, and they would walk in among them and name them, for, you see, nothing had ever had a name before. Sometimes it made them laugh to see such queer, funny animals as they found in the woods, and it took them a long time to think of names that would fit them. One day, as they were walking along together, as happy as two little children on a May morning, they saw a strange, new tree. There was no other tree like it in the garden; and right near by it was a wonderful Tree of Life, whose top went clear up to the sky and whose branches grew out into heaven itself. This strange, new tree was covered all over with two kinds of fruit, one kind beautiful and the other kind very ugly and disagreeable. They found out, after a while, that this was "Good and Evil Tree." The evening after they had found these two trees and were thinking about them, they heard God speaking to them in a voice as gentle as a mother, and they listened to hear what He would say. They heard Him say that Good and Evil Tree was a very dangerous tree, and that they must not touch it, for, if they did, they could not stay in the happy garden any longer. God told them that every other thing in the garden was for them, that they might have all the fruit and all the flowers they wanted, but that if they picked the fruit on Good and Evil Tree, their life would be changed, their peace and joy would leave them, and they would not be able to hear Him speak to them any more the way they had heard Him before.

"Oh, no; we will never touch it," they said to each other. "We have a great plenty without that tree, and then, too, some of the fruit on that tree looks very rough and prickly and ugly. We will let it all alone and stay in our happy garden and do what God has told us to do." But they couldn't help thinking how lovely the beautiful, golden fruit looked on Good and Evil Tree, and they just wondered how it would taste! At night they dreamed about it, and during the daytime they often walked about Good and Evil Tree and looked at the fruit and looked at it again. "That is a strange tree!" they would say to each other. "If we could

eat just one kind of the fruit, the lovely kind, and leave the other prickly kind alone, it would be very nice, wouldn't it?" "I think we had better let it all alone," the other would say, "for that beautiful Voice which we hear talking to us in the cool of the evening told us not to touch it, and whenever we walk over here I hear a gentle whisper inside, which tells me to keep away." "But it would not do any harm to take some of the fruit in the hand and feel of it. I should like very much to know how that wonderful yellow fruit feels!" "I am afraid to touch it," the other would reply; "before we think, we might put it in our mouths. No; let us go far away to another part of the garden and watch the wonderful bees make their honey. They never want to do any wrong."

And so, hand in hand, they walked together and found the bees humming on the clover blossoms and carrying the sweet-smelling honey away to their hives. They also watched the spiders spinning their fine, silky webs, and they sat for a long time seeing the ants carry their food into their tiny cellars. It was a perfect world to live in, but every now and then they would suddenly remember the fruit on Good and Evil Tree and wish they had not been told not to take it! While they were quietly resting after their dinner, one of them—you may guess which one it was—heard a light whisper which seemed to say, "You had better taste of that fruit on Good and Evil Tree. You will like it very much. It is a shame never to try it." It did not sound at all like the gentle Voice which they heard in the cool of the evening, but the one who heard it listened and listened, and the voice kept saying the same thing over and over—"Try it, try it, try it." And, I am sorry to say, the one who heard this whisper finally got up and went to the tree and took some fruit and ate it and brought some back for the other one to eat, and they both did it—just because they couldn't help thinking about it and wishing for it!

But as soon as they had tasted it, they felt the food give them sharp pricks, and everything began to look different. They tried to feel the same as they used to feel, but they could not. There seemed to be something inside them they could not do what they wanted to with, and everything outside looked changed. They sat down and wept for the first time in their lives. Then they began to feel afraid. They were afraid of everything—even of the bees and the spiders and the ants that had been so lovely before, and they felt afraid of each other. And they dreaded to have night come, and they wondered if the Voice would speak again.

It did speak when the evening was come. It told them that they had themselves spoiled their garden. They could never be happy in it again. They had lost it because they did what they were told not to do. They had heard the good Voice and they had heard the bad voice, and they had followed the bad voice, and so the garden, with its pure and lovely things, was no longer theirs. They must go out into the hard world, where there were thorns and thistles,

and where they could have only what they worked hard to get. Weeping, they walked away to the gate, which swung out on its great hinges as they came toward it, and they went through and then it swung back and fastened them out. They had lost their garden.

The Graded Lessons in the Junior Department

BY MARGARET T. CAREY.

I am very glad to have the opportunity of saying a few words in regard to the graded lessons, because I have found them so helpful in the class which I teach. In our school we adopted, two years ago, the graded lessons for beginners, primary and juniors, and this year began the intermediate graded lessons.

My class of ten boys, their ages being from ten to thirteen years, are restless, active youngsters, and need to be well kept in hand if they are to learn anything; hence it is important to find out what will interest them, or, in the words of pedagogical phraseology, to find "the point of contact." This is done for the teacher exceedingly well in the teacher's book, which always begins the treatment of the lesson with a most interesting story taken from real life, which attracts the attention of the boy immediately and makes him get the basal truth of the lesson. A memory verse is given and the lesson story simply and interestingly told. It is important for the teacher to be so full of the lesson before going to the class that the book can be entirely left aside, and I, for one, feel very strongly that the lesson should be read by the pupil out of the Bible. The pupil is given a paper to fill out, on which are often general questions about the Bible which should be known by everyone. In some classes this work is done in the teaching period, when that is long enough; others require the pupils to do this work at home, which gives them greater familiarity with the Bible, as they must look up the questions. I have found that a simple reward when the work is well done is very stimulating.

The lessons chosen for the juniors are well adapted for the age of the pupils. In these lessons the idea of moral heroism is brought out by the heroes of the Old Testament, and Jesus' power and majesty are revealed in the portions chosen from the Gospels. Then Jesus' followers are shown, going forth in His strength to do His work, both by lessons from the Acts and by those drawn from the lives of more modern Christians.

The first year comprises the stories from the beginning of the Old Testament, through the journeys of Moses, with eight lessons on the stories that Jesus told.

The material for the second year consists of eight lessons from the conquest of Canaan, nineteen lessons from the life of Christ, followed by the account of the early followers of the Lord Jesus, and then of the later followers of Jesus, ending with eight stories of the Judges.

I have tried to impress the facts of the lessons on

the boys' minds, and one day, at the close of the nineteen lessons on the life of Christ, gave them a written examination containing twenty-five questions which could be answered briefly, yet, when taken as a whole, gave a comprehensive view of the life of Christ. Those who had been regular in attendance did very well, so that they evidently had learned a good deal, as the answers were given without any special preparation.

Besides teaching the facts brought out in the lessons, there is the grave responsibility of trying to bring the pupil to a definite decision for Christ and to enter into His service. Those who have gone deeply into the matter seem to think there are two distinct crises in a young person's life—at thirteen and at sixteen or seventeen—and an attempt has been made by those who have prepared the junior lessons to keep this first crisis in view and to lead up to it by appropriate studies.

The lessons succeed very well in bringing out the responsibility for right choices and of giving the pupil a vision of what it means to be a Christian.

In neither the teacher's book nor in the papers given to the scholars is there any sign of denominational teaching, so that any school may use them; and I think that we as Friends should use every means of drawing our scholars to see the truth as we believe it is set forth in the Bible. The First-day school should be the direct road to membership in the meeting, and this can be done through the graded lessons as well as in any other way.

My conclusion is that every school would be benefited very much by grading the scholars and using the graded lessons prepared by the international committee.

Baltimore, Md.

Links Binding North Carolina and New England Friends

BY JULIA S. WHITE.

(Concluded.)

Much as might be said further of these Nantucket Friends in the early years and their contribution to the sturdy integrity of our State today, there remains yet one other instance in which New England Quakerism has made a lasting addition to our well-being here in Carolina. It is this: When North Carolina Friends were struggling to establish New Garden Boarding School, we find many subscriptions from New England Friends. The carefully preserved list of donations, both from persons in the State and elsewhere, is an interesting manuscript. Of the New England entries, we have the following:

Stephen Gould of Newport, R. I., Barclay's Apology.	\$ 1.50
Friends of New Bedford, Mass., per George Howland.	179.00
E. Wing, of Tiverton, Mass.	100.00
Friends of Lynn and Salem	82.00
Friends of Nantucket Monthly Meeting have given a box of bed clothing.	
Anna Jenkins, of Rhode Island	200.00
Mary Atmore Robinson, of Rhode Island	5.00
Joseph Metcalf, of Rhode Island	10.00
Obadiah Brown's benevolent fund	100.00

Enoch Breed, of Rhode Island	5.00
Silas Earl, of Massachusetts	10.00
William Jenkins, of Rhode Island	85.00
Trustees of Obadiah Brown benevolent fund sent books to the value of	35.00

The following note appended shows the accuracy with which the record is kept: "These books were sent from Providence, R. I., in a box with J. S. Slocum's books in 1837, but the list was brought on by Percy Peck."

In 1838, "George Howland paid for school \$1,000.00." Eleventh month, 1841, "Donation from George Howland, \$1,000.00." There is another entry in 1839, thus, "George Howland paid \$1,000.00," but whether this means an added \$1,000.00 or the payment of the first \$1,000.00 is not quite clear. When the committee on education makes its report to the yearly meeting, we find summaries like the following: In 1834, "Friends in the Northern and New England States furnished beds and bedding furniture for the house to the number of 75 to 80 beds. * * ! Seeing the interest that other yearly meetings are taking for the establishment of our boarding school, and believing the institution to be of vital importance to the members of our Society, we *very* much desire that all our members may unite harmoniously in the concern and be willing to pay not only what they have subscribed, but to contribute generously of our substance that a bountiful Providence has pleased to bestow upon us."

In 1836, "The committee has received since last yearly meeting, contributions

From our own members	\$423.20
From New England Y. M.	280.00

(Showing that, next to our own, New England Yearly Meeting was the largest contributor)."

In 1837 a final summary report is made. Donations are shown to have been made as follows for the three years 1835-1837:

From England	\$2,444.44
Philadelphia and New York	148.00
New England	1,361.00
North Carolina	1,247.18

At that yearly meeting, North Carolina Friends added \$915.00 more. So, outside North Carolina, New England stands second among American Friends in the promotion of the educational interests among us in its pioneer days. This sum probably included George Howland's first \$1,000.00; and it was at this yearly meeting that his agent promises the second \$1,000.00, provided Friends here would raise a like sum, and, as already stated, they raised \$915.00 of this.

Necessary as was the material equipment, and grateful as Friends were to their Northern helpers, as shown in the letters of Nathan Hunt to George Howland, yet this was not all. In the first report of the operation of the school is the statement, "Four competent teachers were obtained, *three* of them from New England." These three were Jonathan Slocum, Harriet Peck and Catherine Corvell. While in succeeding years the school did not draw so heavily upon

our Northern Friends for its teaching force, yet from time to time there were valuable additions from New England. Notable among these was Ezra Meader.

While thus citing what *New England* Friends did for the boarding school, we are not unmindful, neither are we ungrateful, for what others did; but that is not the matter under consideration in this article, hence the specification.

It would hardly be complete to pass over the statement of the trustees, who declare a purchase of 100 acres of land for the school, and add, "Elihu Coffin has given to the institution a tract of land adjoining, containing 70 acres." To be sure, he was a resident of Carolina, but his "name betrayeth him" as being of Nantucket origin.

Aside from the work of the boarding school, it is worthy of mention that Rebecca (Marble) Thomas did an excellent work in Eastern Carolina among the Up River Friends. William Symmes' work in Belvidere Academy deserves special mention, for it was he who was a telling inspiration in the lives of many of the leading men and women in our State today. Lawyers, teachers, doctors, financiers, both in the Friends church and elsewhere, in our own State and elsewhere, are either students or "grand students" of his. With a wasting vitality, but a quickened mind, he was much to Carolina.

A beautiful life came to us from Rhode Island in the person of Ellen (Bassett) Nicholson, wife of our honored friend, Josiah Nicholson, and her frail but spirit-filled body was one of the shining lights in the ministry of North Carolina Yearly Meeting a generation ago.

This paper has purposely been a citation of facts, and we believe such facts have revealed a strong undercurrent of kindly interest and helpfulness and a proof of the truth that we are one in interest, however widely scattered in territory. In those pioneer days, New England, as the home of American Quakerism and at that time better favored in financial successes than some others, and still aglow with the burning zeal which persecution had kindled, was not unmindful of its duty; and for what she did for North Carolina, we would give due credit and a grateful "I thank you."

No doubt there are many other things which deserve mention in a paper titled as this. To have them brought to light would be what the present writer would be glad to see done, and thus add other links to the chain which binds us together in one bond of Christian fellowship.

Guilford College, N. C.

Our work counts for more than our talk.

Consequences are unpitiful. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves.—*George Eliot.*

Marching Orders*

BY FRED. CARTER.

"Go ye into all the world and preach the gospel to every creature." Mk. 16: 15-16.

"Inasmuch as ye did it unto one of the least of these my brethren—" Matt. 25: 45.

"Go ye into all the world." I like this text, for it has such a sweep to it—it says "go," and doesn't leave anyone out.

When He delivered this command to His followers, He was on His way Home. I believe He looked with joy to that home-going, glad it was "finished." But for all that, He did not forget the heathen. Matchless love!

Gethsemane, with its hours of agony and blood, was over. He could now look beyond it. He had been brought before Pilate and the Sanhedrin, and had been tried and condemned. All that was past. Calvary, with its hour of horror, was gone forever. And the empty tomb lay behind Him.

It was there on Mt. Olivet, with a little body of believers (missionaries), a mere handful of men around Him, that He gave them His parting words—a mission. It was the Captain of our salvation, telling His warriors what to do after He was gone.

For almost two thousand years the heralds of the Cross have been crossing seas and fording rivers, enduring hardships, persecution, preaching the truth of the Gospel to the people. And today we live in an open land as free as the air. We owe our freedom from heathenism and superstition to missionary effort.

The missionary tours of the apostle Paul were directly responsible for the Gospel being taken to the countries north of the Mediterranean Sea. And from there Gregory sent missionaries to our barbarian forefathers. Suppose, as Paul started out from Antioch, he had gone south into Africa instead of north. We would have been living in savagery today. Surely we are debtors to the barbarians. Let those who are against missionary effort remember that the only reason they are not in heathen darkness and superstition is because some missionaries heeded the command of Jesus, "Go ye into all the world and preach the gospel to every creature."

"Every dollar you give to convert the heathen world, God gives \$10.00 worth of purpose to deal with our heathen at home." "Why did you put your \$5.00 gold-piece in the missionary collection, Johnny?" a little boy was asked by his mother. "Because," he answered, "the congregation were singing 'Bring forth a royal diadem and crown Him Lord of all,' and I imagined I could hear His steps coming down the aisle to receive His crown, and I did not want Him to wear a copper crown or a silver crown, but a gold crown." Part of our work in missions is to give our gold for Christ's coronation.

David Livingstone uttered prophetic words when he said, the night before he started for Africa, "The time will come when rich men will think it an honor

* The synopsis of a missionary sermon preached by Fred. Carter, in Friends meeting, Traverse City, Mich.

to support whole stations of missionaries instead of spending their money on hounds and horses." This has literally become true. Men are learning to put Christ's Kingdom where it ought to be. The great Laymen's Missionary Movement is a proof that men are awake on the subject of missions. Thousands of the world's best business men are actively engaged in missionary effort. Missionary work is no longer left to the women and children, for men have gotten ashamed of seeing the women bearing the burden in the heat of the day, and at last they have risen to the task in earnest.

And if you don't believe in missions today, you are very much behind the times. Someone has said, "Wherever you hear a man say he don't believe in missions, take a good long look at him, for he belongs to a species that is fast becoming extinct."

Who of our Lord's disciples caught the spirit of the Master? They who obeyed Him, or the one who betrayed Him? The only one of the twelve apostles who did not become a foreign missionary was Judas, the traitor, who betrayed his Master with a kiss and sold Him for thirty pieces of silver. You don't believe in missions? Neither did Judas. I would get in better company if I were you.

Great are the missionary activities today. Christ's forces are being brought into line for action—Y. M. C. A., Student Volunteers, Laymen's Movement, Bible societies.

Great are the missionary activities today in Korea. During some revival services recently held in one of the largest cities in Korea, a man confessed that he was a highwayman; he said to the missionary that he had decided to accept Christ, and asked what he should do. The missionary told him that he ought to go to the magistrate and confess his crime. This he did, and the magistrate remarked that it was a most wonderful thing, and had him detained in a warm room. He told him that if he had been captured that he would have been instantly beheaded, but he would refer it to the governor of the province. The governor wrote back that never before in the history of the province had anything like it happened, and therefore, in this special case, he would pardon the man. The magistrate said to the criminal that he was glad there was a religion that would change a man's heart so that he would do as the highwayman did.

From the beginning of the great revival in Korea, the Bible has been the one great book of the Christians. Dr. James S. Gale tells of one man who traveled 100 miles to see him, and when asked the purpose of his visit, replied, "I have been memorizing some verses of the Bible, and came to recite them to you." The man recited, without an error, the entire "Sermon on the Mount." Dr. Gale told him that if he merely memorized it, it would do him no good, but he must apply its teachings to his life. Then the man's face lighted up, as he replied, "That is the way I learned it."

The Bible is the missionaries' book. How many of the 27 books of the New Testament were written

by missionaries. Name over the entire 27, take out the books written by missionaries, and see how much of a message you have left. Without the writings of the missionaries we would have no Gospels, for the four Gospels were penned by missionaries, one of them by the first medical missionary, Dr. Luke. The Acts of the Apostles were also written by this same medical missionary—the *acts of missionaries*.

Every book in the New Testament was written by a missionary. Without the writings of the missionaries we would have no New Testament. Every epistle is a letter written by a missionary to a mission church. Every personal letter is a letter written by a missionary to another missionary. The Bible is a missionary book. Its central theme is missions.

Some people think that missionary work is a *phase* of the Church work. They are wrong. Missionary work is not a phase of the Church work. *It is the whole of it.* The Church has no business in the world aside from its missionary enterprise. It is the whole business of the Church to carry the Gospel to the world. The whole work of Christ was missionary work. He was the first great Missionary.

We all have a part in this work—each one of us. "Inasmuch as ye did it unto *one* of the least of these my brethern, ye did it unto me." Inasmuch as ye did it unto *one*. If the world is ever to be won to Christ, it must be done by personal work. It must be won by *one*.

Peace as a Preventive of Poverty*

BY J. W. MAGRUDER

GEN. SEC. FEDERATED CHARITIES
BALTIMORE, MD.

Mr. Marburg, in his letter inviting me to speak upon this subject, enclosed a circular letter containing a statement which to those which are uninformed must be nothing short of astounding, that "for the fiscal year ending July 1, 1910, the United States expended on the navy, the army and on pensions, which are the result of past wars, \$447,620,723.65, constituting 68 per cent. of the ordinary disbursements of the Government, including postoffice deficiency." This means nearly \$5.00 per capita for every man, woman and child in the United States, Alaska, the Philippines and all our colonial possessions. It means for every family of five an annual tax of nearly \$25. It means for the average wage-earner with a family of six or seven, a tax of \$30 or \$35 or more.

Nor does this tell the whole tale, for the enormous expenditures of more than two-thirds of the nation's income goes into an absolutely non-productive, I need not say destructive, business; the men who are engaged in it are, or should be, the natural breadwinners of families, and yet every one of them is a consumer and not a producer of wealth.

The only and inevitable effect of this superimposed burden upon the rank and file of the nation is to depress below the poverty line and sink to the level

*Read at the Third National Peace Congress, held in Baltimore, Md., Fifth month 3d to 6th, 1911.

of dependency that marginal contingent of the population which, but for this fixed charge upon their narrow income, would escape the sting of having to accept alms and themselves becoming an additional burden upon the already burdened community.

That the contingent of population on this borderline is by no means small is evidenced by the fact that in a city as unusually prosperous as Baltimore undoubtedly is, there has been for the last three years, and is likely to be for some time to come, an average of one in twenty of the population in such straitened circumstances that they are forced to appeal to the Federated Charities, one-third of them being in need of material relief and two-thirds barely escaping from dependency. This, too, in an era which, as Professor Patten has recently pointed out, is characterized not by deficit, but by surplus.

In other words, there are hundreds of thousands of people in these United States who are suffering from underfeeding, overcrowding, ill health, debility, inefficiency, discouragement, failure, all because of an army and navy consuming \$447,620,723 annually of the people's wealth.

This is not merely a matter of dollars and cents; it is a matter of flesh and blood; it is a human concern; it affects the poor vastly more than the rich or well-to-do. To narrow it down to the taxpayer is to overlook the fact that the taxes of this country are paid not by the taxpayer technically so-called; only the smallest fraction of the burden falls upon him. The real incidence of taxation is upon every man, woman and child who eats a mouthful of food,

or wears a stitch of clothing, or uses a stick of furniture, or lives under a roof, or lives at all. Even a nursing baby has to pay tribute; and to this exaction is chargeable some of our excessively high mortality rate. The ultimate consumer pays the bills either in the coin of the realm or in his own life blood.

How is it that we have been so long coming to this peace conference and to the judicial settlement of our international differences? Is it not largely because our war taxes are indirect? "My people perish for lack of knowledge." The man in the streets does not know he is paying these bills. The intelligent wage-earner, the bread-winner with a family to support, does not realize how much of his money, if any of it, is going into the nation's war chest. Were it a direct tax upon us, there would be 101,100,000 thoroughly aroused Americans praying with their faces toward this Baltimore Peace Conference and enlisting for the war against war.

Let us turn on the light. Let us educate our children. Let them see what it all costs, not merely in treasure, but in human life and blood, even in piping times of peace. Let them come to understand that to disarm means to transform an army of consumers into producers of wealth. It means the deliverance of one more entire stratum of the population from poverty and dependence and the permanent enlargement of the area of self-dependence and self-respect. It means more and better food, clothing, housing, education, leisure for everybody; it means life, liberty and the pursuit of happiness for more of the poor.

Things of Interest Among Ourselves

Sugar Creek Meeting, Iowa, is succeeding very nicely under the leadership of Glenwood Stanley as pastor.

* * *

Arthur and Eliza F. Dann have returned to their English home. They sailed from New York the 13th inst.

* * *

William Kirbe visited Oak Grove Seminary, Vassalboro, Maine, and attended the meeting the 16th inst, and gave a very helpful talk.

* * *

Newton R. Franklin, who has served as pastor in the meeting at Upperville, N. Y., for six years, has accepted a call to Trumansburg, N. Y., where he will begin his pastoral duties the first of next month.

* * *

Margaret Smith, Long Beach, Cal., mother of R. Esther Smith, of the Guatemala Friends Mission, and Mary Garwood, Pasadena, Cal., left their homes on the 14th inst. to visit several weeks with their sister, Ruthanna Wise, at Sedgwick, Kan.

* * *

The school year at Lawrence Academy, Gate, Okla., closed the 12th inst. with three graduates. Henry C. Fellow has been principal of the school during the past year, while his wife, Melissa S. Fellow, has been his able assistant. Through their efforts the school has improved both in equipment and enrollment.

Word has been received of an injury to the wife of Sylvester Newlin in Pasadena, Cal. While walking in her yard she fell and broke her forearm. Although the injury was very painful, no subsequent complications arose to make the hurt of a permanent nature.

* * *

The Friends Academy at Fowler, Kan., will not employ teachers for this coming school year. The board gives for their reason that they could not afford to run the school in opposition to a free high school which the present city school board is planning to put in.

* * *

Elwood Scott, superintendent of Marion Quarterly Meeting, attended Barber's Mill Monthly Meeting, at Keystone, Ind., the 6th inst., and preached in the morning and evening meetings. The following day he was with Friends at Barber's Mill morning and night. His services were under the power of the Spirit and were very helpful and much appreciated at both places.

* * *

Albert A. Bailey, Vassalboro, Maine, passed his eightieth birthday the 14th inst, and he was remembered by some 50 cards and letters from his children in Wyoming and Kansas. His niece and nephew, Elam and Elda Henderson, presented and his friends in Maine. His niece and nephew, Elam and Elda Henderson, presented him with a beautiful birthday cake.

Lynngrove Quarterly Meeting, Iowa, met the 13th and 14th inst., at Sugar Creek Meeting-House. Considering the fact that it was corn planting time and farmers were very busy, there was a fair attendance. Prof. Clarence M. Case, of Penn College, Oskaloosa, was present with a very acceptable message on Seventh-day. He also presented the subject of the Penn College endowment to the quarterly meeting.

* * *

Grand River Quarterly Meeting convened at Lowell, Kan., the 6th and 7th inst. No visiting ministers were present, but a number of Friends from Spring River Quarterly Meeting were in attendance. William George, Jeremiah Hubbard and others were used in the ministry to the edification of those present. Achsa C. Kenyon returned the minute liberating her for service in Texas. She reported a satisfactory trip. A basket dinner was served on First-day.

* * *

For its age and size, Bryn Mawr College awards a large number of fellowships and scholarships. The Board of Directors has just approved 10 resident fellowships, 5 English and 3 German scholarships, 30 graduate scholarships and 15 undergraduate scholarships. The resident fellowships are of the value of \$525, and the resident graduate scholarships of the value of \$200. No services are required of the holders which prevent them from devoting their uninterrupted time to study and research in the college. Bryn Mawr's graduate school numbers 84 students. Of this number, 11 come from abroad, including Canada, England, Ireland and Germany.

* * *

Puget Sound Quarterly Meeting, Wash., was held the 5th and 6th inst., at Tacoma, Wash. Harry Parry, Victoria Monthly Meeting, Victoria, B. C., also Caleb Jenkins, North Yakima, both ministers, gave very helpful and inspiring messages. After the usual business of the monthly and quarterly meetings a general discussion followed on the topic, 'Why Should the Society of Friends Exist?' introduced by J. Edgar Williams, Seattle. The Sixth-day evening meeting was helpful, being conducted by Chas. Replogle. The topic was "The Biography of a Sunbeam."

On Seventh-day evening, May Replogle gave an interesting missionary address with stereopticon views of Alaska. The quarterly meeting was largely attended and a great interest was taken in the business, various reports showing growth in the work.

* * *

Two addresses of great interest and value have recently been given to the pupils and teachers of Friends Select School, 140 North Sixteenth Street, Philadelphia, Pa. On Fourth month 27th, Professor Hubert Lockwood Willett, Ph.D., of the University of Chicago, spoke on the subject, "The King James English Bible and Its Place in Literature and Life." The lecturer drew the school's attention to the fact that this year is the three hundredth anniversary of the publication of this translation, and paid a worthy tribute to the dignity and influence of this great book. Following the lecture several groups of pupils were taken to Friends Library at different times to examine the valuable collection of Bibles of various translations, kept under the custody and shown by the courtesy of George Vaux.

The other address was by Joshua L. Baily, on Fifth month 18th, the anniversary of the establishment of the Hague Peace Conference. The subject was "The Development of the Peace Movement." It was a clear and forcible presentation of the present situation of the world in regard to peace.

The following announcements give some idea of the two chief social events in connection with London Yearly Meeting:

The Swarthmore Reception, Third-day, Fifth month 23, 1911.—A reception at the Hamilton Hall, Great Eastern Hotel (nearly opposite Devonshire House), has been arranged to precede the Swarthmore Lecture, and to welcome the yearly meeting to London. All Friends are cordially invited.

It is hoped that London Friends will do their utmost, by attending early, to ensure a welcome to those coming from other parts of the country.

The reception will be from 5.30 to 7; the lecture, on "Human Progress and the Inward Light," will be given at 7.30 in Devonshire House, by Thomas Hodgkin, D.C.L., D.Litt.

Yearly Meeting, Seventh-day, Fifth month 27, 1911.—A visit has been arranged to Jordans and the Chalfonts, "The Country of the Penns and Peningtons." Tea will be served at Jordans meeting-house, and Friends will be admitted on production of the tea ticket. Old Jordans farm is quite close, and there will be ample time for Friends to see it. During the afternoon Anna L. Littleboy will give a short account of Jordans' historic past, and Ernest Warner will speak of Jordans' present and future.

* * *

Western Quarterly Meeting was held at Graham, N. C., the 13th inst. Visiting ministers in attendance were James R. Jones, of Surry Quarterly Meeting; Thomas Hodgkin, of Eastern Quarterly Meeting, and Enos Harvey, chairman of the Yearly Meeting's Evangelistic Committee. There was great freedom and helpful messages were delivered by both visiting and home ministers.

The meeting at Graham is the product of four years' earnest self-denying service, of David E. Sampson and wife, Sarah M. Sampson. In this time they have gathered and organized into a monthly meeting a congregation of earnest Christian workers; and built and furnished a substantial meeting-house, which is nearly paid for. This was the first time the quarterly meeting had met at this place. An interesting and impressive feature of the business session of the quarterly meeting was the granting of a certificate of unity and concurrence with the expressed concern of David E. Sampson and wife to visit Nebraska and California Yearly Meetings. Under a very precious sense of the Divine presence many expressed themselves in terms of affection and unity, mingled with a sense of loss at the prospect of their going. An impressive farewell service was held on First-day evening in which David E. Sampson gave his parting counsel based on the thirteenth chapter of first Corinthians, and many others took appropriate part.

* * *

After telling of the death, early life, education and marriage of Hannah Whitall Smith, *The Springfield Republican* gives the following brief statement of her work and family:

"For some years Mrs. Smith conducted Bible classes in Philadelphia, and her home was the rallying point for religious movements. In 1873 she and her husband went to England and held religious conferences at Broadlands, Lord Temple's country seat, and also at Norwich, Oxford, and Brighton. Many congregations in Germany trace their origin to these conferences. In 1888 two daughters married Englishmen, and the whole family moved to London. For many years Mrs. Smith was president of the Woman's Christian Temperance Union and she was also a prominent advocate of equal suffrage. Besides her autobiography entitled "Unselfish-

ness of God," she wrote many books and tracts on religious subjects, some of which have been translated into German and French. The late William James has referred to her anticipations of pragmatic doctrines in "The Christian's Secret of a Happy Life," which has been translated into Chinese as well as into every European language. She is survived by two daughters, Mrs. Bernhard Berenson, wife of the distinguished art critic and herself a writer on art, and Mrs. Bertrand Russell, wife of the famous Cambridge mathematician, herself an influential worker for suffrage and other reforms; and by a son, Logan Pearsall Smith, a writer on literature and history, who made his home with her."

* * *

Assisted by several thousand former students and other friends of the institution, Earlham College celebrated May Day, the 12th inst., with all the quaint ceremonies that have marked the custom since the olden time.

The college campus was the stage and the auditorium in one. Players and spectators mingled in true imitation of the old English celebrations. It was the occasion for reunions, and scores of Earlham graduates who had not visited the school in years returned and renewed acquaintances almost forgotten.

A new and increased significance was given to the event by the formal announcement that plans had been matured which insure that by commencement day Earlham would be free of debt.

The day was ideal, and the campus decoration resplendent. The pageant, headed by heralds and consisting of the "Ladie of the May" and attendants, milk maids, chimney-sweeps, fiddlers, jacks-in-the-green, shepherdesses and other characters of ye olden English days. Shakespeare's "Pyramus and Thisbe" and the "Plaie of St. George and the Dragon," bore the mark of painstaking rehearsals, and the spectators enjoyed the tragedy of the one equally with the comedy of the other.

In the evening "The Masque of the Queens," a seventeenth century play, was presented, followed by "a fairy revel."

* * *

Stephen Swett, whose obituary appears elsewhere, was a minister in the meeting at Lawrence, Mass., since its beginning, some twenty-seven years ago. This meeting started with a Friends Adult School. Some half-dozen of its members desired to meet and worship according to the customs of Friends. They met in private homes at first, then rented a room from the Y. M. C. A., and finally built a meeting-house at a cost of \$10,000. The meeting now has a membership of over 100, a good Bible school, a Woman's Foreign Missionary Society, and a Junior and Senior Christian Endeavor.

Stephen Swett was by occupation a farmer, and the membership of the meeting which he was so instrumental in building up is composed largely of textile workers. He and four others were the only birthright Friends in the meeting, most of the others were natives of England and Scotland. They loved music, and, although Stephen Swett's early training was against it, the practice of congregational singing became a permanent part of the worship. He was ever loving and tolerant all through his ministry, and in the early years of the meeting was greatly blessed in smoothing out many knotty situations in the meeting.

His wife, Sarah Swett, survived him only nine days. They had been companions for more than half a century, and she was a great help and encouragement to him in his service as minister of Lawrence particular meeting. She was a faithful wife, a good neighbor, and her quiet life and gentle spirit made their appeal to those about her and endeared her to the members of the meeting to which she belonged.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

From time to time statements have appeared in THE AMERICAN FRIEND, setting forth the crisis in Iowa Yearly Meeting brought about by the financial condition of Penn College.

For the past year the management of Penn College has been carrying on a campaign to add another \$100,000 to the endowment. About \$75,000 of this has been subscribed. For excellent reasons, this amount should be completed by the first of Sixth month. Failure to do this will seriously hinder the progress; while success in this particular will bring increased prosperity. In the opinion of those best situated to judge, Penn College is at the parting of the ways, one road leading to prosperity, the other to death. On Sixth month 1st, Penn College will take one or the other of these roads. Which one she takes will depend upon the attitude of Friends.

For the past three years Penn College has had in addition to tuition receipts an income equivalent to 5 per cent. on \$200,000. This was made possible by a "Sustaining Fund," which was raised three years ago. At the end of this college year this "Sustaining Fund" will be exhausted. Penn College will then return to a \$100,000 basis—the amount of permanent endowment now completed—unless this new endowment of \$100,000 be secured by Sixth month 1st.

Money is the life-blood of any business; an undersupply means an underdevelopment of the business. Thinned down below a certain point means death. To reduce the life-blood of Penn College one-half will be fatal.

If any Friends with means should read this statement of the case, I urge them to assist us as liberally as possible. We have secured about all we can from our limited resources, and if failure is averted, outside assistance must be had. Remittances may be sent to Henry D. Lane, treasurer of the college, or they may be sent to the undersigned.

With an earnest appeal to interested Friends to render such assistance as they can, I am

Sincerely thy friend,

DAVID M. EDWARDS.

Oskaloosa, Iowa, Fifth month 15, 1911.

Born

WINDER.—To Seneca and Alberta Winder, Marion, Ind., Fifth month 15, 1911, a daughter, Rebecca Jane.

Died

GREGORY.—Near Alton, Kan., Fourth month 26, 1911, Hannah, wife of Omar Gregory, aged seventy years. She was a life-long member with Friends.

HUNNICUTT.—At her home, in Whittier, Cal., Fourth month 23, 1911, Elsie May, wife of Jesse F. Hunnicutt (deceased), aged thirty-five years, a devoted and useful member of Whittier Friends Meeting.

SWETT.—At Amesbury, Mass., Fifth month 7, 1911, Sarah Swett, passed away in her eightieth year. The deceased was a birthright Friend and for many years an elder in Lawrence Monthly Meeting, which station she held at the time of her death. Her passing on but nine days after her husband, Stephen Swett, impressed Friends as especially fitting and beautiful.

SWETT.—At Amesbury, Mass., Fourth month 28, 1911, Stephen Swett, aged eighty-six years. The deceased was an honored minister of New England Yearly Meeting.

The International Bible School Lesson

SECOND QUARTER. LESSON X.

SIXTH MONTH 4, 1911.

ISRAEL'S PENITENCE AND GOD'S PARDON.

HOSEA 14.

GOLDEN TEXT.—Thou art a God ready to pardon, gracious and merciful, slow to anger. Neh. 9: 17.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Fifth month 29th. Penitence and pardon.

Hos. 14: 1-9.

Third-day. Jehovah will heal. Hos. 6: 1-11.

Fourth-day. Ephraim a cake not turned. Hos. 7: 1-16.

Fifth-day Seek Jehovah. Hos. 10: 1-15.

Sixth-day. I loved Israel. Hos. 11: 1-12.

Seventh-day. Ephraim feedeth upon wind. Hos. 12: 1-14.

First-day. Israel's destruction. Hos. 13: 1-16.

Time.—The period of the prophesying of Hosea extended over about B. C. 743-736.

Place.—Somewhere in the Kingdom of Israel.

Kings.—In Israel, Jeroboam II, Menahem and Pekahiah; in Judah, Uzziah, Jotham, Ahaz, Hezekiah.

Prophets contemporary.—Isaiah, Micah, and possibly Amos.

Of the life of Hosea very little is known. His father's name was Beeri (Hos. 1: 1). Whether the name Gomer (1: 3) was the name of his wife, or whether the story there given is an allegory, has been a question much discussed, and cannot be entered into here. It has been beautifully said of him, "The other prophets explored the Kingdom of God: it was Hosea who took it by storm (Matt. 11: 12). He is the first prophet of Grace, Israel's earliest evangelist." "He proclaimed Love to be the ultimate element in religion, not only because it moves man to a repentance and God to a redemption more sovereign than any law; but because if neglected or abused, whether as love of man or love of God, it enforces a doom still more inexorable than that required by violated truth or by outraged justice."

The lesson is taken from what may be called the Epilogue in which the prophet sees in the dim future the return of joy and peace to the truly repentant. He draws his picture as one familiar with wood and stream, mountain and meadow. "His sacraments are the open air, the mountain breeze, the dew, the vine, the lilies, the pines; and what God asks of men are not rites or sacrifices, but life and health, fragrance and fruitfulness, beneath the shadow and the dew of His presence." This fourteenth chapter rises above all national and temporal considerations, and carries us up to the eternal Cross and the eternal Saviour, calling men to repentance.

1. The opening plea. To realize that we have fallen by our own iniquity is the first step to true repentance.

2. "Take with you words, and return unto Jehovah: say unto Him, 'Take away all iniquity and accept that which is good: so will we render as bullocks the offering of our lips.'" R. V. This is much clearer than the old translation. "Words" here is in contrast to the meaningless dumb ritual of sacrifices. It is the outpouring of the heart.

3. "Asshur." Assyria. "We will ride upon horses." That is, Egypt. No re-

liance upon alien strength will help you. "Work of our hands." Idols. Compare 1 Kings 10: 28; Isa. 30: 2-16; 31: 1; Ezek. 17: 15; Psa. 10: 14, 4-6. In these verses we have "God's reply to the words of penitence and trust." Note how the promise is forgiveness for the past; love for the present and future; and increasing growth and strength for the future. "The dew." To a dweller in Palestine the heavy dews in summer are almost their only hope for moisture. "He shall blossom as the lily." R. V. An image of fruitfulness and beauty. Compare Isa. 27: 6. But the lily has not a strong root, and the figure is carried on and changed to a symbol of abiding strength—the roots, as it were, of the mountains of Lebanon. Here not what is ordinarily known as Lebanon is meant, but Anti-Libanus—and specially Mount Hermon with its foot hills like great roots. "To be like this deep-rooted, steadfast, far-seen and much-loved mountain were better than to be like the fairest of its flowers and the stateliest of its trees." Compare Psa. 92: 12; Isa. 35: 2.

6. Israel shall be like a tree also—a cedar of Lebanon with spreading branches. "Olive tree." The olive tree is evergreen and its silver-gray foliage is a beautiful image of the unfailing grace of God. Psa. 52: 8; Jer. 11: 16. "His smell as Lebanon." "The lower slopes of Lebanon are clothed with aromatic shrubs, myrtles, lavender, and fragrant seeds." "As you enter the valley between Lebanon and Anti-Lebanon the scent meets you."

7. This verse is probably spoken by the prophet.

8. Jehovah speaks. The verse is a difficult one. It has been translated thus:

"Ephraim, what has he to do any more with idols!

I have spoken for him, and I will look after him,

I am like an evergreen fir;
From Me is thy fruit found."

It is a fact that after the return from captivity the Jews never worshipped idols. It is very unusual to compare Jehovah to a tree, and it seems strange when just above Israel has been compared to one, but it is not unique, see verse 7, "From me is thy fruit found." Compare 2: 8, 23; John 15: 4, 5.

9. This verse does not resemble Hosea's style and would seem to have been added by some later writer. But whether by Hosea or another hand it is a fitting close to the book. "Wise."

In the Biblical sense that is "discernment," the power of distinguishing between the true and false, the good and evil. "Prudent." Having clear vision. See John 13: 17.

(Continued from page 322)

the world, is planning to open an office of her own. Heretofore she has conducted her business from the offices of the National Park Bank, the Commercial Bank, and other institutions in New York. She now expects to concentrate her business at 115 Broadway on the sixth floor of the Trinity Building. Her son, E. H. R. Green, will have charge of the business.

Hetty Green is now in her seventy-sixth year, and is estimated to be worth \$100,000,000. This is the first time during her life that she has had an office of her own.

* * *

On the sixth Inst. Andrew Carnegie received at Washington, D. C., what he called his greatest mark of honor, when twenty-one American republics bestowed upon him a gold medal bearing on one side the words: "Benefactor to humanity," and on the other, "The American republics to Andrew Carnegie." According to John Barrett, director-general of the pan-American union, it was the first time in history that such a tribute from so many nations had been paid to

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an individual. Senor De Zamacona, the Mexican ambassador, made the speech of presentation; Secretary of State Knox presided, and President Taft spoke in eulogy of the gifts which Mr. Carnegie has made for the cause of peace on this hemisphere and throughout the world.

* * *

This country will soon have opportunity to demonstrate its friendly feeling for Japan by showing honor to three of the Mikado's most distinguished subjects. It has been announced at Washington that Prince Fushimi, General Nogi and Admiral Togo, the latter two heroes of the Russo-Japanese War, plan to make their return trip from the coronation of King George V, where they have been accredited special ambassadors of Japan, by way of the United States. Although the arrangements have not been completed, it is said the officials, representing imperial, military and naval Japan, purpose calling on the President, to whom they are not strangers, he having met them on several occasions during his long stay in the Far East.

New Publications

In *Simple Sketches of Christian Work and Travel*, our well-known English Friend, Mrs. M. A. Marriage Allen, has given us a very interesting account of what she saw and did in connection with some of the important events and humanitarian movements of the past fifty years.

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No. 1. Quakerism. A Religion of Life. By Rufus M. Jones, M. A., D. Litt. Delivered 1908. 48 pages. Price 55 cents, postage paid.

No. 2. Spiritual Guidance in Quaker Experience. By William C. Braithwaite, B. A., LL. B. Delivered 1909. 112 pages. Price 55 cents, postage paid.

No. 3. The Communion of Life. By Joan M. Fry. Delivered 1910. 70 pages. Price 55 cents, postage paid.

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Yearly Meetings in 1911

Nebraska Yearly Meeting, in Central City, Neb., Fifth month 31st. L. E. Kenworthy, Clerk, Denver, Colo.

Oregon Yearly Meeting, in Newberg, Oregon., Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

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The American Friend

Vol. XVIII

SIXTH MONTH 1, 1911

No. 22

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A Morning Hymn for June

THE world is red with the bars of dawn;
Was ever light so fair?
The sunrise dips to my lowly lips
And foldeth my life in prayer.

My eyes are lit with the flame of day;
My soul is touched with fire;
To heav'n I raise, in a flood of praise,
The passion of my desire.

O Heart of dawn, O Heart of my life,
Thy flaming love I see;
My soul I lift as a morning gift
Of worship and praise to Thee.

—Selected.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SIXTH MONTH II, 1911.

WHY I LOVE CHRIST.

I PET. I: 3-25.

(Honorary Members' Meeting).

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Sixth month 5th. Because He loves me.
 I John 4: 18, 19.
 Third-day. He saved me. Rom. 5: 8-11.
 Fourth-day. He inspires me. Gal. 2: 20; Rom. 8: 10.
 Fifth-day. He keeps me. Jude 24, 25.
 Sixth-day. He guides me. John 10: 4, 27-30.
 Seventh-day. He cleanses me. I John 1: 7-10.

How do you show your love to Christ.

How did Christ show His love to men?

How can we increase our love to Christ?

Helen Kellar, when recently asked to give a definition of love, answered, "Love is that which everyone feels for everyone else." If that were true we would now be living in the millenium instead of in the midst of the sordidness, the selfishness, the hatred, and the jealousy of the present generation. Her expression is idealistic and yet doubtless real from her point of view. Shut out from the world as we know it, her single avenue into the life of human relations has been the sense of touch and this has been guarded by a friend so faithful and true that absolutely nothing but the lovely and the lovable has been allowed to approach her soul. She has been taught nothing but love and has therefore felt little but love, and concludes therefore that "love is that which everyone feels for everyone else." This is surely the Christian ideal and its accomplishment Christianity's program. What is more worth striving for than human relationships characterized by this spirit? Reach it and every vexed problem of human affairs is settled forever.

* * *

St. John 20 is a chapter which illustrates in a concrete example a love for Christ which is memorable. Note the following verses and what they tell us about love. Vs. 2, love's conviction; vs. 11, love's sorrow; vs. 12, love's vision; vs. 15, love's presumption; vs. 16, love's perception; vs. 18, love's message. Look up these verses and verify the above features of love's expression.

* * *

"Personal love," says Prof. Griggs, "is the most powerful regenerative influence known to man, not excepting the inspiration of religion." Christianity, when it comes before us in its clearest terms, is always a personal relationship and one founded on love. It is doubly strong because it combines personal love with religious inspiration. "He loved us and gave Himself for us." "We love Him because He first loved us."

* * *

"Look at man's limitless possibilities in affection. Take your questions why God is mindful of humanity into the sick-room, where a little one lies stretched in weakness and weariness and pain, and watch the mother minister there day and night, becoming almost independent of sleep, never tired, or never confessing it, giving out her very life drop by drop, drop by drop. Or

go into the law-court with your question, and see the husband charged by the police with abusing his wife, and see the wife become the advocate for her husband, affection welling up like a spring in the desert sands; you may choke it, but it flows again! Or take your question further afield, and see the noble service of man for man. Go among the lepers in Samoa or in Almora, and mark the men who have laid down everything that is accounted pleasant and worthy, and who have gone to stand between these sons and daughters of affliction and the fierce wind that continually beats upon them."—Jowett.

* * *

"Let me remind you for one thing that in that world which is nearest to us, in which we live—in the kingdom of love—mere size does not count; the foot-rule is an impertinence. You ask a mother, for example, to measure a child in inches. You say to the mother that the house is bigger than the baby and of more importance. No doubt it is bigger, but if the baby were as big as the house perhaps the mother would not love it quite as much, for in love's arithmetic it is sometimes the very frailty, the littleness of the object, that makes love most tender. Yes, a little thing of flesh and blood that cannot talk nor stand erect, nor know its mother's face, and yet if you put the Himalayas in one scale and the child in the other, in love's logic the child outweighs the mountains."—Fitchett.

* * *

This illustration of the "Hidden Heart" teaches the impossibility of the so-called secret Christian life.

The heart-shaped wedge of iron which was to form part of the new machinery had been carried away almost red-hot from the furnace—stolen by those opposed to the new invention—and buried in the ground. Search was made at once; but snow had fallen, and all trace of the hiding place was lost. But the hot iron warmed the earth above it and melted the snow; and when morning came there was an odd little patch of bare ground that told its own story to observant eyes.

"Did they really suppose they could hide that red-hot heart under the snow and have it stay hid?" sneered a foundryman as the wedge was dug out.

And yet so often we are gravely told of the warm heart hidden under an icy

exterior; of the affection, tenderness, and general kind-heartedness that never manifest themselves in words and deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth around it. The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does, we need not flatter ourselves that we are "really warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.

* * *

Love for Christ expresses itself in an ever increasing circle of activities. What used to satisfy the conscience is not adequate today, as we seek to measure up in our love to the love of Christ. Prof. Coe has said it finely. "Not merely how much we spend, but how we get; not merely how much we give, but also how much we retain; not merely how little harm we do, but also how much good we might do; not merely how much is mine, but how the 'mine' can best serve humanity—these questions are coming home alike to capitalist and to laborer, to him whose wealth is in things, and to him whose wealth is in capacities of muscle or of mind."

News in Brief

Sixth month 12th, has been fixed by the United States Senate as the date for voting on the resolution submitting to the States an amendment to the Constitution providing for the popular election of Senators.

* * *

Henry J. Duveen, of the firm of Duveen brothers, art dealers, has been fined \$15,000 in the United States Circuit Court. He plead guilty to undervaluations of imports, and his firm has already paid \$1,200,000 to the Government in settlement of further civil suits.

* * *

The action taken by the House in the matter of Arizona's Constitution opens the way to a logical solution of the problem. The people of Arizona are to be enabled to vote upon the recall of judges as a measure apart from the rest of the Constitution, and can thus go clearly on record. If it should appear that the people of Arizona still insist on the recall, the only wise thing is to let them have it and learn from experience. Arizona, once admitted into the Union, cannot be prevented from amending the recall into her Constitution if she so desires.

* * *

Washington is the first city to avail itself of the generous offer of Julius Rosenwald of Chicago, to contribute \$25,000 toward the erection of a \$100,000 building for a Colored Young Men's Christian Association in any city which would raise the remaining \$75,000. The athletic, educational, and social features of a flourishing Young Men's Christian Association, housed in a spacious, attractive, and dignified building, supply an element that is perhaps more acutely needed than any other for the development of *morale* among the colored youth of our cities, at a time that is in many ways the most critical in their lives.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SIXTH MONTH 1, 1911

No. 22

The Center of Our Faith

I have just received a letter from a worker in the Chinese mission field, in which the writer says: "Our boys are showing in a wonderful manner the transforming influence of Christ in the soul. If anyone doubts the power of the Spirit of God over the soul of a man, just send him out here, where he can see it proved." That passage from the experience of a modern missionary fits in beautifully with the prayer of the first Christian missionary for his converts: "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be strong enough to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passes knowledge and that ye may be filled to all your fulness with God." No one can with an open soul read the ancient prayer or the modern testimony without being impressed with the fact that most of us who call ourselves Christians are out in the fringe and not at the center of spiritual possibility. Isaac Newton, at the end of his life, remarked with fine humility that he had only been playing with pebbles on the beach while the great ocean of truth lay unexplored before him. How much more truly can we confess, when confronted with this immense sweep of divine possibility, that we have so far only been playing with pebbles on the beach while the real ocean lies beyond, un navigated.

One difficulty with many of us is that we do not yet quite realize what *the true center of the faith* is—we mistake the fringe for the center. We have not learned clearly enough how to answer the question: What makes a person in the highest sense a Christian?

For many hundreds of years the all-sufficient answer was: To be a Christian means to belong to the only true Catholic Church which Christ came to the world to found, to obey its divinely appointed hierarchy, and to receive *grace* through its mysterious and magical sacraments. For this inadequate answer the Reformation brought to the front and emphasized *belief* as the essence of Christianity. The leaders did not consciously intend to do this, but when the Christians of the sixteenth and seven-

teenth centuries undertook to answer the question: What does it mean to be a Christian? they usually answered: It means to believe certain definite truths about the nature of the triune God, the origin and character of sin in the human heart, the nature and mission of Christ, the plan of redemption, the offices of the Holy Spirit and the condition of the soul in the world beyond. The words of an ancient document came to have a new and powerful meaning: "Whoever will be saved, before all things it is necessary that he hold the true faith of the Church, which faith except everyone do keep whole and undefiled without doubt he shall everlastingly perish." That answer has always left its trail of blood and martyr-fires behind it, for by no possibility can men be made to hold the same intellectual views on the supreme problems of life. If that is the right answer and if intellectual belief is the essence of Christian faith, then there is no immediate or distant hope of a single, unified, united Church of Christ.

But when St. Paul and the other New Testament saints give their answer, it is not in terms of belief, but in terms of experience and inward life. The thing which marks the essence of a Christian for St. Paul is the divine creation of new life within the soul, the formation of a new disposition in the heart, the birth of a new and Christlike will, the settling of the inner roots of the self into the divine Life which is the true environment of the soul, the reception of the invading Life of God until Christ Himself comes to dwell in us, to be formed in us, until we are filled up to our fulness with God, until love is our life. And through this *experience* we learn to comprehend, to understand, to believe the things that are essential to Christian life. Experience comes first and views come afterwards. Life comes first and knowledge is secondary. The center of the Christian faith is the divine birth within the soul, the formation of a Christlike disposition and will, and the rooting and grounding of the soul in love, in God.

"Oh could I tell, you surely would believe it!

Oh could I only say what I have seen!

How should I tell, or how can ye receive it,

How, until He bringeth you where I have been?"

R. M. J.

Current Events and Comments

Shall our South Alaskan Missions be Transferred?

At a meeting of the Kansas Yearly Meeting Board of Foreign Missions held at Wichita, Kansas, Fifth month 20, 1911, the question of the advisability of transferring the work in southeastern Alaska, now under the care of Friends, to the Presbyterian board was presented for consideration by the following minute of the executive committee of the American Friends board:

"Minute adopted by the Executive Committee of the American Friends Board of Foreign Missions at its meeting held Fourth month 26, 1911: We are informed that the Missionary Committee of Oregon Yearly Meeting favors the transfer of the work at Kake Island, Alaska, to the Presbyterian board, which is now in care of almost all the missions in southeastern Alaska. We are also informed that in order to consolidate the work, the Presbyterian board would probably accept the care of the work at both Kake and Douglas, Alaska, now under our board and reciprocate, if opportunity offered, by transferring the work at isolated points elsewhere to our board if it seemed desirable. Chas. E. Tebbetts and Francis A. Wright are appointed to present this matter to the board of Kansas Yearly Meeting, as it is our judgment that if that board and Kansas Yearly Meeting units with the proposition, it would be in accordance with present ideas of missionary comity and would promote the advancement of the cause of Christ to take steps to consummate the transfer of the work in southeastern Alaska to the Presbyterian board and concentrate our own energies on the other fields for which our Church is recognized as responsible under the comity of missionary work."

After a very careful discussion of the reasons for and against such action, participated in by all the eight members present, and also by J. Perry and Martha Hadley, missionaries at Douglas, Alaska, now at home on furlough, the board unanimously decided to endorse the proposition, and direct that it be forwarded to Kansas Yearly Meeting, and also given publicity through our Church papers, so that Friends may have an opportunity to give the matter their careful consideration in advance of the yearly meeting.

In approving the proposition, it is understood that it is conditional on satisfactory arrangements being made to transfer the work in such manner as will conserve the work already done by Friends, and assure us of its continuance, as nearly as may be, along lines in harmony with the same.

J. Perry and Martha Hadley will return to the field about Seventh month 15, 1911, and will continue the work on the present lines, as in any event, even if the transfer be effected, it cannot be consummated for a considerable period.

Dublin Yearly Meeting

Dublin Yearly Meeting closed Third-day, the 9th ult. The attendance was good, though perhaps not quite so large as last year.

The statistics showed a total membership of 2,440, a loss of 35 during the year. The excess of deaths over births is considerable—43 deaths to 18 births. There are now 33 ministers in the yearly meeting, 84 elders and 134 overseers. Besides these, the yearly meeting recognizes an office unknown among American Friends and reports 12 "visitors." The decrease in membership occasioned no little comment, and it was suggested that more care should be used in bringing "attenders" into membership. In reporting the discussion which followed the reading of a summary of the American epistles, *The Friend* (London) says:

The meeting evinced much interest in the summary. Attention was drawn to the statement that American Friends were concerned to find the gifted ones amongst them, and, having found them, to give them such assistance and education as would fit them to carry out efficiently the work in the Church to which they might be called, this thought presenting a lesson which the Society here might do well to copy. In the provision of schools and colleges the work of Friends in America is more than liberal; their effort amounts to sacrifice.

The prospect of an unrestricted treaty of arbitration between the British Empire and the United States occasioned considerable rejoicing, and a resolution was passed favoring the move.



Dr. Butler Outlines Plan For Peace Propaganda

Nicholas Murray Butler's address at the opening of the Mohonk Peace Conference last week was of unusual interest. He announced for the first time the plan which the trustees of the Carnegie Peace Foundation propose to follow.

In the opinion of the trustees, the time has come when the resources of modern scientific methods and of modern scholarship should be brought to bear upon the problems of international relations. They propose to organize the work under three departments: The division of international law, the division of economics and history, and the division of intercourse and education. The division of international law will be under the direction of Prof. James Brown Scott; that of economics and history under Prof. John Bates Clark, while the division for education has not yet been organized.

In concluding his remarks, Dr. Butler said:

It can hardly be doubted that the men at the head of these three important divisions of the work of the endowment, with their immediate associates and colleagues in this and other coun-

tries, will speedily come to form a veritable faculty of peace, and that the world will look to them more and more for instruction and for inspiration alike. No such broad and philosophic conception of international relations has ever before been put forward as that which the trustees of the endowment have formulated and made their own. The conception itself and the admirable plans made for its development and application open a new era in the history of the world.

Rich Criminals Must Suffer

Most people will welcome President Taft's refusal to pardon John R. Walsh, Chicago, and Charles W. Morse, New York, who are serving prison sentences for violation of the Federal banking laws. Petitions signed by many prominent and influential citizens were presented to him praying for their release. His refusal was accompanied with a statement of his reasons, which are so fair and straightforward that they should be a source of reassurance to those who wish to see justice meted out to rich and poor alike. The President pointed out that:

In the mad rush for wealth in the last few decades, the lines between profit from legitimate business and improper gain from undue use of trust control over other people's property and money have sometimes been dimmed, and the interest of society requires that whenever opportunity offers, those charged with the enforcement of the law should emphasize the distinction between honest business and dishonest breaches of trust. * * * The opportunity to commit such crimes is only afforded to men who have enjoyed high position in society and have secured the trust and friendship of many. Every case of this kind, therefore, must present some such considerations as those referred to [in the petitions], and if the executive on an appeal for clemency should yield to them, it would defeat the object of the law and present a demoralizing difference between the punishment meted out to the ordinary criminal, whose circumstances have naturally led him into crime, and one whose position in society should have made for him strongest restraint against violation of the law.

The Lumber Trust "Unreasonable"

Charges of a conspiracy to maintain high prices, to blacklist concerns not regarded as "proper" trade, and to violate generally the anti-trust law, were made in a Government suit which has been filed in the United States Court of the District of New York by Attorney-General Wickersham against the so-called Lumber Trust.

This is the first anti-trust suit conforming to the Supreme Court's Standard Oil decision, in that it alleges "undue" and "unreasonable" restraint of trade of the consumer and the manufacturer. It is

the evident purpose of the plea to confine the charge largely to that feature, small stress being placed upon the restraint of trade among the defendants themselves.

That They All May Be One

One of the most hopeful signs in the Presbyterian Church is the spirit of charity and open-mindedness manifest in a resolution adopted by the General Assembly looking towards harmonious relations with the Union Theological Seminary of New York, an institution founded by Presbyterians and largely endowed with their money. For some years past there has been an estrangement between the assembly and the seminary, owing to the latter's progressive teaching on religious subjects. Pres. Francis Brown and one of the professors, Wm. A. Brown, were denounced as heretics by some in the assembly, and this raised the issue which resulted in the adoption of the resolution. These men are constructive in spirit and conservative in temper, but do not hesitate to face the intellectual difficulties of the age and to interpret the Christian message in modern terms. In a word, this is the source of misunderstanding and estrangement between the assembly and the seminary. Happily the Church is coming to see the injustice done teachers of this type, and is beginning to assume a conciliatory attitude.

While thus recognizing the worth of constructive scholarship, radicalism was condemned in the action revoking the ordination of Dr. Wm. D. Grant, who is reported to have voiced extreme views in his pulpit.

Japan Ready for a General Treaty

Government leaders in Japan are taking a deep interest in the tentative draft of our unlimited arbitration treaty with Great Britain and France. A report from Tokyo states that the officials are ready to negotiate with the United States on the same terms, if invited to do so. In Washington there is a rumor afloat that Secretary Knox and Baron Uchida, the Japanese Ambassador, have been corresponding along this line. So it is not unlikely that before many moons we shall be considering an unlimited treaty with our yellow neighbors.

Making A Sign Language

Ernest Thompson Seton, chief of the Boy Scout Movement in America, has been making a careful study of the sign language of children and primitive peoples, particularly of the American Indians. He has discovered a great similarity which he believes can be made the basis of a code which will enable peoples of all countries to communicate many of their elementary desires and thoughts without understanding each others spoken language. While he is making this investigation with a view of extending and elaborating a system of signs for the Boy Scout organization throughout the world, the venture may in time prove of immense value in surmounting the difficulties which a strange tongue or some physical defect interposes.

The World in Boston

BY WILBUR K. THOMAS.

"The World in Boston" is an immense missionary exposition, home and foreign. It is the first time that such an exposition has been held in America, though a similar one was held in London in 1908. Mr. Gardner, the secretary of "The Orient in London," was im-



MR. EDDY AS LIVINGSTONE IN AFRICA.

ported to organize and carry out the program.

The exposition was held in the large Mechanics Building, and was opened Fourth month 22d by Pres. Taft pressing an electric button in the White House, which illuminated a large star in the auditorium. It closed Fifth month 20th, and during all that time the officials had all they could do to

take care of the throngs who came. A feature which added many thousands to the sightseers was the running of special trains from other cities and States. one train coming from Hartford, Conn. While the exposition proper did not open until 12 M., every morning the halls were crowded by school children from the city and suburbs, who, for five cents, were taken around in small groups to see and hear about the exhibits.

To point out other things which indicate the immensity of the undertaking, mention should be made that the exposition cost \$100,000 before the doors were opened. Something like 18,000 people have given their services free to make it a success, and the majority of these paid for a workers' ticket besides. One thousand children were used to portray child life in the different countries. Ten thousand stewards were enrolled, who worked in relays of 400 at a time in charge of the exhibits. The figures are hard to estimate, but perhaps one thousand people on the average were used in each performance of the "Pageant."

The exposition proper was a very vivid portrayal of life, customs and effect of missionary work in many lands. Only a partition divided Japan and Africa, but the scene changed as completely as if the actual change was made. The completeness of each exhibit can be shown by describing one. In the Afri-

can scene there was a native grass house, a cemetery scene, hut, granary, Congo house, missionary house, lake scene, stockade, blacksmith shop, Ju Ju scene, and curios from many parts of Africa. Other exhibits, including Japan, China, Korea, India, Mohammedan lands, American Indians, Hawaii, Porto Rico, frontier life, immigrants to this country, Eskimo and South Sea Islands, were in the same proportions. A large number of missionaries, assisted by trained workers, were on hand at the different booths not only to explain, but to urge one to stop and listen. As one went through the different representations, he would see a Japanese artist painting; a Mohammedan observing his hour of prayer; young men from Hampton Institute not only exhibiting, but making useful articles; a real prairie schooner; a Chinese tea shop; a little girl making lace; a real cowboy and real Indians. Excellent moving pictures portrayed actual scenes in far-off lands. In Tableaux Hall scenes were given, such as a marriage in Palestine, home life of women in different lands, etc. A number of stalls were used to sell books, lace and curios. It certainly did seem as if part of the world was in Boston, though this account can hardly be called a glimpse.

The greatest feature of the exposition was the "Pageant of Darkness and Light." This was produced as it was produced in London. It is a masque oratorio with five scenes, North, South, East, West and a final procession of all nations around the Cross of Christ.

The North is an Indian scene in the Northwest. The medicine man fails to find the chief's lost daughter, and he calls for the blood of some friendly traders. As this is about to be accomplished, the



BUDDHIST TEMPLE. MOTHER TEACHING CHILD TO WORSHIP.
CHINESE SCENE, "THE WORLD IN BOSTON."

missionary enters, restores the child, found in the forest, and thus opens a way for the Gospel.

The South represents Livingstone in Africa, tired and with great longings for home. Stanley enters

and begs him to return to a well-earned rest and glory, but Africa pleads, and Livingstone replies:

"No! Though my heart ache
For home,—though it break
For home,
I—can—not—come
Until my work is done.
I cannot come—
I will not come
Until my work is done!"

The East is a scene in India where a young widow is being led to the funeral pyre. The missionaries are unable to help, and just as the fire is applied the government officials rush in with the proclamation doing away with the suttee.

The West is in Hawaii. Superstition demands a sacrifice to the volcano Pele at the time of an eruption. The priest claims the victims, a bridegroom and a little girl, but the Christian Queen, Kapiolani, comes in, defies the priest and Pele and breaks the spell in the name of the living God.

In the fifth scene, all the workers, in costume, march to the platform and, arranging themselves around the cross, sing:

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

at the conclusion of which all the audience would stand and join in "Old Hundred."

The staging of the scenes was beautiful, the music well adapted to the parts and extremely well sung, especially the solos. They were noble scenes and well portrayed the power of God to dispel darkness and bring light.

The co-operating societies for the exposition were the American Board, Congregational Home Mission Society, the American Missionary Society, American Baptist Home and Foreign, Methodist Episcopal Home and Foreign, Presbyterian Home and Foreign Missionary Societies, the Episcopal Church Domestic Home and Foreign, the Foreign Missionary Societies of the United Presbyterian Church of North America, the Reformed Church and the Universalist Church, the American Advent Mission Society, the Mission to Lepers in India and the East, the American Bible Society, the Young Peoples' Missionary Movement of the United States and Canada. Any surplus of money—and it was very successful—is to be divided among these organizations. It has been well received by the people and the press, and great additional interest to be manifested in lives and funds for mission work is confidently expected.

The Ministry of a Smile

BY MEAD A. KELSEY.

The revised rendering of Job 29:24 casts new light upon one of the most famous characters of Old Testament story. The corrected text reads:

"I smiled on them when they had no confidence,

And the light of my countenance they cast not down."

So Job was a man of a cheerful countenance. As he sat in the gate of his city, he smiled on those who passed by, especially noticing those who looked discouraged and overborne. Thus he became noted as the man who smiled. Men "waited for him as for the rain, and they opened their mouths wide as for the latter rain." Just to meet him did the heart good "like a medicine." And the beauty of it was that the medicine was pleasant to the taste and never developed a harmful reaction. Job was a wholesome man to have in the community.

In this connection it may be worth while to note something of the remedial value of the smile in modern times. From merical authority we learn that in a leading institution for the feeble-minded, an order was promulgated that, from the stable and laundry workers to the teachers and superintendent, all should be cheerful and wear a smile under all circumstances. This may appear a trifle artificial, but the results would seem to justify the method. The report says "that the reign of the smile, after six years, had reduced the deaths 60 per cent. and the illness 50 per cent." Perhaps we will surmise that other elements entered into those results, but, granting it, let us give due credit to the smile as a leading factor at least, and pray God to multiply those who smile. The world needs more of their tribe.

I have heard of a San Francisco dog that would put many professing Christians to shame, and he couldn't smile "just human," either. Seeing a poor, forlorn woman standing alone on the wharf one day, he went up to her and, looking up pleasantly into her face, wagged his tail in a friendly way and licked her hand. It was an humble, doggish act, but it turned the woman from her purpose to bury her shame and misery in the dark waters of the bay! That was six years ago, and today the same woman is one of the happiest Christian workers in San Francisco. True, the dog did not make her a Christian, but his effort at a smile saved her from going beyond the call of hope.

One beautiful thing about this ministry of a smile is that it is a service within the reach of all. There are ministries that are precious to which we cannot all attain, but we can all smile, and the opportunities for doing good in this way are more than can be named. We can and ought to smile for those of our own household, and we should look pleasantly upon all who come to our door, whatever their errand. We may cheer the shop-girl with a pleasant countenance and a cheery word, and so on, everywhere we go, scattering sunshine in the darkened world. As James Whitcomb Riley has put it:

"Whatever the weather may be, says he—
'Whatever the weather may be,
It's the songs ye sing and the smiles ye wear
That's a-makin' the sun shine everywhere.'"

To those of us who are Christ's, this ought to come with peculiar emphasis. It is a part of His Gospel, which is pre-eminently a Gospel of cheerful-

ness. And one beauty of it all is the very contagion of it.

"Smile awhile, and when you smile another smiles,
And soon there's miles and miles of smiles,
And life's worth while because you smile."

Just now there comes to the writer's desk a letter from a young man referring to the recent loss of his grandmother. He says: "The first time I ever saw grandmother to remember her was eighteen years ago. As we came up the walk, she stood on the old front porch, *smiling* a welcome to us." What an ineffaceable picture upon the mind of a four-year-old boy! The smile of the modern apostles of sunshine is as acceptable and efficacious as it was in the days of the patriarch of Uz. How many of us will be remembered because people ran into a strip of sunshine when they met us, because we "smiled on them when they had no confidence"?

Berkeley, California.

The Adana Massacre of April, 1909

BY HELEN DAVENPORT GIBBONS.

There is much that I could write about the rise of the young Turk movement. I could tell you how, when we came to Turkey in 1908, we shared in the enthusiasm of the "bloodless revolution of July 24th," how I waved my silk American flag as we entered the harbor of Smyrna on the first ship that arrived there after the constitution was declared, and had a cheer all of my own from the tug that brought to greet us a delegation of the supporters of "Liberté, Égalité, et Fraternité." I could describe to you a walk I took last Sunday out along the road which passes in front of my present home, the road where the soldiers of the Third Army Corps hanged Hodjas to telegraph poles, then marched to the heather-covered hill commanding the city and planted their cannon above Yildiz Kiosk. I could trace for you the development of that counter-revolution of April, 1909, which dethroned the "Sick Man of Europe" and sent him into imprisonment at Salonica. I could discuss the Adana massacre of that same eventful month, and emphasize its causes, rooted deep in race hatred, reactionary politics and Moslem fanaticism. I could tell you of the extent and cruelty of those massacres, which repeated before our eyes the darkest hours of history, and give you details that would sicken you and bring hot tears—and you would know that I have in my memory horrors yet more horrible, that both pen and lips refuse to describe.

But my task is more delicate and more difficult. It is to relate my own experiences during those days and to reveal some of the suffering which has so transformed me that in some ways the people I understand best now are those whose hair is white.

One day early in April, 1909, my husband and I were driving just outside of Tarsus, along what we called the Mersine Road, because it led to our seaport of that name. We saw a double line of camels coming towards us. Straight back of them lay the sun-

set, with spreading shafts of light, regular as the half circles of black lines used by oculists. Red were the shafts—like blood. The two lines parted when we met them, and we counted the camels as they swung wearily along, a hundred of them on either side of us. Each beast was laden with shiny rectangular boxes—kerosene. A few days later we drove through a Fellah village on the outskirts of the city, and from behind some huddled, basket-like houses, little children threw stones at us. Little we thought of it, and never dreamed what it prophesied. The kerosene was like the thoughts of the Moslems that day—so much hatred, ready to be ignited from headquarters.

On April 13th, Dr. Christie, president of the American college at Tarsus, Mr. Rogers, his son-in-law and husband of Mary Christie, Bryn Mawr, 1904, and my husband took the afternoon train for Adana to attend the fiftieth annual meeting of the mission, which was to open the following morning. Delegates from all over the field were coming to attend this conference. Our farewell was most casual, as Adana is only fifty miles from Tarsus by train, and I, for one, was expecting my husband to return the next afternoon.

The following day I sent my Greek boy to the station to meet Mr. Gibbons. When he came back it was with large eyes and a voice that had a quiver in it, despite his great effort at self-control. Mr. Gibbons had not come. Alarming news had come from Adana of the murder of some Christians. Our carriage had been seized by a crowd at the station, and Johannes had come back on foot. Shortly after this, some native women came to ask us to allow their sons to sleep at the college that coming night. Soon forty people were in our yard, then a hundred, then two hundred. No more trains came from Adana, and no news. All day Thursday we were without any news from our loved ones, and rumors were afloat that Adana was destroyed and that a terrible massacre was raging there. It was the apprehension of the extension of the massacre to Tarsus which brought us more and more people. All Friday morning they continued to come in throngs. I watched them pass along the street under my apartment windows to the college gate. They came running in desperation and deadly fear, bringing only their children with them. The massacre had started in our city. They began to come wounded and exhausted, many collapsing after reaching the safety of our gates.

One train had arrived from Adana, but it was a stolen train, bringing two hundred and fifty armed bashibazouks—Moslem peasants—whose hands were red with the blood of Adana Christians, but who were not yet sated. Their arrival precipitated the full horror of fanaticism in our city. We could hear the wild shouts which greeted the arrival of these fiends, and soon I saw them at the government barracks, receiving and distributing to their fellows of Tarsus rifles and ammunition. Then came the "Terror." We could see them, as they received their arms, run off in little groups towards the Armenian quarter,

which bordered on the college property. They uttered low, angry cries. I saw twenty of them making an attack on one of the neighboring houses. Suddenly they appeared on the second-story porch, battered down the windows and doors, threw out the loot, and soon bits of burning paper came floating out of the windows, and then flames shot straight up through the roof. The man who owned that house perished in it—his wife and children had already reached the safety of our grounds.

People still came hurrying to us. Never will I forget the steady tread of their feet, the wails and the cries, the little children pulled along, the wounded sustained by the stronger ones. When night fell, practically all the Christian population of the town was huddled in our four acres. Those who could not get to us were killed. A later census of the refugees revealed the fact that we were sheltering *four thousand eight hundred people!*

There was no news from our loved ones in Adana. What an awful night it was! My second-story apartment faced the street. Half the horizon was in flames, and the fire line advancing towards us. Sparks were flying over us and on our buildings. The wind was in our direction, and the air was heavy with the suffocating smoke and smell that kerosene makes. Do you wonder that today I do not like to fill or light a lamp?

About 11 o'clock Mary Christie Rogers and I decided that it would be wise to prepare for flight. She had a baby boy ten weeks old. While she was arranging her things, I went back into my bedroom to get mine. What should I take? As I was expecting to have a little one to provide for myself at any moment, I naturally thought most of that. I put on my husband's overcoat, stuffed one pocket as full as I could of tiny garments that were most essential, another with educator biscuits and an American flag (the one I had waved in Smyrna to welcome the glorious régime of liberty only a few months before!) and I decided to carry in my hands a wooden filing-case containing reference cards for my husband's research work in history—cards that we had made together in the Bodleian Library in Oxford and during our quiet winter of study in Tarsus. With these I returned to Mary's room.

She, too, was ready. We realized our danger and the uncertainty of the next hour, when we might be called upon to go out and face the mob. Did your future ever look five minutes long? We talked calmly of the probabilities in Adana, and were quite ready to agree that we were probably widows. (Her husband had, in fact, nobly laid down his life, and had already been buried that very evening.) Mary's little baby never cried. It was a blessing for us to have that dear child to care for and think about. Shortly after midnight a miracle occurred. The wind changed. The fire, which had been coming towards us, was blown back over the ruins of the burnt quarter. During the nine or ten hours that it had raged, eight hundred houses were burned, and all the Armenians of Tarsus were homeless. Then

we lay down and slept; we know well how weary soldiers can sleep in the midst of battle!

All through that night my class of sub-freshmen (boys to whom I had given daily lessons in English composition) guarded the part of the house where Mary and I were. They had filled our bathtubs, basins, pitchers and all other available receptacles with water, and every time a spark had alighted on the roof or balcony or window-sill, their vigilance had prevented the fire from spreading to us. All our windows giving on the street had been firmly closed and barricaded. I could peep out only through the slats of the shutters. My boys had cheerfully given up their bedding for the wounded and for the newborn babies. At dawn Mrs. Christie came to us and said that two babies had just come into the world and that a wee mite of a thing had died of pneumonia. For a whole week after this, babies came at the rate of two a day. I hurried along after her and pressed into her hands four of my little flannel petticoats I had brought. Then, going to my bedroom, I cut out four more and sat down by the streak of light coming through the barricaded windows to sew them up hastily. It was a merciful thing to have this work to occupy me that morning, for there was no news from Adana.

As I sat there sewing, I heard voices shouting: "Gibbons, Gibbons!" I pulled myself together and said to myself: "Steady now, is it life or is it death?" In a minute the wife of the French teacher, Mrs. Imer, opened my door and said: "Helen, Herbert has come!" I walked to the window in our study which faces the road leading up from the station, and there I saw my husband coming, surrounded by twenty soldiers. Dr. Christie was with him, but not Mr. Rogers. I hurried to the entry and ran into Dr. Christie, who must have come tearing up the steps. He said: "Thank God, you are safe! Where is Mary?" "In our study," I replied, and followed him into that room.

In another minute I saw my husband, standing with his back against the double doors. Then followed a strange experience. I thought: Is he dead? Am I dead, too? Was last night death? If I touch him and his face is warm, then he must be alive. I put my hand on his cheek with this question: "Where is Miner Rogers?" "He is dead," came the answer. All through this he appeared not to recognize me, and, turning on his heel, walked out into the hall again. Mr. Gibbons has no recollection of this meeting. Turning, I heard Dr. Christie break the awful news to his daughter, and witnessed her wonderful heroism. Then I went through a door into my bedroom, and there was my husband again, with a Turkish officer and another man. "Helen," he said, "this is Assim Bey, who is commanding my soldiers, and the Mudir of Namroun, whom you met last summer. We are thirsty and hungry. Can you make us some tea?" So I made tea for them. That was all.

The days of suspense that followed, the outbreak of the second massacre, the coming of the warships

of all nations—I have not time to tell you this. Owing to the prevalence of disease among our refugees, and our crowded quarters and the uncertainty of the future, Mr. Gibbons took me and my faithful nurse and friend, Miss Lydia Talbot, of London, away from Tarsus as soon as train service was resumed. Two weeks later, on the upper floor of the Covenanters Mission House in Mersina, our seaport, my baby, Christine Este Gibbons, was born. My physician had fled for his life, because he was an Armenian and singled out for slaughter. Early in the morning of the 5th of May, Mr. Dodds, the missionary in whose house we were staying, rowed out to meet an incoming ship, in the hope that there might be a physician on board. At 6 o'clock Dr. Dorman, of Beirut walked into my room. Christine came two hours later.

When she was three weeks old, Christine's travel life began in the launch of U. S. S. "North Carolina," and she holds the record, I believe, as the youngest lady ever entertained by the officers of that ship. That same afternoon we left by a Khedivial liner for Beirut. From here we journeyed to Port Said, Alexandria, Marseilles and Paris. A short rest was followed by a trip to Liverpool and a fast passage home on the "Lusitania." Christine set foot on American soil at New York, recording her fourth continent in ten weeks. On the day she reached her sixth monthly birthday she was in Paris again.

As I write, Christine is eighteen months old. Recently she has visited Berlin and Athens, and now from her bedroom window in her new home at Roumeli Hissar, above Constantinople, she can look across the beautiful Bosphorus to the snow-capped mountains of her native land—*The Bryn Mawr Alumnae Quarterly*.

Educational.

The How and Why of Earlham's Debt

BY ROBERT L. KELLY.

The great whirlwind campaign now in progress in Indiana and Western Yearly Meetings to raise \$50,000 to liquidate the debt of Earlham College has, of course, caused many friends of the institution to inquire concerning the nature of the debt—how and why it was incurred, and whether a similar debt will soon grow up after this one is paid.

Within the last four years a new heating and lighting plant, a new library, and Bundy Hall—a dormitory for boys—have been erected. The heating and lighting plant was imperative if the college was to continue, and the largest single item in the total college indebtedness comes from this source.

The gifts which brought the library and Bundy Hall to the college were not sufficient to complete the buildings, and therefore a loan had to be secured to complete them. Especially with Bundy Hall, there was no choice in the matter, the donors desiring the building to be erected at once.

Added to these items is an administration debt,

which, however, includes a certain expense for cement walks, sewerage, etc. Thus the total debt is \$50,000, and it is this amount that friends of the college are now trying to raise.

They are explaining that in exchange for this indebtedness of \$50,000 the college gained assets in permanent improvements amounting to \$120,000. In other words, the college received and can show nearly three dollars for every one dollar in the entire indebtedness.

The reasons which led to the present campaign are many and urgent. In the first place the college is compelled to pay interest amounting annually to \$3,000 on its indebtedness—money which should go to the work of education.

Other Indiana colleges and other Quaker colleges are increasing their endowments, while Earlham remains sadly hampered by its debt. The great educational boards, as well as interested friends of Earlham, are ready to bestow added endowments upon Earlham College as soon as this debt of \$50,000 is liquidated. They are willing to help a college that will help itself, but they are waiting to see if Earlham has the life and vitality to clear itself of debt. If the college is to go forward, now is the time to strike.

Other colleges are beginning to make offers to some of the best members of the Earlham faculty because they are able to pay larger salaries, while Earlham is powerless to meet their offers because of its smaller endowment and its indebtedness. Many thousands of dollars can be added to Earlham's \$350,000 endowment as soon as this debt is paid. This would mean a larger income and added wealth for the college.

In order to reassure those who might fear that the paying of the present debt would merely open the way for another similar debt in the course of time, the trustees of Earlham College have made a public statement to the effect that, in the future, money for buildings or permanent improvements must be in hand or provided before the improvements are undertaken.

A resolution adopted by the board reads:

"Resolved, That it is the sentiment of this board that no building or permanent improvement obligation shall be undertaken in the future without having first provided the funds with which fully to complete said improvements, it being understood that only emergency matters connected with college administration may be assumed."

The campaign will end June 21st, which is "commencement day" at Earlham, and unless the entire \$50,000 has been pledged by that time, no pledge will be binding. Payment of subscriptions may be extended if desired over a period of from one to five years. Morton C. Pearson, Indianapolis, is chairman of the campaign committee, and is directing the work from his headquarters in the library building at Earlham College.

Richmond, Ind.

"Fight today's temptation as it comes."

Things of Interest Among Ourselves

Twenty-three new members were received at the last session of University Monthly Meeting, Wichita, Kans.

* * *

Anna Stout has returned to her home, Wichita, Kans., from three weeks absence in Indiana on account of the sickness and death of her mother.

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Gervas A. Carey, pastor in the North Side Meeting, at Wichita, Kans., has been quarantined at home for two weeks on account of measles in the family.

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Verne F. Swaim, Director of Athletics in Friends University, has been granted a year's leave of absence. He expects to take advanced work in Chicago University.

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Commencement at Bloomingdale Academy will occur Sixth month 8th. Prof. Elbert Russell, of Earlham, will give the Baccalaureate sermon on Sixth month 4th.

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East Parsonsfield Quarterly Meeting, held at North Sandwich, N. H., the 13th and 14th ult., was favored with the presence and refreshing ministry of Wm. Kirby, of Ohio.

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William R. Kirby, of Cleveland, Ohio, and Edward M. Woodard, of Bloomingdale, Ind., expect to attend Carmel Quarterly Meeting, at Noblesville, Ind., the 9th and 10th inst.

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Prof. E. H. Stranahan, of Friends University, has been granted credentials for Wilmington Yearly Meeting and also for services as pastor in South Eighth St. Meeting, Richmond, Ind., during the summer.

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The new mission at the Orient Railroad shops, Wichita, Kan., has had an average attendance of fifty, since beginning in the new Tabernacle. Young people from University Meeting have charge of the work.

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Rufus M. Jones and family sailed from New York the 27th ult., on their way to Germany via Italy. They expect to spend three weeks in the latter country and the balance of the summer at Marburg, Germany.

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V. D. Nicholson, field agent of THE AMERICAN FRIEND, has obtained one month's leave of absence to assist as a special solicitor in the Earlham College \$50,000 debt campaign. He left the work in Kansas to come to Indiana.

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Bloomingdale, Ind., Quarterly Meeting, was held the 19th to 21st ult. Prof. David W. Dennis of Earlham College gave two inspiring discourses, and also lectured on "Birds" before the Academic Association on the evening of the 20th.

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In the inter-academic contest, held at Plainfield, Ind., the 5th ult., Garfield Cox, a student of Fairmount Academy, won first place in oratory. His oration on "The Necessity of Conservation" was especially strong in thought. Bloomingdale Academy, represented by Fay Wilkins, won in declamation.

* * *

Members of the Earlham College Alumni, in Baltimore, recently formed an Earlhamite Club, and elected John N. Parker, president, and Mary E. Spray Moon, secretary. A

similar organization exists in New York, known as the "Earlham Association of the City of New York," of which Dr. Samuel B. Heckman is president and Viola B. Marine secretary. The Philadelphia Earlham Club, which is the oldest and largest association of Earlham Alumni in the East, held a social on Haverford College campus the 27th ult. Invitations were sent out to all Earlhamites in the eastern part of the United States, about 125 in all.

* * *

The campaign to lift the \$50,000 Earlham debt by Sixth month 21st is in full operation. The State is divided into twenty districts, based on Friends population, ten of which are being canvassed simultaneously. Morton Pearson, of Indianapolis, is giving his entire time to leading the campaign as chairman of the general committee, which is composed of Timothy Nicholson, Joseph Goddard, Gurney Hill, Elbert Russell, Harlow Lindley, Robt. L. Kelly and Lester Haworth.

Two special solicitors are sent into each district, who, with the assistance of local men, will cover the field. Automobiles are used in the country districts so as to cover the field in a whirlwind campaign.

By the end of last week \$26,000 had been raised.

* * *

Western Quarterly Meeting, Philadelphia Yearly Meeting, was held at West Grove, Pa., the 19th ult., of which the following account appeared in THE FRIEND:

"It was attended by several visiting ministers. Besides those from other Quarterly Meetings in Philadelphia Yearly Meeting, two were present with minutes for religious service issued by Monthly and Quarterly Meetings subordinate to both bodies known as Kansas Yearly Meeting. Cyrus W. Harvey came from the conservative body and William P. Haworth from the Progressive. Following the practice of most of our subordinate meetings and of the Yearly Meeting, the credentials of neither of these visitors were read.

The silence of the meeting was broken by William P. Haworth engaging in supplication, which was soon followed by a communication from him. The other Friends who had vocal service in the first meeting were Charles Kirscht, Watson W. Dewees, Cyrus W. Harvey and Benjamin Vail. Several ministers were in attendance who had no vocal service. The number present appeared to be about as many as on former occasions.

* * *

Following Robert E. Pretlow's sermon the 23d. ult., the congregation at the Lafayette Avenue Friends Meeting, Brooklyn, adopted the resolutions given below. The matter has been taken up by the New York Federation of Churches and copies of the resolutions sent to all pastors in Greater New York, with suggestions that their congregations take similar action.

RESOLUTIONS.

The congregation of the Lafayette Avenue Friends Church has noted with interest and gratitude the brave and sane expressions of President Taft in favor of the arbitration of all international differences, and the practical and statesman-like action of the President and Secretary of State in seeking to negotiate treaties to this end.

Therefore be it resolved:

That we heartily approve of the negotiation and ratification of such treaties with the British Empire, the Republic of France, and any other nations willing to enter into such

agreements with us, as steps in line with pure justice, enlightened reason, and the teachings of Jesus Christ.

That a copy of these resolutions be sent to the President of the United States, to the Secretary of State, and to each of the Senators from the State of New York.

* * *

An event of great interest in Whittier, Cal., occurring on the 13th inst., was the unveiling of a monument in honor of John Greenleaf Whittier, the Poet of Freedom, for whom the town was named. The monument is located at the entrance of the Whittier College grounds, and it is estimated that 3,000 people were assembled on the campus to witness the ceremonies. Mayor Reed, with fitting remarks, presented the monument to the college management on behalf of the citizens of Whittier, and President Thomas Newlin responded with the principal address of the occasion. The monument is a beautiful paneled structure of a fine quality of compressed brick, standing about 12 feet high, and is surmounted by a large globe of ground glass, enclosing electric lights that beautifully illuminate the surroundings. The front panel of the monument bears a large picture of the benign face of the Quaker poet, in bronze bas-relief, beneath which is inscribed the following quotation from a poem which he dedicated to the city that bears his name:

"Dear town for whom the flowers were born,
Stars shine and happy song-birds sing,
What can my evening give to morn,
My winter to thy spring?

"A life not void of pure intent,
With small desert of praise or blame,
The love I felt, the good I meant,
I give to thee my name."

* * *

Organized class work has been a great boon to the women of Wilmington, Ohio, Friends Bible School, as the following item from a local paper indicates:

"A delightful happy occasion was that of the meeting of Mrs. Ellison R. Purdy's Sunday School class at her home, Fourth-day afternoon, Fifth month 10th. This was the happy conclusion of a contest for attendance at Sunday School for a given period, and the defeated side was entertaining the winners. Mrs. Olive Curl and Mrs. Joe Walker were the captains of the two divisions. This class is known as the "Helpers." Mrs. Purdy, in a happy way, complimented her class on the way they do things, and introduced Mrs. F. L. McDonald, who toasted the winners. Mrs. McDonald began with the story of a Sunday School teacher and her class in its earliest history. That teacher was Mrs. M. Emma Newby, now of New York, who was present, and the class, which numbered only four charter members is the one which has grown so magnificently and now numbers sixty-seven.

"The response from the winning side was given by Mrs. Stella Hempstead, who commended the losers for their cheerful acceptance of their defeat.

"Mrs. Newby spoke on "The Opportunities for the Class" and Miss Louise Doan sang a beautiful solo. A dainty luncheon was served by the ladies who wore the "dunce caps."

"As the hour of parting drew apace, the fifty members of the class present, as if by magic, joined hands around Mrs. Newby, who was all unconscious of the proceedings until she found herself in the ring. The singing of "God Be With You Till We Meet Again" closed a very happy afternoon.

* * *

The Ministerial Association of Indiana Yearly Meeting met at Rockford Ohio, Fourth-day, the 17th ult., with the Vice-President, Milo S. Hinckle, of Jonesboro, Ind., in the

Chair. After the devotional exercises, Folger P. Wilson, of Richmond, recently returned from Palestine, gave an interesting and instructive address on Jerusalem. The conference then adjourned to meet at eight o'clock Fifth-day.

The subject before the Association at that time was "Women's Ministry." Two papers were read and an address given. On account of the unavoidable absence of Ida Parker, Millie M. Lawhead read her paper which emphasized the fact that the Holy Spirit was no respecter of sex. This truth is being more fully recognized and followed now than when Margaret Fell did so much to establish the Society. Women are rich in sympathy, perception and appreciation and should be given a chance to prove their worth. When called to preach, they should have efficient training, just as any one should have in any other important line of work.

Mary McVicker, of Farmland, Ind., believed that women ministers could do much in the home in manifesting sympathy for women.

The paper prepared by Emma G. Randolph was read. The New Testament in spirit, letter and practice was cited as clearly indicating God's call to women, and history past and current to prove that women actually preach. A cardinal doctrine of Quakerism, the priesthood of believers, carries with it, inseparable, the ministry of women. By adequate analysis of the nature and purpose of preaching, we discover it to be impossible for an individual to receive the spoken gospel message, without becoming responsible for its reiteration.

The universality of the call demands universality of proclamation. George Fox saw this great truth in the priesthood of believers, and he found it impossible to mutilate the gospel to make it conform to the traditions of the Fathers, relative to women. When he recognized in an individual the evidence of the gift, it was so recorded on the minutes of the meeting, regardless of sex. For those who have been baptized into Christ, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus.

George W. Bird led in an interesting discussion, others followed.

George C. Levering, of Winchester, presented the Young People's Missionary Movement. He said, "The resources of God are at the command of the young people.

Twenty-five years of the student volunteer, and nine years of the mission study class work have enabled a large number of young people to prepare themselves, and go to non-Christian lands to help win the world for Christ. The vision of life comes to the young and they must present that vision.

Chas. E. Tebbetts, of Richmond, followed; his subject being "Missionary Messengers." He spoke of the men and women of the past, emphasizing the need of seeking and finding the missionary messengers of today. The pastor being the pivotal man, he is responsible for the leadership in his church, he must preach, teach, and enthuse his people, leading them in missionary activity.

Chas. O. Whitely, of Carthage, read a carefully prepared paper, "The Pastor and the Bible School." The Bible School stands for more knowledge, as pastors we must see that the Word is properly taught. The necessity of a trained mind was insisted upon. The requirement and standards must be just as high as in the secular school.

An interesting symposium followed.

J. E. Cox, of Carthage, spoke of the organized class, to train men for Christ. Man is a social being, entertainment as well as instruction must be provided for all. The organized class is a cure for lack of interest. Care must be taken to provide a suitable class name.

Dr. Conrad Huber, of the Evangelical Church of Richmond, spoke on Evangelism in the Bible School. The purpose of

the work is two-fold. To lead souls to Christ and to feed them. The main thing is not to teach geography, history, but to teach the heart of the lesson.

Ancil Ratcliff, of Fairmount, gave an excellent address on "Teacher Training."

The subject of missions in the Bible School was presented in a short paper sent by Martha C. King, followed by Chas. E. Tebbetts, who spoke on the missionary atmosphere of the Bible School, showing the great necessity of enforcing missionary teaching by appealing to the eye through picture and motto.

In the evening Dr. Huber delivered an address on "Prophecy," taking as the basis of his remarks, 2 Pet. 1: 19-21. His illustrations from history, showing the fulfillment of prophecy, were most convincing.

On Sixth-day morning a symposium was conducted by Richard Haworth. Theme, "Evangelism in Indiana Yearly Meeting." Virgil Brock, Leora Bogue, Ira C. Johnson, Geo. W. Bird, Millie W. Lawhead, Chas. E. Tebbetts and Emma G. Randolph spoke on various phases of the work. Richard Haworth urged upon all the workers the necessity of cheerfulness, courage, optimism, the great need of careful preparation, a trained mind controlled by the Holy Spirit, and above all that the "love of Christ may constrain us."

Conference adjourned to meet in Ninth month at Richmond, Indiana.

* * *

The Eighth Triennial Conference of the Women's Foreign Missionary Union of America was held at Wilmington, O., the 6th to the 9th inst. Wilmington Quarterly Meeting was held Sixth-day morning. A number of delegates were present. Eliza C. Armstrong and others spoke. The prevailing thought of the meeting was "Fellowship with the suffering of Christ as an essential in saving a lost world."

Impressive mottos, such as "I will place no value on anything I have except in relation to the Kingdom of Christ," D. Livingston,—together with pictures of the missionaries decorated the room and two vestibules of the meeting house were filled with the best of missionary literature.

Seven missionaries and about sixty delegates attended. All were pleased to see the President, Ethel Kirk Calvert, in the chair, after a year of severe illness and suffering. She was ably assisted in directing the meetings by the Recording Secretary, Harriet F. G. Peele. The opening devotional exercise was led by Sarah J. King, and a word of welcome was given by Emma S. Townsend, to which Emma F. Coffin responded.

The president pointed out that while women Friends began to organize for missionary work thirty years ago, only one-quarter of the women in the church are in any missionary organization. The aim of the W. F. M. U. is *every* woman interested and enlisted.

Charlotte Vickers, in her inspiring talk on "Service," emphasized the *call* of God to place in His hands simply that which we have—that He may bless it to the salvation of the world, and bless us in the surrender.

Many letters and messages were received from those on the field. The missionaries in attendance were Margaret Holme, Suh Hob, China; Harriet Shimer, China; Emery Rees and wife, Marigoli, Africa; Alice Jones, Ramallah, Palestine; Lydia Pike, Mexico, and Clotilde Pretlow, Cuba. Addresses by all of these were given during the Conference.

Following are only a few of the many thoughts presented: Frequent emphasis was placed on the fact that the great need at present is "*means*" rather than "*men*." Systematic giving was urged as a means of untold efficiency and power to the church at home and abroad. To make missionaries, to sustain and create interest, missionary literature should be

read and talked about in the family circle. "The Missionary Advocate," efficiently edited and published by Eliza C. Armstrong, should be in every Friends family. More biographies of our devoted missionaries should be written.

Chas. Tebbetts, Secretary of American Board of Foreign Missions, was present and presented his literature. He urged the necessity of *men* being enlisted in this cause, for their good, the good of the church, and for the sake of the family in heathen lands. The members of the W. F. M. S. must be tireless in their efforts to reach the children in the home, the Bible school, the young people's organization, and the summer school.

A slight change in the Constitution was made by which a part of the annual dues are retained for the work at home.

The conference was blessed with excellent entertainment by the Wilmington Friends. The following features deserve special mention: good music; sermons by Levi Pennington and Daisy Barr, and evening addresses by Alice Jones, Margaret Holme and Emery Rees.

Greetings were sent and received from Phoebe S. Aydelott, Mass., and Hannah L. Smith, Florida, faithful but afflicted and absent sisters and long-time officers.

New officers chosen for three years are Charlotte Vickers, Chicago; Recording Secretary, Martha D. Henley, Indianapolis; Vice Presidents, Ada C. Brown and Belle C. Bailey; Corresponding Secretary, Sarah J. King; Treasurer, Mary Paige, East Lynne, Mass.; Superintendent of Literature, Imelda Tebbetts, Richmond, Ind.; Superintendent of Young People's Department, Edith Smith, Iowa; Superintendent of Systematic Giving, L. Maria Dean, California.

Speaking of the Conference, Prof. Oliver N. Thatcher, formerly of Chicago University, now of Wilmington College, says:

"This, it may be said, was a very successful conference. It was rather remarkable that so many officers were present and practically all the people on the program were present and well prepared to perform the part assigned them. When we consider that the delegates came from all over the country, it speaks well for the seriousness of the Union that its members responded, almost without exception, to the call.

No less striking was the character of the delegates. They appeared to excellent advantage in every circumstance in which they were placed. They were tastefully dressed and looked cultured. One would have no cause to feel chagrined that they should represent our civilization and religion to the heathen."

Died

BIRDSALL.—At Boston, Mass., Fourth month 10, 1911, Albert Birdsall, in his eightieth year. He was a birthright member of Friends, having all his life held his membership in Plattekill Valley Meeting, in Cornwall Quarterly Meeting, N. Y. His daily walk for many years was marked by the greatest faithfulness to known duty.

CRAIG.—At Quaker Valley, the home of her parents, Ambrose and Sarah Ann Kenworthy, near Galena, Kans., Ida L. Craig, aged 46. The deceased was a member of Friends, and an earnest worker in the Bible School.

MORRIS.—At Long Beach, Cal., Fourth month 28, 1911, Loretta, wife of Thomas K. Morris, aged sixty years.

STANLEY.—At the home of her son, E. A. Stanley, near Lapel, Ind., Fifth month 1, 1911, Hannah Stanley, aged nearly eighty-four years. To the last she was a regular attender of meeting. After a short service at Lapel, the remains were taken to Eagle Creek and laid beside those of her husband, Isaac Stanley in the Eagle Creek Cemetery.

The International Bible School Lesson

SECOND QUARTER, LESSON XI.

SIXTH MONTH II, 1911.

HEZEKIAH'S GREAT PASSOVER.

2 CHRONICLES 30.

For Special Study, Verses 13-27.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Sixth month 5th. Hezekiah's Passover. 2 Chron. 30: 1-27.

Third-day. The temple cleansed. 2 Chron. 29: 1-19.

Fourth-day. Worship resumed. 2 Chron. 29: 20-30.

Fifth-day. Consecrating. 2 Chron. 30: 31-36.

Sixth-day. Tithes. 2 Chron. 31: 1-10.

Seventh-day. Service of the Lord. 2 Chron. 31: 11-21.

First-day. Josiah's Passover. 2 Chron. 35: 1-19.

Time.—Hezekiah reigned B. C. 727-695.

Place.—The temple in Jerusalem.

Monarchs.—In Israel, Hoshea, until the fall of Samaria, 722; Assyria, Shalmaneser IV, Sargon, Sennacherib; the regal period in Rome.

Prophets.—Hosea, Micah, Isaiah. Parallel account.—None.

In order to gain the connection chapters 29-31 should be read. This chapter 30 is one of the passages which has no parallel in Kings. Hezekiah was a good son of a bad father. This may have been due to his mother, who was the daughter or granddaughter of the Zechariah mentioned in 2 Chron. 26: 5. It is also possible that the prophet Isaiah may have had a helpful influence. In chapter 29 is given the account of how Hezekiah began his reign by restoring and cleansing the temple and in the present lesson is recorded the keeping of the first Passover thereafter. This was held in the Second month, though the regular time was the First month. (2 Chron. 30: 2, 3). For special reasons a postponement might take place. See Numb. 9: 10, 11. From verses 6, 7, 8 we should gather that the Northern Kingdom had fallen (B. C. 722), but the reference may be to some earlier invasions.

13. "Feast of unleavened bread." This was strictly a feast following the Passover. Compare Ex. 12: 1-13 with Ex. 12: 14-20. Here the two feasts are practically run together as in the New Testament, Mark 14: 1, 12; Luke 22: 1.

14. "Altars." The unlawful ones raised by Ahaz (chap. 28: 24). "Altars for incense." The margin reads, "vessels for incense," which gives a better meaning. "Kidron." The brook which ran along the east side of Jerusalem. It was dry during the greater part of the year, and the name was applied to the ravine as well as to the water.

15. The same day of the month was observed as if the Passover had been held in the First month. "Ashamed." The idea seems to be that the priests and the Levites were driven to the celebration rather through a feeling of shame than through a desire to keep the law. (Compare chap. 29: 34). "Brought burnt offerings." R. V. That is, for themselves. Compare Isa 52: 11.

16. "After their order." R. V. According to the official rank. "The law of Moses." The general law specifying the different ranks, etc. "Of the hand of the Levites." It should have been of the people, but they were unclean, as

shown in the next verse. (See Ex. 12: 6; also 2 Chron. 35: 11; Ezra 6: 18-20.)

18, 19. In the Northern Kingdom there were many who had not the opportunity of observing the regulations and so were, at least, ceremonially unclean. "Even him that setteth his whole heart." R. V. margin.

20. "Healed the people." That is, forgave them. Compare Psa. 41: 5; Hos. 14: 5; Jer. 3: 22. The ceremonial transgression is looked upon as a disease to be removed by healing.

22. "And Hezekiah addressed kindly all the Levites who had shown good skill in their music for Jehovah." He encouraged and complimented the musicians. "That were well skilled in the service of the Lord." R. V. So they [the people] did eat throughout the feast for the seven days, offering sacrifices of peace offerings," etc. R. V. or, "And they did eat the offerings of the feast seven days." The peace offerings were meat, so they could be eaten. The original is not very clear. "Making confession," or, as in the margin, "giving thanks."

23. "Other seven days." That is a week in addition, making fourteen days in all. Compare the rejoicings at the time of Soomon's Temple, 2 Chron. 7: 8. "The Lord, the God of their fathers." R. V.

24. They were able to do this because Hezekiah had given to the assembly (congregation) "for offerings" (R. V.), many animals, "Princes," officials or chief men in the Kingdom. "Sanctified themselves." This fact enabled the munificent gifts to be properly sacrificed. Compare verse 3, and chap. 29: 34.

25. "The strangers," better, "sojourners." The men of alien descent, the proselytes. There were thus three classes which participated in the rejoicing: (1) The people of Judah, including the priests and Levites; (2) The people from the Northern Kingdom; (3) The proselytes from both Kingdoms. Compare Ex. 12: 19, 48.

26. "Since the time of Solomon." Compare 2 Chron. 7: 8.

PRACTICAL THOUGHTS.

The secret of Hezekiah's success is told in the words: "He did it with all his heart." See 2 Chron. 31: 21.

Traveler.—Are you the head of this establishment?

Shopman (son of the firm)—Oh, no; merely the heir of the head.

Notices

FRIENDS RALLY AT THE INTERNATIONAL C. E. CONVENTION.

The Friends Rally in connection with the International Convention of Christian Endeavor will be held at the Friends Meeting House, Atlantic City, at 2.30 in the afternoon of Seventh month 10, 1911.

The young Friends of yearly meetings where there are no C. E. organizations are expected to take equal part in the meeting with the Endeavorers. A time of approachment, mutual counsel, and acquaintance is hoped for.

Richard R. Newby, Vice-President of the Friends International C. E. Union will preside. Short addresses will be made by L. Oscar Moon, of Baltimore; William E. Cadbury, of Philadelphia; Earle J. Harold, of New England; Lillian E. Hayes, of Indiana, and others. Ample time is expected for discussion. The roll of yearly meetings will be called, and a social time enjoyed. A most cordial invitation is extended to all young Friends, whether members of the C. E. or not, to be present at this meeting.

MENTAL ACCURACY.

GREATLY IMPROVED BY LEAVING OFF COFFEE

The manager of an extensive creamery in Wisconsin states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I finally concluded that something would have to be done. I quit the use of coffee, short off, and began to drink Postum. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to coffee and to the stomach trouble again.

"Then my wife took the matter in hand, and by following the directions on the box, faithfully, she had me drinking Postum for several days before I knew it.

"When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no coffee on our table.

"My digestion has been restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so. I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using coffee.

"Postum is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason." Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A PRINCIPAL WANTED.

The trustees of Hesper Academy, located at Hesper, Kansas, are desirous of securing a competent person to fill the position of principal of the school and pastor of the meeting combined.

The prospect for the ensuing year is encouraging.

Anyone wishing to make application will please do so at an early date.

SAMUEL STANLEY,
President

Eudora, Kansas.

* * *

SUMMER ASSEMBLY FOR YOUNG FRIENDS OF AMERICA.

The second Summer Assembly for Young Friends of America will be held at Winona Lake, Indiana, from Seventh month 26 to Eighth month 2, 1911.

For some time we have felt the need of an organization in the Friends denomination that would unite the Young

1.00 to 6.00 P. M.—Recreation and study.

6.00—Supper.

7.30—Vesper service by the lakeside.

8.00—Song service and inspirational address.

Among the leaders and speakers thus far secured are:

Chas. E. Tebbitts, Secretary A. F. B. F. M.

Daniel A. Poling, Field Secretary for Ohio C. E. Union.

President Albert J. Brown, Wilmington College.

George C. Levering, returned Missionary from Mexico.

George H. Moore, Clerk of Western Yearly Meeting.

Prof. Edgar H. Stranahan, Friends University, Kansas.

Chas. O. Whitely, Carthage, Ind.

Daisy B. Barr, Muncie, Ind.

[Mrs.] E. L. Condon, Intermediate Supt. Iowa C. E. Union.

E. Leona Wright, Indianapolis, Ind.



SOME OF THE DELEGATES AT THE ASSEMBLY LAST YEAR.

People of the several Yearly Meetings, thereby assisting in every phase of their religious activities.

The first meeting of this kind was held last year at Winona Lake, Ind. There were 80 registered delegates representing nine yearly meetings.

Some of the delegates will be seen in the accompanying picture. An Executive Committee, composed of one member from each yearly meeting was appointed by the Assembly. This Committee recommended that a similar Assembly be held this year at the same place.

It is under the direction of this Committee that the local Advisory Board present the following tentative program.

6.30—Rising bell.

7.00—Morning watch.

7.15—Breakfast.

8.00—Quiet hour.

8.50—Delegates divide into classes for the purpose of instruction on Methods of Mission Study and Friends History and Doctrine.

9.45—Informal conferences.

10.10—Simultaneous classes on Methods for use in the Sunday School, Methods for use in Junior and Intermediate Societies and Methods of Personal Work.

11.05—Period for the Study of Methods to be used in all branches of Christian Endeavor Work.

12.15—Dinner.

The yearly meetings are urged to take the matter up with their young people and appoint delegates to this year's Assembly.

For copies of the program and announcement, enrollment blank, and further information write to Lillian E. Hayes, Secretary of the Assembly, Dunreith, Indiana.

Yearly Meetings in 1911

Oregon Yearly Meeting, in Newberg, Oregon, Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott,

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Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

SUBSCRIBERS' WANTS

FOR RENT.—During the Sixth Month, at Pocono Lake Preserve, combination cabin and tent camp, comfortably equipped. Delightful, quiet month for persons needing rest. WATSON W. DEWEES, 119 S. 4th St., Philadelphia, Pa.

FIRST MOSES BOOK, price 25 cents each, intended for a relief fund. If one is accepted enclose money order for 20 cents to Moses W. Kitchin, No. 58 High St., Waterville, Me.

FOR SALE.—"Earlham View," Home of the late Allen Jay, opposite Earlham College, Richmond, Ind. Modern 12 room house with steam heat, bath and electric light, large lot, good barn, orchard, small fruit and garden lot. A desirable home and location. Address Edwin S. Jay, 222 College Ave., Richmond, Ind.

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SPECIAL NOTICE

We would be glad to correspond with Friends who are thinking of changing location. There are some splendid inducements offered in the limits of Elk River Quarterly Meeting, Montgomery Co., Kansas. For particulars, call on or write.

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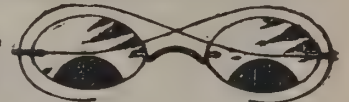
No. 1. Quakerism. A Religion of Life. By Rufus M. Jones, M. A., D. Litt. Delivered 1908. 48 pages. Price 55 cents, postage paid.

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The American Friend

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Abiding God's Call.

God's boundless beyond is ever calling to our littleness to come forth—to extend and expand, to warm and purify our hearts.

Endless spring-time of the spirit-life in the spirit-world is one of the most charming in the holy vision which coaxes onward and upward our weary feet.

Yes! this fact that life proceeds in its development by successive bud-processes is full of suggestive thought.

If the tree might be conscious of the restraining processes which hold up and check its growth of bough, of leaf and of bloom it would, 'a jot or a tittle,' rebel against being stripped of its glory and beauty and left half naked to spend the whole winter sighing because of the winter winds.

But God knows, and we, who love Him, know that He knows what is best. Here we rest and wait 'till the shadows flee away' and until we shall awake in His likeness and be satisfied.

C. O. BOOTH.

Tuskegee, Ala.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SIXTH MONTH 18, 1911.

GRACE FOR COMMON DUTIES.

EPH. 4: 25, 26; 5: 1, 2.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Sixth month 12th. The infinite source. Phil.

4: 19.

Third-day. Grace in weakness. II Cor. 12: 7-10.

Fourth-day. Grace to pardon. Acts 7: 54-60.

Fifth-day. Grace to love. Matt. 5: 43-48.

Sixth-day. Grace to serve. Rom. 12: 10-16.

Seventh-day. Self-denying grace. Matt. 16: 24, 25.

Tell of one experience when grace helped you.

When do you most need grace?

How may we obtain this grace in our need?

Duty smacks of the taskmaster's whip. Duty's features are stern, severe, domineering. Grace, or unmerited favor, smiles upon duty and warms the iciness of her face. Grace is a strength added from without and above to human effort. It makes the weak strong. Grace and duty hitched together make a team that dares any task, pulls any load, bears any sorrow, faces any storm. Grace personified becomes the personal and spiritual Christ. The call of grace is the call of the Christ. "Take My yoke upon you." To be yoked with Him, to walk with Him and to work with Him is to make the impossible possible, the unbearable bearable, the cross a thing in which to glory.

* * *

Stern duty drives us to our task. Grace allures us to a willing service. Add grace to duty and the result is privilege. Someone has said that the word duty should be eliminated from the Christian's vocabulary. Substitute for it the word privilege. Duty then becomes gilded with joy, and robed in happiness. Duty is always present but grace obscures its severity and necessity. We act not because we must, but because we want to.

"The hardest duty bravely performed soon becomes a habit, and tends in due time to transform itself into a pleasure."—*Holmes*.

* * *

Grace is more often needed for common duties than for great and unusual tasks. The greatness and uniqueness of a duty challenges our interest and enthusiasm; the littleness and monotony of a common daily routine wears inspiration threadbare. Grace keeps the little from becoming trivial, the common from becoming common-place. Grace makes the diamond from the soot and polishes it to reflect the rays of Deity.

* * *

When the outlook is not good, try the "uplook." The outlook is duty, the "uplook" is grace.

* * *

"My duty is what no one else can do for me. Another may do my task better than I, but not my duty."—*Josiah Royce*.

* * *

Only grace can make possible the realization of the following sentiment.

"If thy heart yearns for love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to thee, be frank to him. Be found with thine own conscience in that

circle of duties which widens ever, till it enthrones all beings and touches the throne of God."—*L. M. Child*.

* * *

"Lord, in this awful fight with Sin

I would not just prevail;

Against each lust so strong within

I would not almost fail.

Full glad some, glorious victory

Should crown the Holy War;

Lord! I would triumph well—would be

A more than conqueror."—*Gill*.

* * *

Grace is often spoken of in various terms. Emerson's famous lines express how grace works with duty and inspires the will to action.

"So nigh is grandeur to our dust,

So near is God to man,

When Duty whispers low, 'Thou must,'

The youth replies, 'I can!'"

* * *

Grace harnesses the ideal to the real, the visionary to the practical, the heavenly to the earthly, the spiritual to the temporal. Grace is God's hand stretched down to grasp man's hand reached up; they meet in the clouds and common life is shot through and through with divine glory, as the cloud in the western sky at sunset is filled to overflowing with the glorious radiance of the sun. The light of the sunset illuminates one portion of the sky, the light of grace makes brilliant the entire horizon of life.

* * *

Grace rules for righteousness and love in "that strange twilight of the virtues; that dusky debateable land, wherein zeal becomes impatience, and temperance becomes severity and justice becomes cruelty, and faith superstition, and each and all vanish into gloom."

Grace shines like a light upon Truth when it is "that golden and narrow line, which the very powers and virtues that lean upon it bend, which policy and prudence conceal, which kindness and courtesy modify, which courage overshadows with his shield, imagination covers with her wings, and charity dims with her tears."

* * *

Grace brings greatness out of little things. It is the power that develops the seeds of spiritual strength. In an old Hindoo story Ammi says to his son, "Bring me a fruit of that tree and break it open. What is there?" The son said, "Nothing, my Lord." "My child," said Ammi, "where you see nothing there dwells a mighty tree."

Ruskin has given us something worth thinking about concerning the graceful performance of the common duties of life. Every man is an artist of character if not skilled in the use of brush and paint, and it does not matter whether a man "paint the petal of a rose or the chasms of a precipice, so that love and admiration attend on him as he labours, and wait forever on his work. It does not matter whether he toil for months on a few inches of his canvas, or cover a palace front with colour in a day, so only that it be with a solemn purpose, that he have filled his heart with patience or urged his hand to haste."

Jesus in His wonderful parable on the talents put the premium not upon quantity but quality, which means faithfulness.

News in Brief

Now that we are not going to annex Canada, fight the Japs, or invade Mexico, the Government may proceed to the distribution of free seeds.—*Dayton Journal*.

* * *

A congressman has asked that all national legislation be based on the ten commandments, but the trouble is that there are so many of our national legislators who do not know them.—*St. Louis Globe-Democrat*.

* * *

The success of the postal savings bank system seems to be assured, and a rapid growth in the number of depositories may now be expected. In a few years the great machinery of the popular banking scheme will be working all over the country.

* * *

General Porfirio Diaz said his farewell to Mexico Fifth month 31. With his wife and other members of the Diaz family, he boarded the steamship Ypiranga bound from Vera Cruz to Spain.

To his country General Diaz delivered a warning. Speaking to the little group of soldiers who had served as a guard on his trip from the capital, the old man who governed Mexico for more than thirty years by military strength declared that the present government must yet resort to his methods if peace is to be re-established.

* * *

Unless Congress otherwise directs, the wreck of the Maine, now lying in Havana Harbor, will when raised be towed out to sea and sunk in deep water. This procedure is recommended by the board of engineers engaged in the work of raising, and is approved by former Secretary of War Dickinson. The board's report shows the progress of work in Havana Harbor up to date. The cofferdam around the wreck is now complete and pumping was started last week. It is planned to pump the water out gradually, exposing the wreck first to a point about ten feet below the main deck. This section will be cleared of salvage, bodies, and personal effects. The pumping of water will then be renewed, until the next deck is cleared. This process will be repeated until all the space within the dam is clear of water.

* * *

New York may well be proud of its new public library, in a \$10,000,000 build-

(Continued on page 366)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

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No. 23

Turning the Hearts of the Fathers to the Children

The Old Testament closes with a wonderful outlook of hope. The writer of Malachi sees the Sun of Righteousness rising on the troubled world with wings of healing, and he sees a time coming when the hearts of the fathers shall be turned to the children and the hearts of the children to the fathers. It is a beautiful gleam of light, a dawn of glorious promise.

This prophet—his name is unknown to us, for Malachi, or "Messenger," is the title of the book, not the name of the writer—had an extremely difficult situation to face. The enthusiasm aroused by the expected "Return" was over. The closing chapters of Isaiah show that enthusiasm at its height. It was enough to stir any soul. The exiled people was to go back across the desert, restore the waste places, rebuild the city, raise up a new temple and enter again upon its divine destiny. It was easy to cry: "Arise, shine for thy light has come and the glory of the Lord has risen upon thee!" for the great future of life and service seemed almost within reach. Zechariah and Haggai, whose mission came close upon the "Return," had also their ground for enthusiasm. They were preaching to a people in the great crisis of history when the new destiny was actually beginning. Here they were back again in their own land, the years of discipline were over, "what the canker-worm had eaten" was about to be restored, and they were starting anew the stream of religious influence which had begun in Abraham. All that was needed now was to build again the temple and restore the interrupted worship. To this task the two prophets devoted themselves, and they felt, as they labored, the thrill which always comes when everything is moving and is big with promise.

But the writer of Malachi had no such thrill. Things in his day were on a dead level. The "Return" had taken place, the temple had been built, and still the expected results had not been realized. Instead of a glorious people, "arising and shining," spreading the truth of God over the earth and bringing in a new era—"a little one chasing a thousand"—

there was everywhere the dull, sad story of moral sluggishness, spiritual inactivity, positive sins, glaring immoralities, and slackness in all religious performances. The tithes are not brought into the storehouse, imperfect and blemished animals are brought for sacrifice, the widow and fatherless are oppressed, men are putting away the wife of their youth to marry a rich heathen wife, and all the signs of a corrupt and godless civilization are apparent. It was surely discouraging and enough to break a strong man's heart. But it did not crush the spirit of this unnamed prophet. Like all true prophets, he has a vision of hope even under this dark sky. There are still jewels to be gathered out of this nation, a book of the faithful names is to be kept, and the Sun of Righteousness with healing wings is coming as a new dawn to the world. And one of the happy events of the better age will be the mutual unity of spirit between the young and the old, the children and the parents.

One of the difficulties which delays all progress and hampers all reform in any period is the failure of the older and younger generations to understand each other. There is apt to come in any advance movement an almost fatal break between the wing of progress and the conservative wing, between the vision and enthusiasm of youth and the stable fixity of old age. There are those who pull ahead with fervid enthusiasm and those who pull back with their eyes fixed on the past. This prophet sees a happy time coming when the hearts of the children shall turn to the fathers and the hearts of fathers shall turn to the children, when there shall be a beautiful blending of enthusiasm and of deliberation, of fervor and calm judgment, of progress and conservation of what the past has won and verified. It is a splendid close for the Old Testament to make, and we may well pray that it may soon be realized in fulfilment.

We need some of this prophet's vision of hope in these somewhat dead-level days in which we are living. It was easy to feel the thrill of expectation when the Quaker faith was young and was working so powerfully upon all classes of society. It was easy, too, to make triumphant forecasts in the dawn of the revival period of fifty years ago, but now no mighty

upheaval is on hand, we are not borne forward on any great swelling tide, there is considerable ease in Zion, and sometimes it seems as though we were marking time. Well, it may be that the hour of great things is just before us, that our eyes are soon

to see a new rising of the healing wings, and that a mighty call to go forward will sweep over us, and that once again the hearts of the children will be turned to the fathers and the hearts of the fathers to the children. I hope it may be! R. M. J.

Current Events and Comments

The Tobacco Trust Decision

The great event of the past week has been, without doubt, the decision of the Supreme Court dissolving the Tobacco Trust.

In the issue of Fifth month 25th we mentioned the similar decree against the Standard Oil Company, and emphasized the fears of Justice Harlan, and others like-minded, with reference to reading the word "unreasonable" into the Sherman Act. The fear was that if only "unreasonable" combinations in restraint of trade were to be prohibited, a loophole would thus be opened by which many, ultimately perhaps, all, guilty corporations might escape.

However, the belief now seems to be gaining ground that the construction given by the court is the only possible one by which the law may be made really effective. It is an old custom for courts to interpret laws in a "reasonable" way, and in the present instance any other interpretation would seem to make the law entirely impracticable. For instance, any small merchant selling out to a larger one and agreeing not to enter into the same business in the same locality for a certain time would be making a contract in restraint of trade. Yet such an agreement is very common and entirely proper. Thus to enforce the law according to its letter rather than its spirit would mean to unsettle business by jeopardizing a thousand perfectly legitimate transactions and combinations.

Under the "rule of reason," the court dissolves the Tobacco Trust "not alone because of the dominion and control over the tobacco trade which actually exists," but because "the conclusion of wrongful purposes and illegal combination is overwhelmingly established." The ruthless methods of driving competitors out of business were clearly contrary to the spirit of the Sherman Anti-Trust Law.

What will the Standard Oil Company and the Tobacco Trust do in the six months allowed for their dissolution? No man can tell. Some predict, gloomily, that they will nominally break up into smaller companies, but in reality continue to co-operate to the end of excluding all competition. But that is not so easy nor so safe as it might seem. For in that case they are likely to be brought before the courts at any time, and if it is proven that they have still been acting contrary to the spirit of the law, the following things may happen: They may be excluded by court injunction from foreign and interstate commerce; a receiver may be appointed to give effect to the requirement of the statute; the

officers of the companies may be sent to the penitentiary.

This latter possibility was brought out a few days ago by Attorney-General Wickersham before the House Committee on Expenditures. Several trust officials may even now be brought to answer in criminal prosecutions for their actions in recent years, as Senator Pomerene, of Ohio, has introduced a resolution in the Senate calling for such prosecutions at once.

An indirect result of the court decisions is that Roosevelt and others like-minded are demanding still further anti-trust legislation. It is argued that corporations should not only be kept from stifling competition, but that in many other matters they should be brought under the immediate supervision and control of the Government. In this way they would be placed under a tutelage somewhat similar to that exercised over railways by the Interstate Commerce Commission. Even Elbert H. Gary, chief executive officer of the United States Steel Corporation, in his testimony before the House Steel Trust Investigating Committee, on Fifth month 2d, held that the Sherman law is already out of date and that we must soon have complete Government control of large corporations, even to the regulation of prices.

Surely we are living in progressive days and it is a far cry to the era of *laissez faire*, the old theory that governments should "let things alone" as far as possible in the field of industrial relations.

Roosevelt and Peace

We often refer to the value of Theodore Roosevelt's utterances on problems of the hour. His militant spirit, however, always makes him an uncertain factor in the great peace movement. Just now, when "unlimited arbitration" is the immediate goal of our desires, Roosevelt presents an editorial in the *Outlook* the main purpose of which seems to be to prove that some matters can be settled only by war. As an illustration, he offers the suggestion that any man reserves the right to assault another who in his presence slaps his wife's face.

In reply to such reasoning, the New York *Independent* says: "Without attempting to point out the obvious fallacies of this method of reasoning as applied to international relations, we would say only this: If Mr. Roosevelt feels called upon to avenge his honor by force every time anyone commits the indiscretion of calling him a liar, it is quite fortunate for him (or shall we say for them?) that the various:

members of the Ananias Club all acted in accordance with a more enlightened system of ethics when elected to that distinguished organization of gentlemen."

Meanwhile the peace movement goes merrily forward. Japan has already manifested a desire to join the arbitration circuit of England, France and the United States, and now even Germany the militant gives official notice of her willingness to negotiate for a treaty on the lines indicated by Secretary Knox's tentative draft. Is it going to be a case of Roosevelt against the world?

Lorimer and the Senate

We may rejoice that the Senate seems almost ready to rid itself of the disgrace brought upon it by the presence of Lorimer, of Illinois. That member now faces another investigation. The inquiry will be conducted by a subcommittee of the Committee on Privileges and Elections, composed of four Republicans and four Democrats, four of whom voted for the conviction and four for the acquittal of the Senator last session.

Conviction this time seems almost certain. Even Senator Bailey is forced to admit that the whole aspect of the affair has changed, and concedes also that the Senate may have before been "grossly deceived" about Lorimer. No one did more to help on the deception than Bailey himself, but it is plain that he has now seen a great light. So universal in Washington is the conviction that Lorimer's seat will be vacated that the rumor of his resignation, in order to avoid expulsion, is not at all incredible.

Woodrow Wilson and the Presidency

A hundred years ago the Eastern States were wondering whether many new States should be created west of the Allegheny Mountains. But they admitted the camel's nose, and now his whole hulk is inside the tent. Today a presidential candidate begins his campaign by "going West."

To be sure, Governor Wilson claims he is not thinking about the presidency, but he adds, significantly, that, if the presidency is thinking about him, he cannot help it.

We judge that the presidency is indeed thinking about him—at least in Democratic circles. Senator Gore, Oklahoma, recently came out in favor of him in a public letter, and a large number of Democratic Congressmen have declared themselves to be "Wilson men." The speaking trip through the West was not, therefore, inopportune, to say the least. Such trips have been made by other men in other years when the presidency was out looking for a candidate.

Wisconsin to Vote on Woman's Suffrage

The Wisconsin Legislature of two years ago refused to submit the question of woman's suffrage to a popular vote in that State. The present Legislature has seen a great light, and reversed the former decision. The outcome of the vote will be interesting and important. The constellation of the suffrage

flag now contains five stars, all representing Western States. Will the next star be for Wisconsin, a State east of the Mississippi? If so, a real invasion of the conservative East may be at hand in the program of this militant reform. And why should not Wisconsin be the entering wedge? The home state of La Follette and Victor Berger is not inhospitable to reform movements.

Popular Government in China

One of the greatest events in recent years is the stride recently taken by China toward government by the people. The development of the representative principle in England and the spread of it to European countries in the nineteenth century is familiar history. But we have always felt that Oriental peoples had a genius for absolutism. Japan, Turkey and Persia have somewhat unsettled that conviction—but now comes China!

The Imperial edict of 1908 provided for the introduction of representative government in China by degrees, and a National Assembly was not due until 1917. But the "consultation council," called nearly a year ago, transformed itself into what is practically a National Assembly, just as the Estates-General did in France at the beginning of the French Revolution in 1789. Now this National Assembly has forced the appointment of a ministry responsible to the representatives of the people.

A "responsible ministry" is one of the most democratic inventions of modern times. Germany does not have it, and Russia is as far from it as the east is from the west. But in China things move. How out of date is Kipling's jingle:

"And the end of the fight
Is a tombstone white,
With the name of the late deceased,
And the epitaph drear,
'A fool lies here
Who tried to hustle the East.'"

We mentioned recently how China is hastening the end of the opium traffic, despite the opposition of the reluctant English Government. Bonfires of opium utensils and gambling devices are not uncommon sights now in the cities of the Celestial kingdom. Queue-cutting parties are frequent. Public schools, from the primary grade to the university, are being established. At the elementary girls' schools, only girls with natural feet are admitted. A national banking system is being organized. A comprehensive plan of railroads and internal improvements is being mapped out. And now representative government is advancing by strides. In another sense than Kipling's, a man may now be foolish who tries "to hustle the East."

The question is: "Can the West keep up?" We think of what Japan has done, and then remember that China has an area twenty times as great and a population nearly ten times as large as her little neighbor. Is it any wonder that the missionary asks: "What is the Church of the living Christ going to do about it?"

The California Field

A Pioneer Friends Meeting—Shades of the Land Boom.

BY HERMON D. WILLIAMS.

I before outlined the expanse of land, embracing several hundred square miles, that descends, unbroken, southward from Whittier to the sea, and located East Whittier meeting on the northern margin, and Alamitos central in this section. Mountains, buttressed by smooth foothills, bound this expanse on the east, and nestled against these on a beautiful mesa, three miles east of the town of

school and meeting were thenceforth held for more than a year at Abel Frazier's house, a mile north of town, Betsey Frazier serving as superintendent of the school and frequently reading a Scripture lesson in the meeting. Albert and Lydia Sharpless and son William, residing near Santa Ana, early joined them in the work. Ninth month 25, 1885, came Henry O. Way and family, Curtis E. and Charity Way, and Wm. P. and Matilda Brown and family, from Thorntown, Ind.

In 1886 the meeting place was changed to a small, cheap building a block north of the one store in town at this writing. Here Luther B. Gordon, hav-



FRIENDS MEETING-HOUSE, EL MODENA, CAL. THOSE APPEARING AT THE DOOR ARE THE PASTOR AND HEADS OF DEPARTMENTS, INCLUDING, READING FROM LEFT TO RIGHT: W. F. CRIST, HARLEY M. MOORE, LESTER BEYMER, MARY MILLER, GRACE LENTZ, EDITH MOORE, DAISY HADLEY, ELLA GRANGER.

Orange and thirty miles southeast of Los Angeles, is the village of El Modena. Here in Tenth month, 1883, came Wm. Frazier and wife and Cyrus Frazier from Lawrence, Kansas, the first arrival of Friends, and from the same place a month later came Abel and Betsey Frazier and Milton Frazier and family. A year later, Wm. Frazier laid out the town of El Modena, and with the coming of Samuel Lloyd and Mahlon Stubbs on a religious visit, the first Friends meeting was held by their appointment Twelfth month 3, 1884, at the home of Milton Frazier, corner of Alameda and Center Streets, where N. D. Ellis later built a spacious residence, there being present Abel, Betsey, Cyrus and Wm. Frazier and Milton Frazier and wife. A Bible

ing arrived with his family, served as the first resident minister. Jeremiah Grinnell, resident in Pasadena, frequently brought a Gospel message, and John S. Bond for a time took the leading part in ministry. A subscription school taught by Charity E. Way in this building was the first secular instruction given in the neighborhood.

The meeting place was next changed to a real estate office on the edge of the mesa, west of the present meeting-house, and later to the rear room of a tin shop on Alameda Street, opposite the Ellis home, and here Edward Siler began his work as pastor, continuing nearly a year. This building was later removed, and is now the Lentz store building.

Eleventh month 11, 1886, under authority of Hes-

per Quarterly Meeting, Kan., the congregation was organized as Earlham Monthly Meeting, the session being held at the unfinished residence of N. D. Ellis, the lathing process having been arrested in its descent at a height of six feet to give those in the different rooms access to the proceedings through the intervening studding. Margaret Mendenhall gave the leading Gospel message, Richard Cox represented Hesper Quarterly Meeting, and Benjamin Cox and Mary M. Brown served as clerks. To solicit subscriptions and secure plans for a new meeting-house, N. D. Ellis, Wm. Sharpless, Curtis E. Way, Sarah E. Cox, Betsey Frazier and Elizabeth Harper were appointed. A liberal subscription and the securing of the three acres of ground now occupied were reported at a later session, and Ellis, Way and Sharpless were appointed a building committee.

At this stage the pulse of the great land boom mounted to fever speed. El Modena had visions of becoming a city, square miles of lots were staked out for prospective purchasers, and coming fortunes were discerned in phantom enterprises on the surrounding hills and arid acres. Friends and others came in troops, and speculative movements attained a speed all too great. But through it all, Friends were liberal and steadfast in maintaining Church interests, and the new meeting-house was dedicated in Eleventh month, 1887. Two carloads of people, largely Friends, had just arrived from Indiana and Kansas, among them B. F. Farquhar, who preached the dedicatory sermon. Elwood Siler presented the financial needs, and the indebtedness was liquidated by the large audience present.

But eclipse awaited the vision that had grown roseate with the numerous arrivals and lavish investments of Eastern capital. Misgivings seized the public mind as to the permanence of real estate activities, land purchases suddenly ceased without apparent reason save as a reaction from the tension and volume they had reached for reasons equally intangible, and paralysis, with attendant discouragement, fell upon the numerous projected enterprises. A month after the dedication the shadow deepened when a truant desert storm crowded through the mountain passes, sweeping a wide area where such a visitation may only be known once in a generation, and Friends of El Modena awoke one morning to find their spacious new meeting-house a pile of splintered lumber. The building was ample in dimensions and attractive architecturally, but was left weak in its construction under the assumption that no harm was to be feared from the elements in California, while a heavy bell, just mounted in the unbraced cupola, facilitated the collapse.

Friends, chastened but not disheartened, separated the debris into piles and auctioned them off for kindling wood, creating the nucleus of a new building fund, which, with rapid additions, enabled them in a few months to occupy the present commodious building, though in an unfinished state, meetings in the meantime being held in the upstairs of Wm. Murray's smith shop.

Through the close times following the boom reaction the membership was greatly reduced by removals. Among the members who remained prospects brightened were Curtis F. Way, Ella Murray, T. E. Dozier. Bond and family and W. With the settlement of Wat, this fine orange-grower prospered in recent years, and holds meetings here, giving finance of non-members. Seven in the Bible school are fully organized, very unusual, the average attendance nearly 30 per cent. more than at the session I attended. As evince



HARLEY M. MOORE,
PASTOR IN FRIENDS MEETING, EL MODENA, CAL.

spirit, this school wholly supports a girl among the students in the Guatemala mission.

The Endeavor work here is full of life, a novel feature being a Spanish Junior, in which the 25 Castilian children composing it are given instruction once a week in pyrography, or burnt wood work, in addition to the regular lesson. Heads of departments in this meeting are: Bible school, W. F. Crist; Christian Endeavor, Lester Beymer; Intermediate, Grace Lents; Junior, Edith Moore; Spanish Junior, Mary Miller; Missionary Society, Daisy Hadley.

Pastors following those above named were Geo. B. Mills, Levi Gregory, Nanna B. Pearson, Caroline N. Hunnicutt, Fred. G. Pitt, Amos Cook, Thomas Armstrong and Harley M. Moore, now serving the meeting the second year. Mary M. Brown, Nathan Baldwin, Mary C. Woody and Anna J. Winslow all filled interims in ministerial service.

Harley M. Moore previously served the meetings severally as pastor at Scranton, Iowa; Camp Chase

and Beloit, Ohio; North Loup and Central City, Nebraska, and a second time at Scranton, Iowa. His earnest and devoted efforts have rallied to his support a working Church, and his methods recognize the Quaker ideal of "the priesthood of believers" in worship and service. He is a member of the Ministerial Union of Orange, and serves as secretary of that body.

Notably attractive features of the El Modena section are a flower park of rare beauty, adjoining the town on the south, and the county park of several hundred acres in the mountains eastward, in which magnificent live oaks and varied natural scenery attract visitors from far and near. Several subdivisions of land in process of being made here afford an opportunity to home-seekers who would like to engage in orange and lemon growing in a Friends neighborhood.

Resident ministers here besides the pastor are John S. Bond and Anna J. Winslow, both well known by their long and faithful Gospel ministry in various places.

On Houses Made With Hands

BY ELIZABETH FOX HOWARD.

"I am what they call a *blue dome* Quaker!" said a rather distinguished middle-aged man to me the other day. "I don't care about going to meeting, and so I do my worshiping in the open air."

I accepted the remark without comment, but it set me thinking. He had spoken with a pleasant air of thinly veiled superiority, though he had not actually made it clear how much conscious worship was involved in the pursuit of a golf ball round the links. I began to wonder whether it was some inherent priggishness in myself which made me feel that sailing or motoring or golfing, or even painting, would not come to the same thing for me on a Sunday morning as a quiet hour in meeting. Perhaps most of us have at some time or other had rebellious moments, when the fresh spring sunshine has got into our blood and the open fields have seemed more attractive than an overheated meeting-house, with possibly a dearth of profitable ministry. But, curiously enough, it is by no means always the busy and tired people, tied to a desk all the week; who claim the right to be "blue dome Quakers" on Sunday. Many of these have come to feel that the communion hour in the quiet meeting-house is the center of their whole week, the place where fresh inspiration and new strength are in some mysterious way distilled into them, body and soul. It is almost a truism to say that there is no one who is bent on living the higher life and entering more closely into the presence of God who does not feel the need and the duty and the refreshment of times of worship; but it is quite open to ask us why any special buildings or special set times are necessary, and why a succession of solitary Sunday mornings in the open air would not serve exactly the same purpose.

What is the instinct that makes us gather together by half dozens or in larger numbers under a roof

instead of worshiping vaguely in the open as our fancy takes us? I believe it is a very deep and ancient one, as old as the impulse which first prompted primitive man to build his daub and wattle hut, and cower with his family round the cheerful blaze of a fire. Everyone likes at times to eat in the open air, and some to sleep also under the stars, but, taking life as a whole, we should fare ill if we had no alternative possibility. The sacredness of the hearth, of the roofed-in dwelling-place, is a very real thing. There is, to me, a poignant sadness in the wreck of what has once been a human home. I have felt it as I walked among the roofless houses in Pompeii, where even yet the traces of ashes may be seen upon the hearthstones. I have felt it again in a lonely Wiltshire valley where, half hidden among nettles, crumble the ruined walls of an ancient cottage where George Fox once preached. Something precious has been wiped off the earth when a home, however poor and primitive, ceases to be. I can imagine the thrill of pleasure that the traveler in the far west of America, or in the Australian bush, must feel when, after miles of desolate forest and scrub, he sees suddenly the curl of wood smoke, the glint of the sun on an iron or shingle roof. There in the desert has been set up a dwelling-place, a little shelter from storm and heat, a new center of human fellowship.

It seems to me that even in our worship we cannot get away from the social, human *homing* instinct which makes us gather together under a roof, be it of cathedral or meeting-house, and seek in company to concentrate our minds on the things unseen. Of course we can and do worship in the open air also. That is a part of our Quaker faith—the accessibility and continual nearness to God. We believe, as Solomon and as Paul believed, that "the heaven of heavens cannot contain Him; how much less this house that we have builded!" for "He dwelleth not in temples made with hands." From the divine standpoint the house is not a necessity, but most of us are so made that we need at times to "enter in and shut the door" even upon the thousand enchantments of sight and scent and sound in God's beautiful outside world. Sunday has many blue and golden hours for our refreshment. Let us take them gladly, especially if we have earned them through a busy week. But surely the "blue dome Quaker" misses something in life, something scarcely to be described in words, and having in it elements which are both human and divine.

Just as it helps us in realizing our dim and groping conceptions of God to think of Him in human form as Jesus our elder Brother, so it helps us, as it were, to focus our vague aspirations towards worship when we gather together with other men and women under a common roof. The deliberate self-limitation of the infinite Spirit is faintly shadowed whenever a human worshiper, for the sake of more intimate communion with God and man, forgoes the vaguer joys of the open field, and sits down humbly within four walls beside his fellows.—*Friends Fellowship Papers.*

New York Yearly Meeting

After an interval of four years, New York Yearly Meeting was held in Glens Falls, beginning with the meetings on ministry and oversight, Fifth month 25th. The attendance was about as large as usual. James Wood, who has served the yearly meeting as clerk continuously for seventeen years, was again appointed, with David S. Taber and L. Hollingsworth Wood as assistants.

Carolena M. Wood and Chas. M. Franklin served as clerks of the meeting on ministry and oversight.

The ministers present from other yearly meetings were Wm. P. Haworth, Oklahoma; Charles M. Woodman, Portland, Me.; Raymond Binford, Baltimore; Elbert Russell, of Earlham College; Amos M. Kenworthy, California, and Chas. E. Tebbetts, Richmond, Ind. These Friends all had helpful service.

The lecture committee arranged for six addresses, which were well attended and added much to the interest and profit of the week. Elbert Russell gave three on "The Parables of Jesus." Chas. M. Woodman gave two. One had for its theme, "What Business Has the Church in the World?" and the other, "Is it Well with the Child?" James Wood's subject was, "The King James Version of the Bible."

The evangelistic and Church extension committee has continued the work with energy and faithfulness. In Ninth month last, Richard R. Newby accepted the call to serve as superintendent of the work. The yearly meeting was unanimous in the request that he be retained in that capacity; \$1,213.72 was subscribed for this branch of the work.

The Home and Foreign Missionary Board has expended during the year \$13,314.49. The report showed the same steady faithfulness and earnestness as in former years. There were present to represent the work Wm. P. Haworth, Alfred J. Griffin, Margaret A. Holme and Chas. E. Tebbetts and his wife. The fact that, through divine Providence, none of our mission stations have been disturbed during the recent trying times in Mexico is cause for reverent thanksgiving.

The Woman's Foreign Missionary Society and the Society of Christian Endeavor have continued with unabated interest their share in the missionary work.

The Bible School Board reported as very interesting features of the work a large adult school in the meeting-house in New York City and a Chinese school carried on by Brooklyn Friends. There is also a splendid work among Armenians in New York City which has its headquarters at the meeting-house on 20th Street.

The temperance committee are on the alert and think it desirable that the Five Years' Meeting should create a "Board of Temperance Reform."

The name of the committee on history and literature of Friends was changed to "Committee on Friends Principles." Their plan is to encourage the study of the Uniform Discipline and to prepare questions and answers concerning our Society for use in the Bible schools.

The trustees of the Oakwood Seminary report a slight increase in attendance and that a large proportion of students are Friends. A Friend has been secured as pastor in the school and meeting and biblical instructor in the school, Ida Thorne Parker, whose duties commence with the next school year. It is found impracticable to remove the school to Glens Falls, as was proposed last year. The trustees feel a pressing need of additional endowment in order to secure and retain such a faculty as will keep the school to the necessary standard.

The banquet of the Oakwood Old Scholars' Association was held on Seventh-day evening, about 90 participating.

The consideration of the state of Society was the occasion of the reading of a valuable message embodying the exercise of James Wood upon our condition and needs. The meeting was much moved by the message, and requested that it be sent down to the membership of the yearly meeting.

James Wood was appointed delegate to New England Yearly Meeting on account of the anniversary celebration which occurs this year.

The services on First-day were well attended. At 4.30 in the afternoon the ministers present gathered in a heart-to-heart conference at the call of the Evangelistic and Church Extension Committee. Chas. M. Woodman gave a brief message of encouragement, speaking of the privilege and power of rest in service. Those present felt this to be one of the most interesting gatherings of the yearly meeting. The devotional meetings were deeply spiritual, and many were blessed.

A meeting was held to which all the children of the city were invited to listen to "Oriental Story Telling." These stories of different countries were illustrated by boys and girls in costume.

From the statistical report it appears that there has been a net gain of 18 members, the whole number of members being 3,521.

The yearly meeting adjourned to meet in Poughkeepsie next year, to commence with the meeting on Ministry and Oversight Third-day, Fifth month 28th, and to close Sixth month 2d.

Some Views on Present Day Topics

The Distinctive Quaker Message

BY LESLIE BOND.

On receiving the invitation to discuss this question, the first impression was that we would be limited to the discussion of an idea rather than a reality. The thought came, "We have no message today of which we can truthfully say: 'This is ours distinctively.'" For there come to mind the differing yearly meetings—New England, with her staidness and conservatism; Baltimore, with her opposition to pastors; Philadelphia, with her exclusiveness; Ohio, with her intense zeal and emotions; Indiana and her disciples of modern thought; Kansas and her orthodoxy; and California, with her mixture of all.

Next came the messengers and their messages—the conservative, with his reverence for the beaten path and the ancient and his formal devotion to formlessness; the critic, with his attempts to clearing the spiritual atmosphere of a fog of superstitions that have prevailed since the days of Christ; the prohibitionist, confident in the belief that the message should be prohibition; and the advocate of Holiness, that considers our denomination a necessary cog in the wheel that keeps the Holiness Association or some like organization in existence.

But, in spite of all this, it is the testimony of those that have come in contact with all these differing conditions and messages that there prevails universally a spirit in our meetings for worship that differentiates us from all other denominations. This spirit is somewhat intangible and, like the new birth, is felt rather than seen and described, but is nevertheless a reality.

Then, if this be true, we are not without a distinctive message, unspoken and unwritten though it may be, for it is true of a church, as well as of an individual, that what we are speaks as well as what we say. If, however, we are without a spoken message, our right to a separate and distinct existence may well be questioned.

On beginning the study of literature, I remember that the definition for a great production was that it was one that appeals to people of all times and places. It seems to me the definition would answer for a great message as well.

The question then arises, "Has our message been one of such a character? Did George Fox get a concept of religion that was good for all people of all times?" Unquestionably it was a benediction to the men of his own day. Then how has it stood the test of the two hundred and fifty years? Almost every advance step of the Church of Christ from that day to this has been an attestation to its superior value. If so, surely we have a great message. But is it in any sense distinctively ours today?

Let us look for a moment at what our message has been. We have said that war should cease; that water baptism and outward ordinances are not essential to salvation; that there is for us the possibility and duty of a sinless life in this world; that before God all men are equal; that a Christian, being under obligation to truthfulness at all times, cannot consistently take an oath; that human slavery is wrong; that intemperance is a sin; that education and ordination do not make a divinely-called minister; that woman as well as man may be called of God to the ministering of the Word; that our ministry should not be a hireling one; that human life is sacred and should not be forfeited for crimes or other misdeeds; that all men are eligible to salvation; and that the recognition of rank or social prestige is incompatible with the spirit of Christ.

To the Church at large, most of these views were new and strange, and many were considered narrow and fanatical. Time has proven the worth of each precept, and today they are almost universally ac-

cepted truths. We have blazed the way! others have followed.

If this be true, shall we not surrender our identity as a separate organization and amalgamate with the other evangelical churches? But have we yet reached the basic or fundamental principle of the early Quaker message? No; these are but channels through which the basic principle found expression. If this were not true long ago the Friends of the Middle West would have forfeited their right to a name and place as disciples of Fox. If this were not the case, to merit the distinction of Friends we must discard our pastoral system and our pastors, we must return to our separate meetings, the "thee" and the "thou," the broad-brimmed hat and the quaint bonnet.

In the heart and life of Fox and the early Friends there was something more than the mere opposition to the wastefulness, the injustice and cruelties of war. There was the unbounded love of God that alone can right wrongs. With all the advance steps the world has taken toward universal peace in the last quarter of a century, it is a question if one out of ten of the advocates of peace have a real conception of the Quaker basis for opposition to war. For our fathers there was something higher than the consciousness of the freedom from a life of sin and the guilt of sin; it was a life so surrendered to the infinite that it was no longer they, but Christ. There was something more positive than the non-essentiality of the water baptism and the Lord's supper; it was the absolute necessity of baptism by fire and the Holy Ghost and the communion not administered by hands. There was more than the mere recognition of the equality of men out of which the "thee" and "thou," the unremoved hat and the opposition to human slavery grew; it was the recognition of the prerogatives of all as heirs of God and joint heirs with Christ. In short, all grew out of the principle that was involved where there came ringing into the consciousness of George Fox, "Jesus Christ can speak to thy condition."

As a result of this experience, that is, God speaking through the spirit, and the spirit's illumination of the Word, Fox is a changed man.

What, then, was the real effect of this experience on Fox? Did it give him thought that enabled him to formulate a new system of theology, that was destined to revolutionize the world's religious thinking, which in turn revolutionized the lives of those that embraced it? No; it gave him a life, and out of this life came the concepts of right living. In no sense of the word was he a theologian. But you say he was powerful in dispute and brought confusion to the wisest that opposed him. Yes, he testified to his experience and quoted Scripture to show that it harmonized with the Bible. That Friend who hunts heresy and preaches orthodoxy has missed the spirit of Quakerism as much as the one that practices the rite of water baptism. Fox was a mystic, and as such he knew the Word because of the Spirit's illumination.

But what shall we call the experience of Fox?

Was it conversion? As a mere boy he knew purity and righteousness, and prayed. Shall we say sanctification or the second experience? It was not the sanctification that finds expression only in "Amens" and "Hallelujahs." It was the reception of a life, and with that life came the appreciation of the fact of the fatherhood of God, the brotherhood of man, the priesthood of believers, etc. It was the new birth! Fox was born again!

Now, we may well question, was not this life and were not these conceptions the right and privilege of all professed followers of Christ? Most assuredly they were. They belonged to Friends distinctively because the Church at large was unable or unwilling to grasp them. For this reason, and this alone, the message was our own distinctively. It was simply a revival of apostolic religion.

As the message of Fox and his contemporaries was theirs by virtue of their ability to lay hold of the eternal truths of God, and this came because of the life received so far as there is the message only as we possess the life. The life means for us simply Holy Ghost apostolic religion. Is this message, then, ours today, and are we giving it to the world? In shame and confusion, let us admit the smallness of the evidence. May we have it? Our opportunities are as boundless as is the love of God, and great is the need of the message.

Are there men and women without Christ today? For Friends the fields are white unto the harvest. Is there leanness and coldness in the Church? The living, pulsating blood of Christ still avails. Do men suffer because of social inequalities and injustices? There is need of the transformed life. Are ministers anxious for place and position and envious of successful colleagues. The message will lead to true humility. Are men moved to changes in life because of the hope of financial or social accretions rather than the spiritual uplift? The "seek first the Kingdom" must sound. Are there evidences of snobbishness or a deference to wealth or attainment? The spirit of the unremoved hat should cry out.

The message of our fathers found expression in a commendation of all that developed spiritual life and a condemnation of all that hindered it. Schools were established for the purpose of teaching "whatsoever things are civil and useful in the creation." The elite of the seventeenth century were slaves to ever-changing and outlandish fashions; therefore Friends used simple and convenient dress. If in our congregations today there is evidence of the fact that the shape of the hat and the cut of the coat are more sought for than a right attitude of heart, be it the Quaker bonnet or the "merry widow," is not this a hindrance to the life and should not our message apply?

If this is true (as some assert), that back of the exodus of many Friends from Iowa in the last decade there has been preponderantly the hope of financial gain, can we remain silent when we view

our depleted ranks, many congregations being but the ghosts of the spirit of our fathers, that impelled them to leave home and possessions in England and brave the wilds of the unconquered forests of America for the sake of spiritual peace, and the spirit that inspired the exodus from North Carolina in the dark days of slavery. The man who has not learned to seek first the spiritual has failed to comprehend the spirit of Fox. The apostolic church took joyfully the spoiling of their goods, knowing that they had in Heaven a "better and enduring substance."

If with the pastoral system there has come a tendency to shift responsibility to the preachers for the upkeep of our services and all the spiritual shepherding of the flock, does it not point to a priesthood and a departure from the spirit of Fox?

It is a serious question if, with our present trend in many meetings, we can long deserve the name of Quakers. When in the last Five Years' Meeting our English friend besought us that, in the name of the spirit of Quakerism, we abandon our pastoral system as soon as practicable, were they the words of a reactionary or was it the voice of God? Without question the times demand a ministry unencumbered with its own financial support, a support that needs in no wise be hireling. There ought to be no conflict with a supported ministry and a priesthood of believers. The Quaker pastor cannot pray or testify or think for the flock; neither can he take to himself the duties of clerks or elders or overseers. If the Quaker principle is right, let us adhere to it; if not, in the name of honesty let us admit ourselves as champions of a dead issue and disband.—*Western Work*.

Under our form of government all authority is vested in the people, and by them delegated to those who represent them in official capacity. There can be no offense heavier than that of him in whom such a sacred trust has been reposed, who sells it for his own gain and enrichment. * * * He is worse than the thief, for the thief robs the individual, while the corrupt official plunders an entire city or State. He is as wicked as a murderer, for the murderer may only take one life against the law, while the corrupt official and the man who corrupts the official alike aim at the assassination of the commonwealth itself. * * * The first requisite of successful self-government is unflinching enforcement of the law and the cutting out of corruption.—*Theodore Roosevelt*.

Ne'er suffer sleep thine eyes to close
Before thy mind hath run
O'er every act and thought and word
From dawn to set of sun.
For wrong take shame, but grateful feel
If just thy course hath been,
Such effort day by day renewed
Will ward thy soul from sin.

—*Pupil of Pythagoras.*

Things of Interest Among Ourselves

As this paper goes to press we are grieved to learn of the decease, Fifth month 31st, of Mary White Nicholson, wife of Timothy Nicholson, Richmond, Ind. A more extended notice will be printed in the next issue.

* * *

Charles E. Tebbetts and Margaret A. Holme conducted a two session missionary conference at Glens Falls, N. Y. after the close of the yearly meeting. It was a very profitable occasion.

* * *

At the First-day evening meeting, the 21st ult., Robert L. Kelly, President of Earlham College, delivered a most excellent baccalaureate sermon to the graduating class of West Milton high school. This school is under the able management of Professor Waldrop, Superintendent, Professor McArthur, L. C. Evans, and others.

* * *

Addison W. and Rebecca S. Naylor, and their daughter, Jessie N. Cole, Berkeley, Cal., returned recently from an extended tour in Egypt, Palestine, and Europe. Jessie Cole was met at New York by her husband, Elmer Cole, who took leave of business affairs to meet her and spend some time visiting with her among friends and relatives in the Eastern States.

* * *

Some of the Minneapolis Friends are interested in the Minnetonka Summer School of Missions, the names of Mary A. White and [Mrs.] William Hill appearing on Board of Managers and [Miss] A. C. Webb as Corresponding Secretary and Press Agent.

The Summer School convenes the 14th inst. and continues six days.

* * *

Under the excellent leadership of John Ketteral, of Fairmount, Ind., a revival was conducted recently at West Milton, Ohio. The pastor, Martha Harris, and her husband, Chester Harris, and evangelistic singer, assisted. It was one of the most successful this community has witnessed for many years. About 50 conversions and 35 members additions to the Church are reported.

* * *

William P. Jester and family have located with a few other Friends in Crowley Co., Colorado, where they have started a new colony of Friends. There is considerable land near the colony that can be homesteaded, and Friends are very anxious that others will take advantage of this opportunity before the land is all taken up. By addressing William P. Jester at Arlington, Colorado, further information can be obtained.

* * *

W. Carlton Wood, having completed a two years graduate course at Hartford Theological Seminary, was formally presented with the degree of Ph. D. at the recent commencement. His diploma will, however, be withheld until his thesis, "The Religion of Palestine before 1000 B. C." is presented to the Seminary library in book form. He and wife will be located for the summer at Strathmore, California, with her parents, D. H. Cook and wife.

* * *

Mary Fell Powell, whose obituary appears in this issue, was a daughter of Moses T. and Hannah Fell of Poplar Ridge, New York, and direct descendant of Margaret Fell. During the life of her husband, Zaccheus H. Powell, she traveled extensively with him in gospel service, visiting nearly

all the meetings within the limits of Kansas Yearly Meeting and many other parts of the United States. Until prevented by old age, she was an active and faithful worker in the Church, and spent the last few years of her well spent life in retirement with her son, M. C. Powell, the only survivor of her family of five children.

* * *

The following statement is taken from a neat folder issued by the Biblical department of Fairmount Academy, Indiana:

"The local congregation is the largest in Indiana Yearly Meeting, with a Sunday School of over 300, and all other departments of church work well organized. The Biblical students have all the opportunity for local church work that they are willing to do in addition to their class-room work, especially along the lines of family visiting and committee work."

Richard Haworth is pastor in this meeting and is head of the Biblical department in the academy.

* * *

West Branch Quarterly Meeting was held at Ludlow Falls, Ohio, the 20th and 21st ult. Visiting members were present. Robert W. Douglas, a member of the quarterly meeting, led in the devotional services followed by Enos Pemberton and others.

The business session was ably conducted by the clerk, Herman O. Miles, of Ludlow Falls Meeting. On First-day meetings were held at 10.30, 2.30 and 7 P. M. All were well attended and an earnest spiritual feeling was manifested. The pastors of the different Friends meetings, composing West Branch Quarterly Meeting are Martha Harris, West Milton; Enos Pemberton, Ludlow Falls; George Butts, Center, and Jonathan Jay, Lick Branch, all of Miami County, Ohio.

* * *

The following resolution was adopted at the recent session of Contentnea Quarterly Meeting, North Carolina:

Whereas the subject of Bible School literature,, such as lesson helps, comments and exposition of Scripture; and papers suitable for children and young people, has been brought before Contentnea Quarterly Meeting and deliberately considered by it; and the meeting having been brought into a deep sense of the importance of having for our denomination literature of a high standard, and in harmony with our views of Scripture and Christian duty;

Therefore, Contentnea Quarterly Meeting feels drawn to ask North Carolina Yearly Meeting at its next session to petition the Five Years' Meeting to arrange for the publishing of such literature under its own supervision and management at an early date.

Signed in and on behalf of the quarterly meeting,

MICAJAH C. COX, *Clerk,*

MARY PEARSON, *Assistant Clerk.*

* * *

The annual spring picnic of the Philadelphia Earlham Club was of more than usual interest this year. It was held the 27th of Fifth month on the campus of Haverford College. Aside from the unusually large attendance of old Earlhamites from the vicinity of Philadelphia, there were several representatives from neighboring States, including L. Oscar and Mary Spray Moon and John Parker and wife, all members of the Baltimore Earlham Club. Messages were also received from many members in neighboring States who were not able to attend. Several letters were received from Earlham

College describing the recent May Day Exercises, and the present campaign for raising the Earlham debt.

After a bounteous supper served on the lawn, those present adjourned to the Haverford Union Building, where President Isaac Sharpless welcomed them to Haverford College, and where several members gave reminiscences of their old college days. The picnic was declared to be the most successful of the kind ever held.

* * *

Ackworth Quarterly Meeting was held at High Point, five miles south of Garden Grove, Iowa, Fifth month 20th and 21st. Of the nine ministers belonging to this quarterly meeting, only one was present besides the resident pastor, Pliny Fry. Seventh-day morning, Samuel A. Jackson, pastor at Smyrna, preached a very valuable sermon from the words of Jesus, "Herein is My Father Glorified if ye bear much fruit." A Gospel meeting was held that evening addressed by Scott Jones, a member of the local monthly meeting. Though not a recorded minister and only recently a member with Friends, he does considerable preaching and evangelistic work. His text was, "What is man that thou art mindful of him?"

His line of thought was that God intended man for a noble and exalted place and character.

First-day morning S. A. Jackson was again favored in the ministry from the words, "For this cause was the Son of God manifested that He might destroy the works of the Devil."

In the afternoon Scott Jones spoke on prayer, and in the evening made a strong evangelistic plea.

* * *

At Whittier Quarterly Meeting, held at Whittier, Cal., Fifth month 20th, Charles Hiatt, of Long Beach, gave the leading gospel message. He was followed by Wallace E. Gill, of Los Angeles. Reports in the business session showed that the net gain in membership in the nine monthly meetings composing the quarter the past year was 88, East Whittier, with a gain of 25, being in the lead in proportion to its membership. Andrew F. Mitchell was appointed evangelistic superintendent for the coming year. A committee was appointed to arrange for holding a summer conference for the discussion of church interests and methods, at Raymond, one of the isolated monthly meetings. At the morning meeting on First-day, John W. Stribbling, of Earlham, Iowa, who with his wife is sojourning at Long Beach, preached to the edification of a large audience. The evening meeting, under supervision of the pastor, was given to testimonies, songs, and several papers bearing on Christian work among the Japanese, here and in their native land, by the Japanese members of Whittier Meeting, numbering about a dozen. The rendering of a song in English by two small Japanese children was an impressive feature, and the exercises throughout were listened to with great interest.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Many Friends visiting Victoria—the Queen of the West—do not know that a Friends meeting is held here every First-day morning in Courtney Street, at 11 A. M. On behalf of our meeting I am writing to extend a hearty welcome to any visiting Friends to this part of the country. We have lately started an adult school for men at 9.45 to 10.45 A. M. on First-day, and to this hourly gathering we cordially invite all who can come. This meeting is proving a needed help to the many new comers, banding men together in Christian fellowship, many of whom have no relatives or friends in the town.

Our meetings are not only growing in number, but in blessing to those who attend. The Holy Spirit's influence is often very marked in the unison of thought and feeling.

It will interest Friends to know a Friends meeting was lately begun in Naniomer, and from the number of emigrants flocking to this growing town there is every prospect of a thriving meeting there. Oh that Friends were alive to the many opportunities for service. Any one coming to British Columbia will have a hearty welcome amongst us.

Sincerely your friend,

ARTHUR HINDER,
1203 Whittaker St., Victoria, B. C.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

Two articles have been published in THE AMERICAN FRIEND the past year which I have been hoping to see in tract or booklet form. One by Elbert Russell on "Gurney's Contribution to Quakerism," the other by Rufus M. Jones, on "The Deity of Christ." This may not be the exact title, but expresses the theme. Each in its way is clear and definite, and the subjects, so forcibly presented could hardly fail to elicit the attention of a thoughtful mind.

In Elbert Russell's portraiture of the life and character of Joseph John Gurney, to one reader at least it has seemed eminently appropriate that so true an estimate of the man whose influence so permeates, and has made such an impression on the society, both in England and America, should be widely circulated; and also that the author who has so fairly appreciated, and so well recorded it should have due recognition of this very meritorious contribution to our church literature.

It is fitting also that the present and incoming generation should have the opportunity of knowing more of one who so conspicuously helped to mould the Quaker ideal of today.

As to the article by R. M. Jones, it is timely, and one of the most enlightening upon that subject. Without going into the matter in any controversial sense, he has put the point so plainly that it cannot be misunderstood, and emphatic affirmation must render it generally acceptable.

Cannot these papers be further utilized by circulating them in booklet form? Not together, but each in attractive style, consistent with the merit and importance of the theme and authorship. It seems to me this would be "worth while."

Very truly,

RACHEL BAILY HILL.

Richmond, Ind., Fifth month 3d.

Died

HOOPES.—At her home, near Muscatine, Iowa, Fifth month 18, 1911, Maria Hoopes, wife of Joshua W. Hoopes (deceased), in her eighty-fifth year. A beloved member and elder of Muscatine Monthly Meeting. Deceased was formerly from Rochester, N. H., and received her education at Friends Boarding School, Providence, R. I. She joined Friends, by request, in her youth, remaining most loyal to the Church.

POWELL.—At her home in Kansas City, Kansas, Fourth month 15, 1911, Mary Fell Powell, aged 81 years. Deceased was the widow of Zaccheus H. Powell, a well-known minister, of the Society of Friends.

SABIN.—At the home of her parents, near Springfield Meeting House, Clinton County, Ohio, Sixth month 11, 1911, Ora L. Sabin, daughter of George W. and Mary Smith Sabin, aged 21 years.

* The writer evidently refers to "The Name."—Ed.

The International Bible School Lesson

SECOND QUARTER, LESSON XII.

SIXTH MONTH 18, 1911.

THE DOWNFALL OF SAMARIA.

II KINGS 17: 1-18.

GOLDEN TEXT.—He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29: 1.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Sixth month 12th. Downfall of Samaria. II Kings 17: 1-18.

Third-day. Ahaz's idolatry. II Kings 16: 1-4; II Chron. 28: 1-4.

Fourth-day. Vain help. II Kings 16: 5-9.

Fifth-day. Powerless gods. II Kings 16: 10-20.

Sixth-day. People brought in. II Kings 17: 19-41.

Seventh-day. A sign to Ahaz. Isa. 7: 1-25.

First-day. Israel's captivity foretold. Isa. 8: 1-22.

Time.—Hoshea became king in Israel B. C. 730 or 726, and Samaria fell 722 or 718.

Place.—Samaria, capital of the Northern Kingdom or Israel, about 35 miles north of Jerusalem.

Kings.—Hezekiah in Judah; Shalmanezar IV, Sargon II, in Assyria; Merodac-baladan in Babylon; Sabako (or So) in Egypt; the regal period in Rome.

Prophets.—Isaiah, and possibly Micah, and Hosea.

Parallel account.—None.

The fall of the Northern Kingdom was the result of long standing causes. Neither the monarch nor his people were more wicked than those who had gone before them. Indeed Hoshea appears to have been a better king than perhaps most of his predecessors, and he is the only one of all the kings of Israel for whom the author of Kings has words of commendation (verse 2). It seems strange that he should have been the one to see his kingdom destroyed. But so it has been since. It was not Louis XIV or Louis XV that suffered, but Louis XVI; not Madame Pompadour, but Marie Antoinette. Hoshea was set on the throne by Assyria's great king Tiglath-Pileser and paid him tribute. The Assyrian monarch died soon after, and Hoshea anxious to escape the heavy tribute, and relying on the opposition of Phoenicia to Assyria on the one hand, and the support of Egypt on the other, ceased to pay tribute to Assyria, defying its authority. But Sargon, the new king, had no idea of letting Israel escape, and swooped down on Samaria (724) took Hoshea prisoner and shut him in confinement—possibly put him to death; we do not know his fate. Then he besieged the city of Samaria. As at the siege of Jerusalem, 350 years later, the inhabitants defended their city so desperately that it took the investing army three years to take it. During this period Shalmaneser died, and was succeeded by Sargon, who appears to have been a military usurper. The city was not at this time destroyed but her inhabitants suffered terribly as is intimated in Hosea (13: 16). See also Isa. 28: 1-4. Had Israel, so far as possible, held off from both Phoenicia and Egypt and followed a purely neutral policy, and Judah done the same, following also the teachings of the law and the Prophets, there is little reason to doubt they would have been as successful as David and Solomon. It was the religious and moral degradation of monarchs

and people which brought about the downfall of both kingdoms.

1. "In the twelfth year." The chronology of the reign of Hoshea is mixed and exact dates cannot be given.

3. Became tributary to Assyria.

4. "So." This king has been identified with Sabako the Ethiopian founder of the twenty-first dynasty, though this is disputed by some.

5. "Samaria." The city. This was placed on rising ground and well situated for defence.

6. "Ninth year." According to the next this would make the three years. "Carried Israel away into Assyria," etc. According to the Assyrian records 27,290 of the inhabitants of the land were transported to the northern part of Mesopotamia, and to Media, now the western part of Persia. See II Kings 15: 29. This was the common policy of Assyrian conquerors. It accomplished two things: (1) It broke old ties of place and nation; (2) It made new ties of dependence upon the Assyrian monarchy. Compare II Kings 8: 29-36. The population taken away was replaced by Babylonians, who for opposite reasons were compelled to rely upon Assyria for protection and support (verse 24). Compare also Ezra 4: 7-10. It is clear that all the inhabitants were not transported, but, probably, those chiefly who were well-to-do, or who were, or were likely to be, influential. Those left were naturally greatly influenced by those who came in, as well as by the loss of those who had been their leaders. The picture given in the latter part of the chapter is a graphic one.

The ten tribes were not "lost" as has so often been claimed—we know what became of those who were left in the land, and the fate of those who were transported so far away, without any question, was to lose their identity by intermarriage with those among whom their lot had been cast. Degenerate followers, if followers at all, of Jehovah, it was easy for them, and still easier for their children, to lose all true Jewish faith and become part and parcel of the people among whom they lived. There are no "lost tribes of the children of Israel" from whom descent is claimed by well-meaning but ill-informed persons, who ignore clear statements and facts of history.

7-14. These verses give a summary of the shortcomings and sins of the Israelites in consequence of which this terrible retribution, had come upon them, and how from time to time the Lord

had sent them prophets to warn them. 18. "None left but the tribe of Judah." Jerusalem was in the tribe of Benjamin, but it is probable that the larger part of Benjamin went with the Northern Kingdom, so that in general it was the kingdom of Judah.

NOTE.

It should be remembered that our knowledge of the history of the Northern Kingdom comes from those who regarded Israel as rebels and almost as traitors. The house of David was to them the only true dynasty.

These writers saw little if any good in the kingdom of Israel, and their narrative is almost uniformly pessimistic. This fact does not in the slightest degree condone the actions of the northern Hebrews, but that there were lights in the darkness is shown by the fact that Samuel, Elijah, Hosea were men of the north, and Amos chose it as the place of his prophetic labor. There must have been some life to have produced these men. Israel has had its place in the spiritual development of the Hebrew.

There is this great difference between Israel and Judah: the former were destroyed by captivity; the latter—a remnant, it is true—were purified forever from idolatry—whatever mistakes or sins they fell into, they held fast to the belief in one God.

(Continued from page 354)

ing, which was recently opened. It is one of the finest in the world. For more than twelve years work on the big library has been going on. The consolidation of the Astor, Tilden and Lenox libraries, which form the nucleus around which the great collection of books has been gathered, was accomplished in 1895. The \$10,000,000 represents only the building, as the site already belonged to the city, and the books to the libraries which made up the foundation. A most interesting collection in the building will be the Stuart collection of paintings, books, objects of art and ancient manuscripts. According to the terms of the bequest of this collection, it must be kept intact, and therefore one large room has been reserved for it.

* * *

The population of England and Wales this year is 36,075,269, compared with 32,527,843 in 1901, according to provisional figures returned by the census officers.

While most of the cities and counties show an increase, there are many cases, especially in Wales, where there has been an actual decrease.

Greater London's population has increased to 7,252,963 from 6,581,402 in 1901. This increase is entirely in what is known as the outer ring, showing that the people are moving from the more crowded centres. Many of the old metropolitan boroughs and the city of London proper have lost their population to the suburbs.

The county of London, including the city of London and the boroughs immediately about it, shows a decrease from 4,536,267 in 1901 to 4,522,961 in 1911.

* * *

The law is ultimately supreme, even in Pennsylvania. Joseph M. Huston, the convicted architect of the \$13,000,000 capitol building at Harrisburg is at last in prison. After mighty efforts to defeat

the mandate of the law he entered the eastern penitentiary on Sixth month 1st. In obedience to the verdict of the Dauphin County Courts, Huston must stay in prison at least six months and not more than two years.

Huston will have the company of two friends in the penitentiary. Dr. William P. Snyder, Spring City, Auditor General, and James M. Shumaker, Johnstown, State Superintendent of Public Grounds and Buildings, during the construction and furnishing of the new capitol, are serving sentences for the same offense with which Huston was charged—conspiracy to cheat and defraud the Commonwealth. Both Shumaker and Snyder will be freed next fall should their conduct warrant it. Both were sentenced to two years in March, 1910, and several months will be lopped off their sentence for good behavior.

* * *

Diplomats in Washington say that Germany and Great Britain are booked

BUSINESS WOMEN.

A LUNCH FIT FOR A KING.

An active and successful young lady tells her food experience

"Some years ago I suffered from nervous prostration, induced by continuous brain strain and improper food, added to a great grief.

"I was ordered to give up my work, as there was great danger of my mind failing me altogether. My stomach was in bad condition (nervous dyspepsia, I think now) and when Grape-Nuts food was recommended to me, I had no faith in it. However, I tried it, and soon there was a marked improvement in my condition.

"I had been troubled with faint spells, and had used a stimulant to revive me. I found that by eating Grape-Nuts at such times I was relieved and suffered no bad effects, which was a great gain. As to my other troubles—nervous prostration, dyspepsia, etc.—on the Grape-Nuts diet they soon disappeared.

"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it.

"I found that this simple dish, finished off with an apple, peach, orange, or a bunch of grapes made a lunch fit for a king, and one that agreed with me perfectly.

"I thrive so on my Grape-Nuts diet that I did not have to give up my work at all, and in the two years have had only four lost days charged up against me.

"Let me add that your suggestions in the little book, 'Road to Wellville,' are, in my opinion, invaluable, especially to women." Name given by Postum Co., Battle Creek, Mich.

Read "The Road to Wellville" in packages.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

for arbitration. The idea of arbitration along the lines of the proposed Anglo-American treaty is progressing so rapidly that the Triple Alliance will within the year, it is expected, abandon its offensive and defensive treaty and substitute for it arbitration. The Triple Alliance is composed of Germany, Austria-Hungary and Italy. England is involved through a treaty with Italy. It has been mutually agreed that notice of the dissolution of the present alliance shall be given in Seventh month, the dissolution to take effect in Seventh month, 1912. Germany has decided that there would be nothing to lose in endeavoring to formulate an arbitration treaty with England for a trial term of ten years. Chancellor von Bethmann-Hollweg has already undertaken, at the direction of Emperor William, to see what can be done toward the immediate ratification of such a treaty with her neighbor. Inasmuch as England, Germany and Italy have during the last thirty years offered to each other the strongest contentions in the world of diplomacy, often resulting in delicate situations, arbitration treaties of radical scope, making no exceptions of cases of "national honor," would, it is not doubted, bring about the peace era for which Europe has long been waiting.

Notices

A PRINCIPAL WANTED.

The trustees of Hesper Academy, located at Hesper, Kansas, are desirous of securing a competent person to fill the position of principal of the school and pastor of the meeting combined.

The prospect for the ensuing year is encouraging.

Anyone wishing to make application will please do so at an early date.

SAMUEL STANLEY,
President

Eudora, Kansas.

* * *

The Board of Missions of California Yearly Meeting desires to at once get into communication with three good missionary teachers and a physician for the Alaska work in Kotzebue Sound region.

Applicants should be of settled Christian character, experienced in the profession and of a missionary spirit. Married people preferred. Salaries good. Address,

EDWIN MCGREW,
Whittier, Cal.
or BENJAMIN S. COPPOCK,
South Pasadena, Cal.

* * *

The New England Yearly Meeting of Friends for 1911 will be held at Moses Brown School, Providence, from the 20th to the 25th of Sixth month, inclusive.

The 24th will be set apart for the celebration of the 250th anniversary of the origin of the yearly meeting.

A program of the commemorative exercises is given below.

All the rooms in the school building are already engaged.

Friends who desire hotel or boarding-house accommodations should communicate with Frances E. Wheeler, Moses Brown School.

Single rooms at the best hotels, \$1.50 to \$2.00 per day; Double rooms \$2.50 to

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MORNING SESSION.

Augustine Jones, Presiding.

9.30. Meeting for Worship.

10.00. Opening Remarks. — Augustine Jones.

10.20. "The Early History of New England Yearly Meeting." — Rufus M. Jones.

11.00. "The Mission of a Message." — Mary Mendenhall Hobbs, of North Carolina Yearly Meeting.

11.30. Poem, "Our First Yearly Meeting." — Walter S. Meader.

AFTERNOON SESSION.

Seth K. Gifford, Presiding.

2.00. Remarks.—Governor Pothier, of Rhode Island.

2.15. Address, "The Religious Discoveries of George Fox." — Professor Edward C. Moore, of Cambridge, Mass.

3.00. "The Quaker Conquest." — James Wood, of New York Yearly Meeting.

3.30. Address. — Isaac Sharpless, of Philadelphia Yearly Meeting.

4.00. Responses. — Visiting Delegates from other Yearly Meetings.

On the day of the anniversary (24th) a caterer will be on the grounds to accommodate those who desire luncheon at a moderate price.

REMINISCENT.

"What did your wife say when you got home the other night?"

"Not a word. She just sat down at the piano and played. 'Tell Me the Old, Old Story.'" — *New York Evening Mail*.

* * *

"I'll bet you anything you like," said Jones to Brown, "that you can't spell three simple words I'll give you within twenty seconds." "I'll take it on. What are they?" said Brown. "Well, here goes," Jones said, as he pulled out his watch. "Believe." "B-e-l-i-e-v-e." "Receive." "R-e-c-e-i-v-e." "Wrong!" said Jones. "What," exclaimed Brown. "I've spelt the two words you gave me correctly. I'm certain I'm not." — "Time's up!" Jones said triumphantly. "Why didn't you spell the third word—w-r-o-n-g?"

COMMERCIAL

CANADA LANDS

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If you have anything to advertise, use the Subscribers' Want Column of The American Friend. The cost for space is small and the results are usually satisfactory. The American Friend, 1010 Arch Street, Philadelphia.

Yearly Meetings in 1911

Oregon Yearly Meeting, in Newberg, Oregon, Sixth month 15th. Julius C. Hodson, Clerk, Newberg, Oregon.

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

JUST IN TIME.

The Friend—"I suppose it was hard to lose your daughter?"

The Father—"Well, it did seem as if it would be at one time, but she landed this fellow just as we were beginning to give up hope.—*Christian Intelligencer.*

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The American Friend

CHARLES O. NEWLIN
PLAINFIELD,
IND.

Vol. XVIII

SIXTH MONTH 15, 1911

No. 24

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Forgive

Oh, man, forgive thy mortal foe,
Never strike him blow for blow;
For all the souls on earth that live
To be forgiven, must forgive.
Forgive him seventy times and seven,
For all the blessed souls in heaven
Are both forgivers and forgiven.

—*Alfred Tennyson.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SIXTH MONTH 25, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

VI. China.

2 COR. II: 21-28.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Sixth month 19th. Bible in China. Jer. 23: 29.
Third-day. Slow growth. Mark 4: 26-29.
Fourth-day. The message. Mark 4: 14; 1: 14, 15.
Fifth-day. Winning the individual. Mark 1: 16-20.
Sixth-day. Medical Missions. Matt. 8: 5-13.
Seventh-day. Native Missionaries. Matt. 10: 5-16.

*Describe the work of your denomination in China.
What influence have Christian homes in China?
In what way is the Gospel leavening China?*

SUGGESTIONS TO MISSIONARY COMMITTEE.

This subject is alive with interest. China is in the world's eye. Here are some sources of information.

1. Two books worth reading, "Princely Men in the Heavenly Kingdom" and "The Uplift of China" (price of each 35 cents in paper, published by the United Society.) Also their pamphlet, "Evenings with Missions." No. 12 (price 10 cents).

2. The April number of the Missionary Review of the World has enough in it on present conditions in China to make it worth reporting on. See other numbers for further data.

3. In the April "Review of Reviews" is an article describing the present "Plague" in China. It tells of its origin, extent, and seriousness.

4. Quotations given below are taken from "China and the Far East," the Clark University Lectures.

* * *

The Chinese Empire and the Far East are the focussing point of the eyes of every close observer of the progress of history. The following statement reveals the reason:

"The Pacific Ocean, its shores, its islands, and the vast region beyond, will become the chief theater of events in the world's great hereafter"—this was a prophecy of William H. Seward, fifty years ago. In our time, Theodore Roosevelt has expressed the same belief: "The Mediterranean era," he says, "died with the discovery of America. The Atlantic era is now at the height of its development and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, is just at the dawn."

* * *

"All who have wrought for the Chinese believe in their race capacity. They will, with proper training and experience, match the Anglo-Saxon at his best in the varied activities of life. They have the instincts for law, for order, in the family, in society, in government, that only need to be strengthened and directed by steady moral purpose, to make of them a great industrial, intellectual and moral force in the world, making returns a hundred fold to Western nations for the help they have extended to China in this period of adjustment to the new and better order of life opening up before its people."

* * *

Protestant missionary enterprise has been the foremost educational and moral

force in China's recent surprising revolution. One hundred and three years ago Robert Morrison, the first Protestant missionary set foot in China. In 1908 there were 4,059 missionaries and 191,985 communicants in the churches. The Boxer persecution in 1900 made fearful inroads upon the Christian Church in China. One hundred and thirty-five Protestant missionaries died, and no one knows how many thousands of Chinese Christians lost their lives. In the Church of Christ the baptism of blood always has its aftermath in increased efficiency. Study the following table of statistics on Chinese missions. It makes a comparison of conditions two years before and eight years after the Boxer persecution.

	1908	1898
Number of missionaries.	4,059	2,458
Number of native workers, both sexes.....	9,784	5,071
Number of communicants	191,985	80,682
Stations having foreign missionaries	527	469
Outstations	3,703	1,969
Pupils in day schools....	50,910	30,046
Students in higher institutions	14,258	4,285

No comment is needed with regard to these figures, and they fairly represent items of advance in other directions.

* * *

The edict against foot-binding, the movement to eliminate the cue, that hitherto unique Chinese characteristic, the establishment of a school system, the introduction of the conveniences of Western civilization, the splendid fight China is putting up against the opium trade, and the influx of young Chinese into Western universities are symptoms that indicate the trend of China's awakened and vigorous life.

* * *

China's educational awakening is attributable to the following causes: (1) The superior military power of the Western world; (2) political intercourse; (3) Chinese students returning from abroad with Western education; (4) mercantile intercourse; (5) the Western methods for the material improvement of the conditions of life; (6) the medical practice of foreign physicians; (7) the influence of the new life of Japan upon China; (8) the influence of Christian education.

* * *

"In the midst of this (China's) well-nigh unbelievable life we see mission-

aries, not idly gazing, but respected and consulted by officials who ten years ago would have scornfully refused to receive them, had they called. They are more than ever the educators, where thoroughness is called for, despite the multitudinous schools established by the Government and the opportunities offered by near-by Japan. When the new day dawned, China found herself without modern teachers, and as the only source of supply was the mission school and college, a surprisingly large proportion of the best Chinese teachers are men who have been under Christian influence, or are earnest believers, this being preëminently true of woman's education. Through Young Men's and Young Women's Christian Associations young disciples are being organized into a compact force for national regeneration under the guidance of missionaries. Assuredly the Protestant missionary is in the kingdom for such a time as this, and God is giving him more opportunities than he can embrace."

"The mission schools which ten years ago were small and struggling, today could be filled with the best youth of the land, had they ten times the accommodation which they have. In the Peking Christian girls' schools, girls of princely Manchu families are kept on a waiting list, when ten years ago the daughters of peasants received everything gratis if they would come at all."

News in Brief

An Australian inventor claims he has found a way to build a fool-proof aeroplane. The simpler way would be to eliminate the fools.

* * *

The surest indication of more peaceful times in Mexico is the sound of the bugle ordering the recall of American troops from the Texas border.

* * *

Judging by reports of a "bumper" harvest in the West, the American farmer is again doing his best to make next Thanksgiving a day of the heartiest kind of thanks.

* * *

The Argentine Government took in slightly more than \$80,000,000 in customs duties in 1910—an increase of \$10,200,000 over the figures for the preceding year. The customs receipts of the United States for 1910 amounted to about \$334,000,000.

* * *

The commission in charge of Chicago's small park system has been opening several new swimming pools this season, and in one of the parks, where record has been kept, the patronage of the pool has exceeded 2,000 a day since its opening. Even allowing for the extraordinary attraction in the novelty, it is apparent that, if this record is equalled or approached in the other numerous parks of the system, Chicago may soon be able to qualify, in one respect at least, as a clean city.

* * *

Francisco I. Madero's triumphal progress from Juarez has had its fitting culmination in what is described as an unprecedented outburst of popular en-

(Continued on page 383.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SIXTH MONTH 15, 1911

No. 24

Empty Shells

Walking across the field just now I found the empty shell of a bird's egg. The tiny bird that once was in it was lying still and happy under its mother's wings, or was chirping its new-born song from the limb of a nearby tree, or was trying its new-found wings on the buoyant air. The empty shell was utterly worthless, a mere plaything for the wind. The miracle of life that had stirred within it and had used it for its shelter had gone on and left it deserted. The Germans have a fine proverb which says that "God empties the nest by hatching out the eggs," and the world is full of instances of this gentle, silent, divine method of abolishing the old by setting free to higher ends all that was true and living in it.

"Today I saw the dragon fly
Come from the wells where he did lie:
An inner impulse rent the veil
Of his old husk: from head to tail
Came out clear plates of sapphire mail.
He dried his wings: like gauze they grew;
Through fields and pastures wet with dew,
A living flash of light, he flew."

In the water below, the "old husk" lay empty and useless, while the bright-colored living thing found its freedom in the invisible air. I never go to a funeral without thinking of this miracle of transformation which brings the bird out of the egg, the flower out of the seed, the dragon-fly out of its water-larva. In His own mysterious way, God has emptied the nest by the hatching method; and all that was excellent, lovable and permanent in the one we loved has found itself in the realm for which it was fitted. The body is only the empty shell, the shattered seed, the old husk, which the silent forces of nature will slowly turn back again into its original elements to use over again for its myriad processes of building:

"From his ashes may be made
The violet of his native land."

Those who treasure up the outworn dust and ashes, who make their thoughts center about the empty shell, are failing to read aright the deeper fact, which life everywhere is trying to utter, that that which belongs in the higher sphere cannot be pent up in the lower.

This divine hatching method may be seen, too, in

the progress of truth, as it unfolds from stage to stage. Nothing is more common than to see a person holding on to a shell in which truth *has* dwelt, without realizing that the precious thing he wants has gone on and re-embodied itself in new and living ways which he fails to follow and comprehend. While he is saying, in melancholy tones, "They have taken away my Lord and I know not where they have laid Him," the living Lord is saying, "Am I so long time with thee and yet dost thou not know Me?"

Truth can no more keep a fixed and permanent form than life can. It lives only by hatching out into higher and ever more adequate expressions of itself, and the old forms in which it lived, the old words through which it uttered itself, become empty and hollow because the warm breath of God has raised the inner life, the spiritual reality, to a higher form of expression.

The writer of the Epistle to the Hebrews was very much impressed with this crumbling of old forms and expressions to give place to the new. God spoke, he says, to our fathers in sundered portions and in a variety of manners, but He is speaking to us *now* by His Son. The things that can be shaken, he writes, are being removed that the things which cannot be shaken may remain. Luther must have felt this shaking process in his day; and when he saw the old forms of religion crumbling, he wrote that great hymn of the Reformation, "A Mighty Fortress Is Our God." He had found something that could not be shaken. He could stand his ground and face the seen and unseen world in faith, because he knew that the hatching was going on, and the new was being born in higher, truer and more adequate forms as the old was vanishing.

This is what is happening before our very eyes today. The nest, as of old, is being emptied by a divine hatching of the eggs. None of them is to be ruthlessly broken; they are to be emptied by the true method of life. If we care little for sacraments that once seemed the center of the faith, it is because we have found a direct divine cleansing and an immediate communion of spirit with Spirit, and the old form seems to us an empty shell from which the

life has gone. If we have laid aside our Quaker garb and dwell but little upon the importance of peculiar speech and address, it is because these things seem to us the empty shell and we have substituted in their place the things they meant to figure and

symbolize. In a multitude of ways the world moves on, and as it moves, the Spirit of God ends old forms and methods and brings fresh and living ways to light. May we have eyes to see what is of His divine hatching and what is empty shell! R. M. J.

Current Events and Comments

London Yearly Meeting

Friends in America are always stirred by the reports of the mother yearly meeting, held in the homeland across the seas.

Visitors from America mentioned in the reports this year were as follows: Susan J. Dewees, Frances C. Ferris and Susanna Fisher from Philadelphia; Dr. Willis N. Whitney, of Japan, a member of Baltimore Monthly Meeting; Edwin and Martha Coventry from Victoria, B. C., and Albert Cook Meyers, who is in England, gathering materials for the publication of the writings of William Penn.

The various lines of religious and social activity continue to receive the usual generous support and interest of English Friends. The splendid missionary work carried on in various parts of the world is always interesting and inspiring to Friends in America. Much interest was shown in the proposed arbitration treaty between Great Britain and the United States.

According to the London *Friend*, the subject that gripped London Yearly Meeting most this year was the question of the relation between Christianity and modern business life.

Introduced by Alfred H. Brown, the subject was eagerly followed up by business men, who continued the discussion for between two and three hours. Scarcely a Friend contributed to the consideration who is not now or had not formerly been intimately engaged in the business world, either as tradesman, commercial traveler, merchant, manufacturer, broker or professional man. There were no orations, but a series of plain statements or arguments by plain men of business. There are those who feel that modern trade, with its fierceness of competition, presents exceptional difficulties to the man who would keep his conscience clear. Others—who perhaps have felt less of the strain of modern commercial conditions—believe that this, as any other age, has its own but not extraordinary business temptations which a Christian must expect to meet and to overcome.

One Friend, however, admitted frankly that it seemed impossible to carry on business on Christian lines, and that the present-day struggle for existence under the fierce strain of the competitive system was necessarily inconsistent with the teaching, "Love your neighbor as yourself."

Such a frank statement of the situation will be welcomed by all who desire to see the problem as

it is, and Friends everywhere would do well to give earnest, prayerful consideration to this serious question.

After the reading of a summary of the American epistles by Albert J. Crosfield there was some pointed criticism of the system of paid pastors in many of the American yearly meetings. On the other hand, many Friends of influence explained the different conditions in America and pleaded for a spirit that would help all Friends to learn from each other and ultimately to reconcile rather than accentuate their differences.

Three misconceptions seemed to exist in the minds of a few Friends: First, that the Friends colleges in America are maintained primarily for the purpose of training a *professional* ministry; also, that when American Friends enter the ministry they necessarily "join it in a professional capacity"; finally, that only the western yearly meetings in America have accepted the pastoral system. The first two points, of course, represent total misconceptions. As to the last point, all the yearly meetings in America (outside of the Hicksite and Wilburite branches) from New England and New York to the Pacific coast, except Philadelphia and Baltimore, have accepted the pastoral system. This means 13 out of 15 yearly meetings.

Some of these misconceptions were explained by members of the yearly meeting who had visited America, especially by Arthur and Eliza Dann, who had just returned to England.

We have no desire to close our eyes to the defects of the pastoral system. We must urge, however, that when 13 of our American yearly meetings, not unmindful of the Master's business, accept that system, it is for reasons that become clearer to all our dear Friends when they study our situation and history more closely. The problem of dead and dying meetings and of a live and adequate ministry is insistent in England, according to further reports and remarks in the yearly meeting. It is insistent, too, in Philadelphia and Baltimore and in all of the more conservative centers. It is this problem of life and death that the "progressive" yearly meetings in America are trying to solve; and in many ways their success is encouraging. Perhaps the final Friendly solution has not yet been reached. We trust it may be reached some day. We are sure that day may be hastened if we will study more closely each other's problems and if, along with the impulsive earnestness of progressive Friends and the

stern convictions of conservative Friends, there may always be manifested a spirit of loving, tender helpfulness.

Penn and Earlham, and the College Situation

The best news from the Friendly-field in recent weeks is that Penn College has raised not only the amount of \$100,000 which was sought, but over \$22,000 additional. This is the result of a vigorous, heroic campaign and of much sacrifice on the part of many who are not in affluent circumstances. It is an epoch-making event not only in the life of Penn College, but in the development of the Society of Friends in America. The officers, faculty and friends of Penn College, and especially Pres. David M. Edwards, are to be congratulated on this splendid, well-merited result.

Meanwhile Earlham College continues its vigorous campaign to raise \$50,000, the amount of its indebtedness. The week ending Sixth month 10th found about \$35,000 subscribed to the fund, which it is hoped will reach the \$50,000 mark by the 21st. Each pledge is made conditional so that if the effort fails by any margin the total amount will be lost. This means that the effort *must not fail*. Surely the friends and alumni of Earlham will rally to the occasion.

Mahaska County, Iowa, the home county of Penn College, gave over \$56,000 in the campaign just closed there. Wayne County, Ind., is larger than Mahaska, and Richmond is about twice the size of Oskaloosa. Hence we all expect Richmond and Wayne Counties to do their duty.

Two things learned from these efforts are that each college must depend largely upon its own locality for funds, and that the locality will respond liberally when the needs of the college are properly presented.

It augurs well for our Society in America that many of our colleges are being put upon a permanent basis. The colleges that do not within a very few years secure a substantial permanent endowment must inevitably be crowded to the wall by the rapidly growing institutions about them. We hope that the newly elected presidents of Pacific and Nebraska Central Colleges may do many good things for those institutions—but the *one essential thing* is to secure a permanent endowment.

Haverford Quakerism Study Prizes

Announcement of an essay contest in Quaker history was made in THE AMERICAN FRIEND last fall, the amount of \$100 having been provided for prizes by friends and alumni of Haverford College. Almost all of the eligible colleges found a response among their students in the matter, and five of them—Guilford, Nebraska Central, Penn, Pacific and Whittier—sent in essays by Sixth month 1st to be judged by the committee.

The first prize of \$70 was awarded to Claude M. Newlin, of Pacific College, for his essay, entitled

"The Mysticism of George Fox." The second prize of \$30 went to Raymond E. Mendenhall, of Penn College, whose theme was "Friends and the Ministry." The first part of the former essay appears elsewhere in this paper, and the one by Raymond Mendenhall will be printed soon.

The papers were all of a very high grade and showed real insight into various phases of the early history of Friends. In connection with the contest, Friends in New York and Philadelphia supplied the libraries of some of the colleges with books on Quakerism, amounting altogether in value to more than \$100.

The plan worked out so successfully that the young Friends who provided the fund for the prizes are ready to provide a like amount for next year.

An announcement of next year's contest will be made in THE AMERICAN FRIEND in the early fall. This plan offers a splendid opportunity for college students to learn something of the early history of our Society and for the colleges to secure valuable accessions in books for their libraries.

Reciprocity and the Wool Tariff

The opponents of the reciprocity treaty with Canada seem determined in their opposition. Root's amendment, which seems to be in the interest of the Paper Trust, has been adopted in committee by a small majority, and now the whole question of the original treaty and of possible amendments must be fought out on the floor of the Senate.

As to the alleged opposition of the farmers to the proposed treaty, the New York *Evening Post* prints the following in its editorial columns:

A laughable touch was put upon the "farmers' campaign" against Canadian reciprocity by the facts brought out in the testimony of one of the members of the "publicity promoting" firm engaged in the conduct of that campaign at Washington. From this it appears that among the farmers who have shown a patriotic readiness to go down into their jeans and pull out the money necessary to pay the costs of the campaign are such horny-handed tillers of the soil as Leonard Bronson, general manager of the National Lumber Manufacturers' Association; A. C. Hastings, president of the American Paper and Pulp Association; C. W. Lyman, secretary to the president of the International Paper Co., and William W. Wood, president of the American Woollen Co. "Wolves in sheep's clothing" and "pulling the wool over the people's eyes" must suggest themselves to cartoonists as legends for pictures dealing with this bit of news, especially in view of the prominence of the wool tariff in the situation.

Meanwhile the Democrats are proposing what seems to be a reasonable reduction in the wool tariff. It is not supposed that the Republican Senate will sanction the changes suggested, but a definite issue for the presidential election of 1912 is probably in the making.

Two Prophets

BY MARY M. HOBBS.

During the most stormy time of Israel's history, when the nation was in peril of outward foe and was rent asunder by factional strife, two prophets stood forth, called, as each doubtless believed, of Jehovah to exhort the people to walk in a certain path, and so meet the requirements of their God, in order that the nation should not be destroyed. Both, as we might infer, were priests, for they dwelt the one in Gibeon, the other in Anathoth, which were two of the thirteen cities assigned by Joshua to the children of Aaron. So far as we know or have reason to believe, each was zealous for the worship of Jehovah and the integrity of His nation. They were very different, and the nature of their messages diametrically opposed, and yet they must have been friendly and have held each other personally in respect. Careless reading of the account has resulted too often in a conclusion which the record itself in no wise justifies: that the one was false, a hypocrite, insincere—in fact, knowingly a false prophet, such as is described in Deut. 18:20.

At this time the two principal factions were pro Egypt anti Chaldea, and anti Egypt pro Chaldea. Hananiah belonged to the former; Jeremiah to the latter. Hananiah was an orthodox Jew. The traditions of the nation and the teaching of the Church through centuries had been that Jerusalem, as the seat of Jehovah's worship, was inviolable. The prophetic teaching of Isaiah had inculcated or confirmed this belief. As God had defended the city in the time of Hezekiah, so it was believed He would again defend it and that He would be its perpetual protector. This belief was so firmly a part of their fundamental religious conception that the worst heresy possible was to doubt it or to say of the temple, "Therefore will I do unto the house which is called by My name, wherein ye trust and unto the place which I gave to you and to your fathers, as I did to Shiloh." (Jeremiah 7:14.) The Philistines had demolished Shiloh, the sacred city of the ten tribes. The people themselves had been carried captives by the Assyrians, although they too had worshiped according to their superstitious manner the same God as these kindred tribes, Judah and Benjamin. This feeling on the part of the Jews is almost incomprehensible unless we remember that they, with the nations about them, shared the belief that each land had its own special God, a tribal deity whose aim and intent it was to prosper and defend the nation which gave fealty to him, and that to the great majority of the Jews, Jehovah was simply their tribal deity whom they worshiped, while still believing that gods existed for other nations to whom it was right for them to bow down. Jehovah, to their minds, had no regard for other nations or lands, and cared only for the Hebrew people and their land. With such a belief as this firmly fixed in their minds, how could they believe that as Shiloh so would Jerusalem become? Such a thought was

doubt of God, denial of His power and of His protecting care. So when Jeremiah stood forth to argue with the people that their wisest course was to submit to Nebuchadnezzar, Hananiah felt moved to labor with him and tell him of his want of faith and prove to the people that Jeremiah was mistaken. Hananiah was both a prophet and the son of a prophet, and he spoke to Jeremiah openly in the temple before the priests and people. (Jeremiah 28.)

Jeremiah was going about with a curious yoke on his neck to typify the yoke which the Chaldean king would put upon the people. This Hananiah broke, saying, "Thus saith Jehovah: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations." (Jeremiah 28:11.) Of course the people believed him; it was in accord with what they had been taught by priest and prophet at home and abroad; it was what they wished to believe. Even Jeremiah said nothing, but went his way to consider. He knew that it was possible for prophets even to "speak the deceits of their own hearts." (Jeremiah 14:14.) So he retired to carefully investigate the whole matter and to commune with God. This, to my mind, was one of the wisest things recorded of this man, who was certainly one of the greatest, if not the very greatest, in Old Testament history. He was willing to retire and study and pray before he attempted again to speak as an oracle of Jehovah. After this season of thought, Jeremiah rebuked Hananiah and told him that Jehovah had not sent him, and pronounced the doom of the false prophet upon him. (Jeremiah 28:12.) This seems to have crushed Hananiah. A self-known imposter would not have been crushed. By all the traditions of his people he had not spoken rebellion against Jehovah. He had put confidence in Jehovah and in His power far more, it would appear, than Jeremiah had done. According to the law and the prophets, Jeremiah, and not Hananiah, was the heretic.

Had we been in that distracted multitude, to which of these two would we have listened? To him who said our God could and would protect and defend and save, or to him who called the king of the advancing enemy "the servant of Jehovah"? I suspect some of us would have shouted, "Away with the friend of the Chaldeans; away with the traitor"; and it seems to me that we should all have been in rather a close place and much straitened as to which we would accept. Both spoke as mouthpieces of Jehovah; each was earnest for the welfare of the nation. How could anyone tell who was right and who wrong? Jeremiah based his claim for credence on a very peculiar foundation—the fact that he prophesied evil, and "if any prophet prophesied peace, when the word of the prophet shall come to pass then shall the prophet be known that Jehovah hath truly sent him." (Jeremiah 28:9.) According to this the prophet of evil is the prophet of Jehovah; the prophet of peace the false prophet. According to this testimony alone, Jeremiah's reliance in the prophecy of evil would also be shattered,

for he told Jehoiakim that he should be drawn and cast forth beyond the gates, as a beast at his burial, and that no son of his should sit upon the throne. Neither was fulfilled, if we accept the account of II. Kings 24:6—"So Jehoiakim slept with his fathers" (which means that he was buried with them), "and Jehoiachin his son reigned in his stead."

Obviously such a test as this could not then, and certainly cannot now, be made a criterion of acceptance of a message. The exiles, too, were impatient; they were longing for the return to their native land, and eagerly believed that those who prophesied a short period of sojourn at Babylon were the true prophets. Immediate release, the return of the sacred vessels at an early date, seemed to them to be faith in Jehovah. They regarded neither the depth of the nation's transgressions nor the power of the Babylonians; and, above all, they had not yet learned that Jehovah was the God above Babylonians, Egyptians, Persians, Grecians, Romans and Scythians as well, that his purposes were broader than the measure of man's mind, and that many things which their traditions held sacred were in fact no more so to Him than the traditions of the Medes and Persians, that only the truth was inviolable and it alone was the citadel which was guarded by His divine power, and that of even it the conceptions must change from age to age. So they brought a railing accusation against the prophetic teacher who was trying to save them from total destruction.

It is comparatively easy and decidedly human to denounce your adversaries, or those who differ with you, and, if we had not learned better, even to sing imprecatory psalms, forgetful of "Father, forgive them, for they know not what they do." Denunciation cannot be accepted as a sign of close union with God; neither can the cry of peace, peace, when there is no peace, be so taken. But he lives closest to God who best knows what is in man, who best comprehends the sinning, sorrowing, aspiring souls of the people about him, who knows the times and regards actual conditions and does not dwell on flowery heights and mythical situations and relations. And in spite of his somewhat hasty occasional denunciations, this is what the prophet Jeremiah did. His teaching did not suit his people. They heard too much of their faults, and they liked Fourth-of-July orations and pleasant prophecies.

Would that the conditions described had ceased with the captivity, but these two classes are still everywhere in the Church: The one perfectly sure and satisfied, with no forebodings, perfect assurance; the other reaching out and enquiring of the larger horizon, "What of the night?" seeing the danger and warning the travelers, discovering the insecure foundations and endeavoring to safeguard the unconscious passengers. Hananiah was bounded by Jewish tradition. He believed in a tribal God with such faith that the fact that it was groundless is tragic.

Jeremiah was well trained from his youth, well schooled, a companion of kings and princes; he knew the faults and weakness of his own nation, the sense-

less, idolatrous forms under which the people adhered to the Jehovah cult while really worshipping other gods. He knew how sin, like a canker, had eaten away the vitality of the people. He knew the foreign powers, and he believed in a God who controlled the universe, and he saw the progress of the Chaldeans. He knew history; he knew world politics; he knew the effect of sin, and he knew that, unless there was a radical reformation, far deeper than that of Josiah, his nation was doomed. He was a voice crying in the wilderness, and an unheeded voice. His fellow-citizens thought God could and would speak only through the law and the prophets as of old. They did not see the new occasions which teach new duties, and put Jeremiah in a pit. The same spirit crucified Christ. He, too, spoke against the temple and told them of another destruction. It is the worship of the outward, the adoration for the temporal shrine rather than for the eternal spirit, the narrow tribal devotion to a God of the land rather than to the God of the whole earth, that marks the false prophet, no matter how sound he may be.

Jeremiah penetrated the exterior husks in the various forms of religion, and went to the kernel of all this effort of the human spirit, and declared the new covenant: "I will put My law in their inward parts, and in their heart will I write it; and I will be their God and they shall be My people." (Jeremiah 31:33-35.) This is the ultimate appeal, the law in the inward parts, the voice in the soul; and that prophet who appeals to this judge and who reckons with this power, which is the presence of the God of the whole earth, limited, it is true, by the capacity of the individual, but still His spirit working in a perfectly natural way in man—that prophet, I say, is the one who, like Jeremiah, is sent to preach to people and to call them, as George Fox did, away from externals, not simply from a few rites and ceremonies, but external forms and vehicles, to the real living Christ, the Son of God. The fact that Jesus used this method would be sufficient, it would seem, to have made it more of an example in Christian teaching than it has become. It is interesting to note that several times when persons came to Him asking what they should do in order to inherit eternal life that He told them, in effect, to "do what you already know to be right": "If thou wouldst enter into life, keep the commandments." (Matt. 19:17.) To another He said: "What is written in the law? how readest thou?" and after a recital of the commandments, He said unto him: "Thou hast answered right: this do, and thou shalt live." (Luke 10:25-29.) To the scribe, who seemed to have an understanding of the spirit and aim of the commandments, He said: "Thou art not far from the kingdom of God." (Mark 12:33.)

Obedience to the known duty, loyalty to the law written in the soul, is the way of life. This was the teaching of Jeremiah, and this new covenant is the doctrine of Him who taught as never man taught.

Guilford College, N. C.

Nebraska Yearly Meeting

Nebraska Yearly Meeting convened on Fourth-day afternoon, Fifth month 31, 1911. Although, compared with former years, the number of representatives present was small, the sessions were throughout characterized by a spirit of unity and progress. David M. Sampson and Sarah Sampson, his wife, from North Carolina Yearly Meeting, and Eli H. Perisho, from Iowa Yearly Meeting, were the only visiting ministers present. Stephen S. Myrick, formerly pastor of Greensboro meeting, North Carolina, the incoming president of Nebraska Central College, was also with us, delivering the class address to the academic class on Third-day morning, and otherwise contributing to the success of the yearly meeting by his helpful, co-operative spirit.

In the absence of L. E. Kenworthy, the clerk of last year, George D. Weeks, Denver, was appointed to preside, a position which he filled throughout with satisfaction to the yearly meeting.

The report of the general superintendent was encouraging. During the past year six new meetings have been started where there were hitherto but few Friends, and four of them have been organized into monthly meetings. Besides this, a monthly meeting that had previously been laid down and another that had not transacted business for over a year were both revived and supplied with pastoral aid. It has been the policy of the board to strengthen the weak, struggling country meetings, wherever possible, by starting a good, strong meeting in the nearest town, and then placing a pastor in charge of both points. The result of this aggressive policy has been evident numerically, our membership having increased from 1,918 to 2,133, or more than 11 per cent. This result has been partly due to a Church Extension Fund started at the sessions of last yearly meeting. The plan was to visit every meeting in the yearly meeting and obtain as many subscribers of \$5.00 a year for five years as possible. As a result we soon had 225 subscribers, which gave us an income of \$1,125 per year for five years for church extension work. This was used, under the direction of the board, to help make up any deficiency in the salary of pastors placed in charge of these new points.

Our educational interests have also made rapid strides under the care of our outgoing president, Stacy J. McCracken. On Sixth-day afternoon at 2.30, the yearly meeting having adjourned its session by special request of the board, a large number assembled in the college chapel for the purpose of attending the dedicatory exercises of Hord Hall. This building, costing \$12,000 and erected to supply the needs of our new agricultural and manual training department, was made possible by the generosity of the late T. B. Hord. A sum of \$1,400 raised in the face of the meeting, and a promise to see that the building was properly equipped on the part of Mrs. T. B. Hord, made the prospect of this new department seem particularly bright.

Another move in the right direction was made

when the yearly meeting authorized a committee to co-operate with the Board of Trustees of Nebraska Central College to see what could be done in the way of inaugurating a biblical and training department for Christian work. It is gratifying to know that a sum of \$2,000 is in sight for the erection of a building for this purpose. It will be the object of this department to equip our prospective pastors with some knowledge of expert methods in agriculture and manual training as well as with theology, our yearly meeting deeming it more important that their pastors shall be able to approach and win men through sympathetic points of contact than that they should be able to discuss fine points of doctrine with acute zeal. A broad literary training will also be insisted on. If a suitable man can be secured to take charge of this department, the course will begin at the opening of our college in Ninth month.

Our missionary interests have also seen some advance, nearly \$350 more having been contributed this year than last. Mission study classes have been started in some places, and E. D. Peckham, the chairman of this department, held a mission study class each afternoon of the yearly meeting with a view to enthusing various delegates to do similarly in their respective fields of work. It ought to be mentioned that Inez Taber, a returned missionary from Japan, was present throughout and, by means of her helpful presence and a splendid missionary address, did much to arouse the yearly meeting to further effort in this cause. The sum of \$2,000 was pledged to the American board for their use during the coming year, this being \$650 more than during the previous year.

Regret was expressed at the absence of any suitable Bible school literature for the use of the Church. A committee was appointed to frame a resolution expressing our desire that something be done at the next Five Years' Meeting to provide a central publishing house for this purpose.

Frank W. Dell was appointed general superintendent for the coming year; A. E. Hadley, chairman of the Evangelistic and Church Extension Board; Theodore Foxworthy, Secretary, and Wilber Roberts, treasurer.

One of the most important communications received during the whole yearly meeting was an address by David M. Sampson to the Meeting on Ministry and Oversight on "Looking Ahead," in which he emphasized the need of taking into consideration the influence of our ministry upon the Church in five, ten or fifteen years' time rather than concentrating our whole effort upon what too often proves to be the temporary stirring of a passing emotionalism.

It is with gratitude to our Heavenly Father for the blessings of the past year, and with a renewed determination, by His grace, to improve every opportunity for aggressive service, that we thus enter upon the work of another year.

F. W. D.

The surest way to be happy is to keep busy.

The Mysticism of George Fox

BY CLAUDE M. NEWLIN.

[This essay by Claude M. Newlin, Pacific College, Ore., was awarded the first prize, of \$70.00, in the Haverford Quakerism Study Contest for 1910-'11.]

The idea has long been established in the minds of the people that the study of religion is identical with the study of theological systems. The contemporary scientific and pragmatic movements are changing the center of interest from these theological systems to the life experiences of religious geniuses, and in doing so they are making possible a better appreciation and a wider understanding of religion. Hence our psychology of religion and the obvious increase of interest in that highest religious experience—mysticism.

Mysticism is defined as "the type of religion which puts the emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the divine Presence." Stated briefly, it is man's actual realization of the divine spark that is within him. This is the great attainment of all mystics, and their message always implies this very thing, although it is given in the most various terms and forms. The mystical experience is found among philosophers and poets as well as among religious geniuses. However, the greatest mystics have been nurtured in the Christian Church. It shows us Boehme, Eckhart, Madame Guyon, Fenelon, Thomas a Kempis and George Fox. But in the roll of mystics are also Plato and Plotinus, Socrates and Spinoza, Wordsworth, Walt Whitman and Emerson. Widely different are these characters, but they have one trait in common—they have seen God and Reality face to face.

Among Christian mystics it is easy to see that there are two very different types. Some have seemed to take their cue from Plotinus, and their manner of life has been the *via negativa*. Their object has been to gradually free the spirit from all earthly bounds by denying and condemning the body, and finally to meet God in periods of ecstatic contemplation. This is the type found in the mediæval monastery.

The prophetic mystics are a very different people. Such were Socrates, St. Francis and Fox. These are fiery prophets, and are intensely interested in life of the common people. They have ever been leaders in social reform, and here is found one of the chief fields of their activity. But, as in the case of Fox, these, too, are capable of quiet contemplation and ecstatic vision.

England of the seventeenth century was the scene of a great religious upheaval in which mysticism was very prominent. It appeared in various forms, both admirable and objectionable. Some were grossly immoral, and some were painfully ascetic. Ranters and Puritans flourished side by side. The religious monstrosities which the age shows are truly appalling. But out of this turmoil rose Quakerism, with its strict but free morality and noble religious conceptions. By the consent of the best historians, we

may call Quakerism the most perfect flower of the period and one of the most significant mystical movements in all history.

George Fox is easily England's greatest mystic and one of the greatest of all time. We see at once that he belongs to the class of practical, prophetic mystics. It was perhaps his prophetic genius that appealed so strongly to Carlyle and brought from him such extravagant praise. This sketch, taking him as mystic only, is essentially a very incomplete estimate of the man. However, it was the mystical element in his character that made him the great religious and reformer he was.

Fox is to be explained partly by his times. Even the mystical element, which is very personal, was influenced and partly produced by the religious conditions of the age. Some of his views were held, though not in the same combination, by the Family of Love, the Diggers and the General Baptists. The Dutch Mennonites were very similar, and contributed something indirectly. These views were vitalized by his own experience, and were thus strongly enforced upon the thousands who became members of the Society of Friends.

One biographer brings out well the effect of natural surroundings on his character in these words: "Perhaps to the flat and depressing nature of his native place may be attributed many of the peculiarities under which George Fox labored." It is undoubtedly true that natural surroundings do affect character, especially a peculiar type of mind like that of Fox. It is certain that Fox was of a peculiar psychic nature. Hence the religious excitement and depressing surroundings would have an unusually strong influence on his mind. Without constantly recognizing the power of these factors one cannot understand George Fox. A few experiences of his, some of which are, in a way, mystical, will give this phase of his character.

As a boy, George showed unusual tendencies. He never indulged in the ordinary games of boyhood. Very early he became intimately acquainted with the Scriptures. He was very grave, but of sweet temper, and was universally liked. Later his gravity became almost morbidity. His condition during this time is thus well described by Bickley: "His naturally subjective cast of mind had been fostered by the featureless scenery around Drayton, by the stern fanaticism of the Presbyterians of the civil war amongst whom he lived, by his lonely life as a shepherd, and most of all by the mistaken treatment of the mother who loved him so fondly. She, proud that her boy should be so much better than others of his age, and herself valuing religion above all other objects, had encouraged the boy in his solitary studies until he became at length so morbid that it was only his rough journeyings which, in all probability, saved him from that most hopeless of all forms of madness, religious monomania."

In later years some strange things happened with him. Sometimes he underwent trances and strange psychical and bodily changes. He says of one of

these experiences: "A great work of the Lord fell upon me to the admiration of many, who thot I had been dead, and many came to see me for about fourteen days. I was very much altered in countenance and person, as if my body had been new moulded or changed."

These instances are sufficient to show that Fox was, to some extent, an abnormal person. But, in addition to this neurotic tendency, he was a true genius—a religious genius. Psychology helps us to understand that his mental state, the influence of natural surroundings and the Zeitgeist of seventeenth century England had much to do with determining his religious experiences, his religious views and his work.

We now pass to his more truly mystical experiences, in which there is little or no sign of pathological conditions. Among these we can distinguish two different types. One type is the "opening," in which he got hold of some definite phase of truth. In the other type he seems to get a grasp of the whole of Reality. First will be given some instances of this latter type of experience.

These resemble the Neo-Platonic ecstasy, and Fox records some very striking ones of this kind. Just after the strange trance described above, he gives the following: "I saw into that which was without end, things which cannot be uttered, and of the greatness and infinitude of the love of God, which cannot be expressed by words."

Again he gives an experience of a very different nature and one for which we are very thankful: "One morning, as I was sitting by the fire, a great cloud came over me, and a temptation beset me; and I sat still. It was said, 'All things come by nature'; and the elements and the stars came over me so that I was in a manner quite clouded with it. * * * And so I sat still under it and let it alone; a living hope and a true voice arose in me which said, 'There is a living God who made all things.' Immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God." It seems rather strange that a mystic, of all men, should be thus tempted to accept a materialistic explanation of the universe. However, it adds to our interest in him and it enlarged his sphere of usefulness. He himself was afterwards glad that he had passed through the exercise, for he met some persons who believed, as he had been tempted to believe, in a materialistic universe, and because of his own sympathetic knowledge of their condition, he was able to convince them of the existence of the living God.

The following passage, very different from either of the others given, is a very eloquent description of the mystical ecstatic state of mind. It reminds one, more than anything else in the journal, of the Neo-Platonic or Boehmic ecstasy. After telling of a number of very successful meetings, he says: "Now I was come up in spirit through the flaming sword, into the paradise of God. All things were new; and *all the creation gave unto me another smell than*

*before, beyond what words can utter. I knew nothing but pureness and innocency, and righteousness. * * ** The creation was opened unto me; and it was showed me how all things had their names given them according to their nature and virtue.

"I was at a stand in my mind whether I should practice physick for the good of mankind, seeing the nature and virtues of things were opened to me by the Lord. * * * Wonderful depths were opened to me beyond what can by words be declared but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being." One does not care to mar with comment this simple, eloquent passage, as it gives so accurate a transcript of this state of mind.

(To be continued.)

One First-day Morning

BY ELIZABETH GRINNELL.

It was one First-day not long ago, in this very year of 1911. Light spring clouds dripped easy rain, exactly as my eyes were gently letting go of usually "shut in" tears. I had been having troubles of my own this week, troubles that nobody knew anything about, not even God—at least I hadn't told Him. Why should I disturb Him with petty inconveniences of mind which had originated in oversupplied appetite, or late going to bed, or indulgence in peevish thoughts of my fellows? What right had I to "pull at His sleeve," so to speak, when His hands are so full of the unavoidable sorrows of sin and of natural birth? Besides, had He not told me over and over again exactly how to avoid or to rise above just such conditions?

To be sure, nobody was to blame but myself for the troublous times of my soul which I nursed, pitying myself, and wishing I were "somebody else," and longing "to get away from folks." Not succeeding in being somebody else, I resolved to be my other self, my childhood's self of long ago, back in New England.

Now, there is a Friends meeting a few blocks from my home of the old-fashioned sort such as of yore yielded its weekly supply to the needs of my troubled childhood. I had not attended a meeting of the type for a long while. Today I didn't feel like "forms and ceremonies," song and sermon, organ and benediction. One can see that I was a sort of self-worshiper, declining possible interruption. My soul brooked no intrusion from without. I would brood; better still, I would be "an empty vessel"—just empty!

So I started for meeting, a mackintosh over my soul as well as over my shoulders. So do harrassed mortals employ means of maintaining a condition best relieved by the melting process! It would have done me good, soul and body, to get a good "sousing" in the rain. We do so imagine "taking our death o' cold" would upset the universe, when reaction of mind and body is as much God's law as spring showers!

Well, I arrived at the meeting-house a trifle late, but others were later. I took an unoccupied seat well back, near a window. I was so awry with myself and the blessed morning that I even wanted to sit alone.

Every window was tightly closed, as if, like the worshipers, the room itself would shut out the world. There were rows of men on one side, and women on the other, exactly as it used to be in my childhood. The selfsame plain bonnets and broad hats were on the very highest seats, the not-quite-so-plain bonnets and hats on the next lower, and, on the first facing seats were the Friends half Jew and half Ashdod, so to speak, the line of demarcation between themselves and the world not being so traceable.

After noting the calmly solemn faces, the heavy breathing of the old-time "deep concern," the architecture of the small sanctuary, the presence of but two little children, etc., I remembered that I came on purpose to have my "mind emptied."

Never did I so struggle to stop thinking, to maintain a receptive, not a thoughtful, attitude. The more I tried, the more rampant grew my thoughts, and I vaguely remembered having had some trouble of the sort when very young. There came to me unbidden bits of childish recollections almost too puerile to mention, texts of long ago which occupied my tender mind when my elders had charged me to have that mind unfilled.

Quotations from the earlier classics haunted me in spite of my present scant crown of gray hair:

"In Adam's fall
We sin-ned all."

How could I have kept Adam from falling? I used to spend the entire meeting trying to solve that question before I was twelve years old. And there was another, from the same author (I wish he had interpreted his rhyming text for the benefit of me):

"Uriah's beauteous wife
Made David seek his life."

Let no reader of this story smile while I give, at this late day, my childish interpretation of this text. It was not so bad! Nobody explained! I simply learned the text and thought out the meaning in meeting when friends imagined my little mind was empty. This was it exactly, and I was so glad it came to me: Uriah's beauteous wife was but one of the many women Friend ministers that traveled David's way. One time, on a visit to the family, this minister, in a household "opportunity" the character of which you and I remember full well, selected David from among his relatives and spoke the words solemnly and slowly which caused the subject of her prophecy and exhortation to repent of his sins and "seek eternal life."

"Zaccheus he did climb the tree his Lord to see." I thought of this nimble elderly man, as he came to my mind in the long ago, running and pulling, strong hold, and lifting himself up into the branches, then wiping the sweat from his forehead and panting with eagerness. "O, I would climb the highest tree my Lord to see!" thought I.

The story of Zaccheus was to blame for many a torn garment of mine back in my little childhood. But I never laid the blame on Zaccheus. I took the reproof from my elders and stifled a sob for the sake of Zaccheus. He and I, we were playmates. I say it with a sort of loving reverence. I would make a swift dash to the highest tree in the city in which I now live could I bring back the vision of Zaccheus pulling for the next live oak. He and I— But here, at meeting the other morning, Zaccheus and I were interrupted by a few Friends coming in late to the meeting. One of them was very old, and walked slowly. He took his seat in the highest row, and continued to wear his hat all through meeting. The next Friend was middle-aged, and removed his hat as soon as he was comfortably seated. The third was younger still, and took off his hat when he was half way up the aisle. This last Friend occupied the facing seat. One very little child, about eight years of age, walked straight in wearing his hat also until he had taken his seat and glanced slyly at his sister on the other side of his mother.

I thought of a box of seed peas I had taken from the shelf yesterday, from which had been eaten every individual life germ by the weevils. Not a single embryo of vital principle for the spring planting remained, and I tossed the empty peas into the kindling box.

My futile efforts to stop thinking made the room seem close and stifling. As lightly as possible, I raised the window at my side. The sound was no more than a soft slide, but it "disturbed the silence." I remembered things that disturbed the silence when I was little—a glove falling to the floor, the snapping of a spark in the stove, the faint, faint creak of a board shrinking in the wainscot—but a sigh, the rustle of bonnet strings,—these but enhanced the silence.

I ventured to glance through the open window, and saw strangers in the street. One enquired of the other the "way to the Advent Church." This gave new impulse to my thoughts. What is the way to any church? Do all "roads lead to Rome?" Is there a capital in the world of churches? Where is this capital, this metropolis?

Suddenly there came the music of chimes from the belfry of a church not half a mile away. "Lead, Kindly Light," "Rock of Ages" and "Jesus, Lover of My Soul" came in at the window, four inches up from the bottom, at my side. The notes reached the ears of the Friends on the highest seats, for they moved restlessly. Their meeting had begun half an hour in advance of the world's churches. Had they co-operated in the matter of time, the interruption would not have happened.

When at last the solemn rite of shaking hands was performed, I was rested; my mind was quiet, if not empty. I was thinking of the benediction of my own pastor, half a mile away, spoken in hearty, healthful tones, as if abounding life leaped to his outstretched finger tips: "Now the God of all grace"—

Pasadena, Cal.

Things of Interest Among Ourselves

All Friends will be especially interested in the notice entitled, "A Great Opportunity," which appears on page 382 of this issue.—ED.

* * *

Charles F. Coffin, Chicago, Ill., is visiting at the home of his son, Elijah Coffin, near Philadelphia, and has had most acceptable service in Haverford Meeting on several occasions.

* * *

Wm. Kirby and John Kittrel with his wife attended Fal-mouth Quarterly Meeting, at Forest Avenue Meeting House, Portland, Sixth month 3d and 4th. Much interest was manifested in their messages and services.

* * *

Dr. J. J. Mills, formerly president of Earlham College, preached the baccalaureate sermon on Fifth month 28th, at Union High Academy, Westfield, Ind. The class address on commencement day was delivered by Mary Doan Hole, Richmond, Ind.

* * *

Herman Newman, Editor of THE AMERICAN FRIEND, is enjoying a visit of two or three weeks among relatives and old friends in Kansas.

He delivered the Alumni address at Friends University on the 5th inst.

* * *

Phebe J. Wright and Edith A. Harris, Canada, are visiting Friends in and about Philadelphia. They have both been for many years active workers in the missionary activities of Canadian Friends, and officers in the Woman's Foreign Missionary Society.

* * *

Earl J. Harold, who has been doing pastoral work in Worcester Meeting, Mass., for seven years, expects to remove with his family to Greensboro, N. C., the first week in Eighth month. He expresses regret at leaving the many dear friends in Massachusetts, but feels that he is following the Light.

* * *

The commencement exercises of Bryn Mawr College were held Sixth month 8th, on the college campus. An enlightening and inspiring address was delivered by President Le Baron Russell Briggs, of Radcliffe College.

Gifts to the College to the extent of almost \$200,000 were announced.

* * *

The members of Newberg Meeting, Newberg, Oregon, met at the meeting house on the evening of the Fifth month 18th, for a social time. After an hour of social discourse, the chairmen of all standing committees called together their respective members to organize the work of the year. At their adjournment light refreshments were served.

* * *

Parker Moon, Carthage, Mo., planned to start on the 10th inst. for the Sunday-School Convention at San Francisco. He will attend the convention as a delegate; and he also has a minute from Spring River to attend California Yearly Meeting, and engage in such religious work as may open. He expects to spend the summer in Nara Visa, New Mexico.

* * *

James R. Jones, a minister, who for a quarter of a century was very active in the work in North Carolina, but has been laboring for some years in Indiana and Illinois, has returned to the first named State. He has been warmly received by his former friends, and is now doing pastoral work tempo-

rarily at Greensboro Meeting, the former home of Stephen S. Myrick.

* * *

Charles E. and Imelda Tebbetts are visiting friends in and about Philadelphia and expect to attend the commencement exercises at Haverford College, Sixth month 16th. Their eldest son, Herbert, has been attending the University of Pennsylvania Medical College during the past year. Walter Tebbetts has been pursuing advanced studies in mathematics at Haverford College and will take his Master's degree this year.

* * *

Edward M. Woodard, Yearly Meeting Evangelistic Superintendent; Wm. M. Smith, a minister from Indiana Yearly Meeting, and Fred. Cope, pastor at Noblesville, attended Westfield Quarterly Meeting Sixth month, 3d and 4th. Melissa S. Fellow, assistant principal of Lawrence Academy, Gate, Okla., was also present and presented the needs of the academy at that place. A collection of \$62.62 was taken in the meeting in response to her appeal.

* * *

Ann Brown, a good Christian colored woman, for thirty-one years head cook and mistress of the kitchen at Guilford College, was buried on the 4th inst.

She had been so faithful and kindly to all, that students and teachers through all these years have held her in high esteem. Many evidences of this were shown during her three months' sickness by way of substantial presents, visits, flowers and all necessary attention.

* * *

The Men's Club, of Oak Street Friends Meeting, Portland, Me., has assumed the responsibility of conducting First-day afternoon services in the 8th Regiment Armory, on Peak's Island, during seventh and eighth months. This is a new departure in the religious life of Portland and the first effort of its kind ever attempted here in the interests of the hundreds of people who make this island their summer home. Further, this is of interest because it is the assumption by the Men's Club of a definite and large spiritual responsibility.

* * *

Joel Bean, of California, and his daughters, Lydia S. B. Cox and Katherine E. B. Cox, visited Friends in and about Philadelphia on their way to attend New England Yearly Meeting. On the afternoon of Sixth month 6th, Katherine Shipley tendered to them an informal reception at her home, at which time many old time friends and acquaintances had the pleasure of meeting with them again.

James Bean has been visiting at Richmond, Ind., and he also plans to spend a few days in Philadelphia before going on to New England.

* * *

From Colorado Springs comes the following notice: "The Monthly Meeting of Friends, Colorado Springs, Colorado, situated Corner of Tejon (pronounced Tehon) and Fountain Streets, welcome the presence of any and all Friends who perchance visit this beautiful city of God's handiwork. John Riley, pastor, will be delighted to call upon or help these at any and all times desired. Fourth-day Meeting, at 8 P. M.; First-day Meetings, 11 A. M. and 8 P. M. Take S. Tejon St. car and get off at Las Animas St. and walk three-quarter block south. Residence of John Riley, 722 Cimaron Street."

* * *

Stephen S. Myrick, with his wife, Miriam H., and their three children arrived from their former home in Greensboro,

North Carolina, Seventh-day, Fifth month 27th, at Central City, Nebraska, where they attended the commencement of Nebraska Central College, of which institution he is the new president.

The day of arrival was rendered bright by the kindness of Everett Myers, himself a trustee, in tendering that evening a "Banquet at a Round-Table" to the board of trustees, the retiring president, Stacy J. McCracken, the yearly meeting superintendent, and the pastor. The new president was the guest of honor.

* * *

Newberg Quarterly Meeting, held at Newberg, Oregon, Fifth month 13th and 14th, enjoyed some new and helpful features. On the evening of the 12th a conference session was held, when the following topics were discussed: "Duties of Elders and Overseers," "Distinctive Features of a Quaker Meeting for Worship" and "Abuses of a Quaker Meeting for Worship."

On the following evening an equally helpful Bible School conference was conducted. Papers on the following subjects were exceedingly instructive and well written: "The Place of the Prophets in our Present Series of Lessons," by Mabel Beck, instructor in Pacific College; "The Graded Lessons, Advantages and Disadvantages," by Mrs. C. J. Edwards and Harvey Wright, '10 Pacific College and instructor in Newberg High School; "Relative Value of the Bible School and Special Evangelistic Services in Conversions of the Boys and Girls," presented by Perry D. Macy, '08 Pacific College, and by Prof. William J. Reagan.

On Sunday evening, Esther Baird, of Friends Mission, Nowgong, India, was present and gave a very interesting account of her work.

* * *

Mary White Nicholson, notice of whose decease appears elsewhere in this paper, passed from this life on Fourth-day evening, Fifth month 31, 1911, at the Reid Memorial Hospital, Richmond, Ind.

Her illness was of brief duration. After attending meeting as usual at East Main Street on First-day, the 21st, she was stricken that afternoon with what proved to be her last illness, and was removed to the hospital the next afternoon.

Mary White, daughter of John and Mary White, was born at Belvidere, N. C., Tenth month 29, 1839, and was united in marriage with Timothy Nicholson in 1868 at Richmond, Ind. She was a birthright member of the Society of Friends and was always counted among those especially faithful and beloved. The memory of her life will forever be an uplifting influence with those who knew her, and her friends and acquaintances were many both near and far.

She is survived by her husband, by two sons, John H. and Thomas Nicholson, both of Richmond, Ind.; by two daughters, Sarah N., wife of Dr. William V. Coffin, Whittier, Cal., and Eliza N., wife of John H. Johnson, Richmond, Ind., and by one nephew, J. Elmer White, Norfolk, Va.

* * *

The commencement at Guilford College was held on the 31st ult. The graduating class numbered twenty-two, eleven young men and eleven young women. The Haverford scholarship was awarded to William Herbert Howard, of Mechanic, N. C., and the Bryn Mawr scholarship to Lillie Elliott Bulla, of Sophia, N. C. The enrollment for the year was 254.

Within the last two and one-half years, owing to the fire which destroyed the main academic building including the library, \$50,000 have been spent in buildings, including a new library building, and a new hall for class and lecture rooms.

The pressing need of a boys' dormitory has therefore been kept somewhat in the background. It is now proposed to

turn attention to this building. On commencement day a donation of \$15,000 by a member of the Board of Trustees was announced for this purpose. An effort is being made to collect \$10,000 additional and plans for a building are being prepared.

A proposition is before the yearly meeting for the erection of a modern yearly meeting house on the college campus. This is needed to furnish a suitable place of worship to the monthly meeting in connection with the college community. When these two buildings are completed, it is believed that the nine brick structures on the campus will accommodate the college and yearly meeting for several years to come.

* * *

E. Howard Brown has been called to remain as pastor at Marshalltown, Iowa, another year.

Bear Creek Quarterly Meeting, held at Bear Creek Fifth month 13th and 14th, was a time of great blessing.

Pleasant Plain Quarterly Meeting was held at Woolson, Iowa, Fifth month 20th and 21st. Roy Haws, Arthur Hammond and Wm. Jasper Hadley brought messages. Jasper Hadley attended Pleasant Plain Meeting First-day evening.

Bangor Quarterly Meeting was held at Bangor 27th and 28th ult. Aaron Napier, of Ames, and Zeno H. Doan, of New Providence, brought special messages on Seventh-day. Supt. W. J. Hadley preached First-day morning. Nerious M. Hodgins is well received at Bangor as pastor and will remain another year.

Des Moines Quarterly Meeting, held the 3d and 4th inst., was small, but God was present with His people. Harry R. Keates is a man that has a place not only in the church but also in the affairs of the city as well. Burt Hadley is a great strength to the meeting in song.

Zeno H. Doan, of New Providence, and George Deshler, of LeGrand, have asked their meetings to release them from service for the coming year.

Viola Smith, of Grinnell, has been taking an enforced vacation because of ill health. She resumed her duties on the 4th inst. Carrie Butler, of New Providence, looked after the pastoral work during Viola Smith's absence of a month.

Leslie Bond, pastor at New Sharon, went to Indiana on the 5th inst. He expects to be absent about a week.

Married

HOSKINS-GARDNER.—At the home of the bride's parents, Newberg, Oregon, Sixth month 6th, Mabelle Gardner to Cecil J. Hoskins.

Died

BEHNKE.—At Newberg, Ore., Fifth month 19, 1911, at the home of her parents, Bernadetta, only child of A. T. and Edyth Y. Behnke, aged eight years.

MEEK.—At her home, Boston, Ind., Fifth month 9, 1911, Elisabeth M. Meek, aged 56 years, wife of Dr. J. B. Meek, and daughter of Jacob and Catharine Williams. She was a member of Orange Particular and White Water Monthly Meeting, Richmond, Ind. She was converted early in life and was recorded a minister of the Gospel before she was twenty-five years of age. During the remainder of her life she continued to exercise her gift to the comfort and edification of Friends. Her removal by death is keenly felt by the small meeting of which she was a member, and by the community in which she lived.

NICHOLSON.—At Richmond, Ind., Fifth month 31, 1911, Mary White Nicholson, wife of Timothy Nicholson, in the seventy-second year of her age. Further notice appears elsewhere in this paper.

The International Bible School Lesson

SECOND QUARTER, LESSON XIII.

SIXTH MONTH 25, 1911.

REVIEW.

READ PSALM 37: 30-40.

GOLDEN TEXT.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah 6: 8.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Sixth month 19th. Elisha and Naaman. 2 Kings 5: 1-27.
 Third-day. Joash repairs the temple. 2 Kings 11: 21: 12; 6.
 Fourth-day. Uzziah humbled. 2 Chron. 26: 1-23.
 Fifth-day. Isaiah's vision. Isa 6: 1-13.
 Sixth-day. Universal peace. Micah 4: 1-8.
 Seventh-day. Hezekiah's passover. 2 Chron. 30: 1-27.
 First-day. Downfall of Samaria. 2 Kings 17: 1-18.

Time—From about B. C. 861 (or 904) to B. C. 722 (or 718).

Places—In the Kingdom of Israel, and in the Kingdom of Judah.

Prophets—Elisha, Amos, Micah, Hosea. Isaiah.

The lessons of the past quarter have been drawn from 2 Kings, 2 Chronicles, Isaiah, Jonah, Micah, and Hosea. They have been full of teaching, and, though describing life under conditions very different from our own, have shown that however conditions may change human nature is the same. It is this fact which makes the Old Testament lessons valuable to us beyond their historical interest and importance.

These lessons show the contrast between the kingdoms of Judah and Israel. The latter with far more favorable external conditions than Judah, shows a continual decline in spiritual life, and a growing similarity to the heathen nations around it. There was a steady tendency to put itself on the same plane as the nations around and a failure to see that it was only dependence upon Jehovah and the following His commands that could preserve. As soon as heathen customs and policies prevailed they, a small nation, had no chance of success over their powerful neighbors.

That Judah lasted one hundred and thirty-six years longer than Israel, was due, in the first place to a purer worship of Jehovah, and in the second place, to its more isolated position and its less intrinsic value.

In the history of Israel we have no good king named—the best that is said of any, is said of Hoshea, the last one—“He did that which was evil in the sight of Jehovah, yet not as the Kings of Israel that were before him (2 Kings 17: 2). It must, however, be remembered that all our knowledge of the Kingdom of Israel comes from books written by those who belonged to Judah, and who wished to emphasize the lesson that the history of Israel so well illustrates.

The presence of Elisha, of Amos, and of other prophets leads one to think that there must have been a larger remnant of true worshippers of Jehovah in Israel than at first thoughts would be supposed. The Jewish population of Galilee in our Lord's time was probably descended from settlers after the return of the Judean captives from Babylon.

In Judah's history as told in the lessons of the quarter three names are prominent: Joash, who repaired the

temple; Uzziah, who, at first, prosperous and in every way successful, became puffed up and proud, and because of this, was humbled; and Hezekiah, who did his best to extirpate idolatry, and establish the worship of Jehovah on a permanent basis.

There are important lessons taken from the prophets: Jonah, to teach the truth that God loves all mankind and would have “all men to be saved;” from Isaiah, to show that God calls men individually to service for Him, and that He does this directly, without the necessary medium of priest, other prophet, or any person whatever; another, from Micah, of universal peace; another from Hosea, to show God's love and forgiveness, to those who sincerely repent and live righteously. A lesson from Isaiah warns against the dangers of intemperance and the drink habit.

Notes

A GREAT OPPORTUNITY.

RICHMOND, IND., Fifth Mo. 5, 1911.

More than seven months of our mission year are now past, and it is well for us to take a view of the work, recount God's leadings, and take a fresh grip upon the situation.

On the field, the mission work has prospered. Mr. Sein has visited the stations both in Cuba and in Mexico, carrying inspiration to both workers and people. Our new workers are making good progress with the language, and getting acquainted with the people. The growing interest in each field gives large promise for the future.

The war in Mexico has not as yet seriously affected our stations. But the clouds are thickening somewhat, and there should be earnest prayer in all of our meetings, that our missionaries may be protected, the native members preserved from the excitement of war, and the schools and missions preserved from harmful interruption.

The work of Friends African Industrial Mission has now been transferred to our Board, and should bring increased inspiration through its added responsibility to all our churches. The field is a most important one, as it lies in equatorial Africa, which is regarded by all authorities, as one of the two most critical and strategic fields of the world; because the Mohamedans are pressing down from the north, where they hold absolute sway, and are trying

to absorb the pagan races in our region. It is a question of our reaching them first, or else having the contest with combined Paganism and Mohamedanism, which will make the task a hundred fold more difficult. God is giving us a great opportunity, that must be occupied at once. Heretofore the support has come from Friends through a separate Board. But Friends are finding increased power in concentration of effort at the home end, and there must henceforth be a united appeal for our entire responsibility.

Some Friends in Kansas have contributed funds for a hospital on that field. The English Government, which holds jurisdiction there, is offering Friends the opportunity of training the sons of Chiefs and Head men, and will supply at least partial support. If Friends do not promptly accept and prepare for it, the opportunity will be given to the Catholics, who are eager to get it. Friends in England are offering to fully equip the plant for this industrial education, on condition that Friends in this country equip the three stations now established with chapels and mission homes, establish a new and very important station farther north at a strategic point, and provide necessary equipment for adequate training in agriculture. This will require \$8,000 to \$10,000, for the material, the work being supplied by the natives. This will not only supply the needed equipment, but also give our missionaries comfortable homes, and conduce to their health and efficiency. More workers are sorely needed there, and are now ready to go, only waiting for funds to be supplied to send them. Arthur Chilson and wife should be relieved for furlough at once, as a further stay in that climate is at the risk of permanent breakdown. “We are well able to go in and take the land.” Such opportunity means responsibility; it is God's call, and we must answer to Him as to how we meet it.

In our fields in Mexico and Cuba, there has been as yet no adequate provision for the training of boys to become effective workers among their own people. Because of this lack, our work is done with far less efficiency, and with far less economy; for it is much more expensive to send workers from our land, and a foreigner can never be as efficient as the well-trained native. In Cuba we have no school above the sixth grade. In Mexico we have had for years three fine schools of advanced grade for girls, and none for boys, until Juarez Institute was established at Victoria a few years ago. This institute is on a small town lot, with school building and dormitory far too small, with metallic roof that makes it much like an oven in that hot climate. The dining room and kitchen is in a shack with dirt floor. The accommodation for both this school and Penn Institute—the school for girls across the street, are wholly inadequate. Just recently a piece of land of 90 acres adjoining the town, and only a few minutes walk from our present location, came to forced sale on account of mortgage. It has water for irrigation, and is well adapted for a location for the schools, and gives opportunity for industrial education for both the boys and girls, a thing that is greatly needed, as most of them come from homes in the country where they

are far behind in intelligent agriculture. Our missionaries there felt the opportunity was so great, they have found a way to secure the land and hold it, subject to the action of our Board if it can be taken soon. The land will cost about \$4,000, and there should be \$2,000 more for fencing, teams, tools, and immediate improvements. There will probably be needed \$4,000 to \$6,000 for building purposes. These should be developed somewhat slowly, utilizing the boys themselves as much as possible, for the sake of their interest and training. Building in Cuba is more expensive, but equally important and must be secured. We should have at least \$25,000 to equip all our stations in all fields adequately for their work. This should appeal strongly to all Friends; for it is our work, and the opportunity for accomplishing great good to needy people is very great.

School work for boys in these fields is almost entirely self supporting after equipment is furnished, except for the support of our missionaries in charge.

Last year our Board paid all its old indebtedness.

Funds have come in more promptly this year than ever before. Some donations of considerable sums have been given. This indicates that Friends are awakening to their responsibility. But there are many meetings, and a large number of members who have not as yet realized that our Lord's last command has any significance for them. Let us pray that His Spirit may arouse them to an interest in the one thing that lay nearest to His heart, and for which He ordained His Church.

"Let us go up at once and possess the land." Let those who can, and whose heart the Lord shall open give in large sums. Let us make it a thank offering

COMES A TIME

WHEN COFFEE SHOWS WHAT IT HAS BEEN DOING.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y.

"Its lightest punishment being to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit the coffee and try Postum.

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well.

"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health which I owe to the use of Postum." Name given by Postum Co., Battle-Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

for the opportunity of carrying to the less favored, some of the blessings Christ has brought to us. Let all help in some degree, that the blessing may be shared by all. An average contribution of 50 cents from all resident members would furnish the funds. If individuals, or any groups, as Meetings, Bible Schools, desire to assume some special feature as their own, there will be opportunity for it. Will not the Friend who reads this, interest his own meeting in a contribution of at least a sum equal to an average of 50 cents per resident member, and something additional to make up for those meetings that do not respond.

On behalf of American Friends Board of Foreign Missions, and the Board of Friends African Industrial Mission.

Signed,

CHARLES E. TEBBETTS,

BENJAMIN JOHNSON,

JOHN HASENPFUG,

Committee.

NOTE.—An additional supply of this letter and additional literature will be sent, when requested, where special efforts to raise funds will be made. Apply to

CHARLES E. TEBBETTS,

Richmond, Ind.

* * *

The New England Yearly Meeting of Friends for 1911 will be held at Moses Brown School, Providence, from the 20th to the 25th of Sixth month, inclusive.

All the rooms in the school building are already engaged.

Friends who desire hotel or boarding-house accommodations should communicate with Frances E. Wheeler, Moses Brown School.

Single rooms at the best hotels, \$1.50 to \$2.00 per day; Double rooms \$2.50 to \$3.00 per day; meals on the European plan.

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(Continued from page 370.)

thusiasm in the Mexican capital. It would be idle to deny that many difficulties and perils still beset the work of reconstruction and pacification in Mexico. But at the same time we cannot overlook the solid basis of hope that is to be found in the zeal with which the body of the Mexican people has rallied to the support of Madero.

* * *

Domestic prices of leading export commodities in the United States during Fourth month were considerably lower than in Fourth month of last year, while prices abroad, so far as ascertainable from the record of imports, are less defined in their tendency. Of the 46 articles of exportation whose monthly export prices are recorded by the Bureau of Statistics, Department of Commerce and Labor, 32 show lower prices, 9 show higher prices, and 5 show no change. Of the 38 articles enumerated in the table of monthly import prices, 17 decreased in price, 18 increased, and 3 showed no change, comparing Fourth month, 1911, prices with those of Fourth month, 1910.

As the prices of articles exported from the United States are based upon their actual cost or wholesale market price in the respective domestic ports at the

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time of exportation, and as the prices of articles imported are those in the country whence exported to the United States as stated in the sworn invoices filed with American consuls at foreign ports of shipment, the above citations would seem to justify the general assertion that domestic prices are, for the most part, lower than in Fourth month last year, while prices abroad are almost equally divided between increases and decreases.

* * *

One of the first steps in the formulation of a law of the air has been taken in Great Britain, where Mr. Churchill has introduced a bill "for the protection of the public against dangers arising from the navigation of air craft." The entrance of the airship within the domain of law has already been foreseen and discussed. But while the attention of legislators has been directed towards the property aspects of the question, primarily in connection with the maxim that the owner of real estate holds title to the air above his lands, the police aspect of the matter has come rapidly to the front. Before the aeroplane has received consideration as a pleasure vehicle or a common carrier, it claims our attention as a nuisance. The pending bill penalizes reckless or negligent driving in a flying machine. The maximum penalty is £500 or two years' imprisonment, or both. It also provides that, in determining the question of danger to the public, the amount of damage to persons or property likely to occur in case of a mishap is to be taken into consideration. The bill is admittedly a temporary measure. It is aimed at reckless performances by airmen at public exhibitions and spectacular navigation over great crowds such, for instance, as now fill London for the coronation.

'Tis better to have lived and loved
Than never to have lived at all.

—Judge.

• Yearly Meetings in 1911

New England Yearly Meeting, in Providence, R. I., Sixth month 20th. Walter S. Meader, Clerk, Gonic, N. H.

Canada Yearly Meeting, in Newmarket, Ontario, Sixth month 21st. William Harris, Clerk, Rockwood, Ont., Canada.

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

An international congress of students from the universities of Columbia, Ecuador and Venezuela is to be held at Caracas, July 4th to 24th.

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The American Friend

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SIXTH MONTH 22, 1911

No. 25

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Charity

Still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.

John G. Whittier.

Teach me to feel another's woe,
To hide the fault I see:
The mercy I to others show,
That mercy show to me.

Alexander Pope.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SEVENTH MONTH 2, 1911.

WAYS OF SERVING OUR NATION.

ESTH. 4: 1-17.

(A patriotic consecration meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Sixth month 26th. By law-abiding. I Pet. 2:

11-17.

Third-day. By prayer. Neh. 1: 1-4.

Fourth-day. By city-building. Neh. 4: 16-23.

Fifth-day. By honest toil. Prov. 13: 11.

Sixth-day. By exposing impurity. John 2: 13-19.

Seventh-day. By true godliness. Isa. 2: 1-5.

What is your ideal of patriotism?

Give instances of patriotism.

How can we serve with our votes?

The spirit of internationalism is greater and more genuinely patriotic than the spirit of nationalism. The nations of the world are linked together as neighbors in a single community. What injures one injures all, what aids one aids all. No nation can live unto itself alone and reach its highest point of efficiency any more than an individual can attain the heights of life by making self the hub of his existence. The patriotism, so-called, that continually anticipates trouble with other nations, and prates about inevitable wars that are to come is jingoism echoing the spirit and cultivating the feeling of the eighteenth, not the twentieth century. The world has moved on apace. Moral sentiment, not dreadnaughts is the greatest power to be reckoned with among nations. Warships are made to go to the scrap heap in a few years. Moral sentiment once started grows and becomes ever more efficient until the time will come when the power of a nation will be measured in terms of morality and righteousness, not armies and navies.

* * *

The missionary movement, the temperance movement, and the peace movement are three of the most efficient and valuable ways in which American patriotism is showing itself today. The missionary movement in the nineteenth century made the world a neighborhood, in the twentieth century it aims to make the world a brotherhood. The temperance movement is sweeping across the country like a tidal wave; 46,000,000 people live where there are no saloons. The peace movement though in its infancy as compared with militarism is raising its head as a power with which the nations must reckon. The gift of Andrew Carnegie of \$10,000,000 for the promulgation of peace, and the effort of President Taft to arrange an Anglo-American treaty providing for the settlement by arbitration of any question that may arise between the two governments, are two of the most recent steps taken in the cause of universal peace. The National Free Church Council of England has set on foot a movement to enlist the church workers of the whole world in an effort to enforce international arbitration.

* * *

The tumult and the shouting dies—

The Captains and the Kings depart—

Still stands Thine ancient sacrifice,

An humble and a contrite heart.

Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in
awe—

Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard.
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
—Kipling.

* * *

In the American navy there is only one flag that is ever allowed to fly above the stars and stripes. When on First-day morning on a man-of-war the bell summons the sailors to worship, the American flag is pulled down from the mast-head, and a flag with a blue Greek cross on a field of white is run up in its place. Then the stars and stripes are raised to a position beneath this white flag with the cross of blue. This is the Church flag and the stars and stripes do it honor by humbly floating beneath its folds. This is typical of the true attitude of every nation; God first and the nation second will foster the material welfare and prosperity of any people; righteousness and truth and justice at any cost will foster the forces that make for a nation's peace and prosperity.

* * *

All nations have their message from on high,
Each the messiah of some central thought,
For the fulfillment and delight of man:
One has to teach that labor is divine;
Another Freedom; and another Mind;
And all that God is open-eyed and just,
The happy center and calm heart of all.
Our country hath a gospel of her own
To preach and practice before all the world—

The freedom and divinity of man,
The glorious claims of human brotherhood—
Which to pay nobly as a freeman should,
Proves the soul's fealty to God.
O Beautiful! My Country!

—J. R. Lowell.

* * *

When the long account is made up,
it will not be the number of our square

miles, or the amount of our steel production, or the piled-up wealth of our millionaires, that will determine whether American Government has been a success or a failure. That question will turn upon the fibre of our citizenship, upon the standards of our public life, upon the kind of men the people shall have accepted as their fitting leaders.

* * *

"If popular government gives to every man the privilege of serving his country, it also imposes upon him the duty of doing so, as far as his circumstances will permit. Every man in America is bound to take at least an intelligent interest in public affairs, and to bear a part of the burden of government, either in office or out. He ought to perform with eagerness his duties as a citizen, and make personal sacrifices to check iniquity and promote honest, efficient administration and pure politics."—Pres. A. Lawrence Lowell.

News in Brief

The task of gathering evidence as to what should be the rate for second-class mail matter is to be started at New York City, Seventh month 18th, by the commission appointed by the president.

* * *

"A little girl had been to church," a Missouri paper records, "and her mother asked her what the preacher had said. 'He asked us to pray for rain,' said the little girl. 'And did you pray for rain?' the mother asked. 'Just a little bit,' said the child, 'I don't like thunder very much.'"

* * *

On the recommendation of Major General Leonard Wood, chief of staff, Secretary of War Stimson has directed that the antityphoid vaccination, which for more than a year has been voluntary in the army shall hereafter be administered to all recruits except those over thirty-five years of age. The treatment will be given as soon as practicable after enlistment.

* * *

The famous polo player, Captain Hardress Lloyd, said the other day, apropos of the abolition of flogging at Eton: "Eton boys used to suffer a good deal from the birch. There was one Eton master in the 70s who flogged so severely that his death, when he came to die, was announced in the papers among the shipping news. They announced it under the head: 'Loss of a Whaler.'"

* * *

An aeroplane race, to last twelve days and cover four countries, started from Paris Sixth month 18th. The prizes will aggregate \$100,000, and 60 are entered. The first stage will be to Liège, Belgium, the second to Utrecht, Holland, the third to Brussels, the fourth to London, the fifth to Calais, and the final to Vincennes.

Three experienced aviators were killed just after starting in their machines. Thus the toll of the air becomes heavier instead of lighter.

* * *

The United States Supreme Court adjourns for the summer recess with a
(Continued on page 398.)

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SIXTH MONTH 22, 1911

No. 25

The Coming of the Nations

One of our greatest living historians begins his history of the Middle Ages with a chapter entitled "What the Middle Ages Started With." His next chapter is entitled, significantly, "The Addition of Christianity." In the latter chapter he tells why Christianity had such an overwhelming influence upon the life of medieval Europe. He points out that the ancient religions made no ethical demands on the worshipper. On the other hand, Christianity taught the perfect purity of God and the need of like purity in every man. Thus religion and ethics were united as never before.

Such, according to a great historian, was the secret of the mighty influence which Christianity had upon the civilization of the Middle Ages. It is not needful to point out what this cumulative influence, working through the centuries, has wrought for men of today. Western civilization can little guess what it might have been without the transforming power of the Gospel of Christ.

A great, keen visioned prophet of Israel saw that this kind of a thing was going to happen in the world. He saw gross darkness covering the peoples, but he saw, too, a shining light. His own people would arise and shine in the glory of Jehovah, and all nations would come to that light.

To be sure, the prophet saw no Middle Ages and no modern civilization within his ken, but the conditions he faced are forever renewed, and his vision is applicable from world's end to world's end. The trouble is, we do not believe this. That is, most of us do not. The thought of what we might be today if men in other ages had not been faithful in proclaiming the Evangel sometimes staggers us. But we are weak-eyed in discerning the same problem in present and future.

We have a prophet who sees the vision for us. He is going about continually among our yearly meetings telling us that the situation is fraught with greater and more immediate possibilities for good or for evil than ever before. He cries out to us that just now is the opportunity, just now we must arise and shine if we would have the people's in gross darkness come unto us. But most of us, like the

flint-faced old Israelites of Isaiah's time, do not heed. Perhaps we have a momentary thrill; perhaps we even write a little check. But we do not *get the vision*.

One thing we all do know, if we know anything. We know that the world is moving faster than it ever did before. The nations *are coming* to various ideals faster than was ever dreamed in the days of Israel's prophets. It took England six centuries to work out a system of representative government. Then nearly the whole of Europe seized upon the idea in one century. Now the Orient seizes it almost in a decade. George Fox and the early Friends raised a lonely cry for peace. Two centuries and a half passed by and the cry was little heeded. That dreary period saw less advance in the peace movement than we have seen in two months and a half.

The plain fact is that modern inventions have put the world on high gear. The top-speed clutch is on to stay. The destiny that was worked out for us through long, weary centuries must be worked out quickly for the non-Christian world of today—if it is worked out at all. We need not talk any more about "when the East awakes." The East is already awake. Japan is awake. China is awake. India, Persia, Turkey and Africa are awake. The nations once covered with gross darkness are coming.

It is for us to say just now whether they shall come to the light of His glory. If most of us fail of the vision, we would better let our present-day prophets be eyes unto us. The message that was carried down to us through long, toilsome centuries must be passed on to nations that are making quick choices. If we really believe that "through the ages an eternal purpose runs," and that according to the great purpose we have been led into the true Light, then the hour has struck for us to arise and shine.

For the nations that dwelt in darkness are coming forth as never before. To what type of life they shall come is for the Christian world to decide. And the promise of the ancient prophet is perennially renewed to the faithful: "His glory shall be seen upon thee. And nations shall come to thy light."

R. W. K.

Current Events and Comments

Madero and Mexico

The prediction of Diaz that Madero would not have smooth sailing in Mexico is being fulfilled. Many of the desperadoes who followed Madero were simply masquerading under the guise of patriots. Now they do not like to end the hilarious program of dynamiting bridges, prying up rails, and cutting telegraph wires. The prospect of the slow, tedious routine of reform is not pleasant in their eyes. They are out for "liberty and loot."

Fortunately, General Reyes has decided not to become a rival candidate of Madero in the election set for Tenth month. If Madero can be elected President in a constitutional way, with little or no opposition, it will lessen the danger of further revolutions. But at the best he will have a herculean task before him, and even now riot and bloodshed are the order of the day in many places.

Dangerous Situation of Our Missionaries

The preceding lines on the situation in Mexico remind us that unexpected dangers may threaten our missionaries there.

Raymond Holding writes from Matchuala: "Our greatest danger lies in the possibility of a tumultuous, fanatical uprising in which indiscriminate slaughter would result. In such an event we can only look to Him who can overrule all things for good."

This danger seems to us very real. If disorders continue for a considerable time in Mexico, some kind of intervention on the part of other nations will be sure to follow. In that case there are sure to be anti-foreign uprisings in Mexico. Racial jealousies will be engendered that may bear bitter fruits for years to come.

We are glad to hear that Mrs. Holding, with their three children, has returned to Indiana for the present. Raymond Holding will try to remain with the work.

We have no direct word from our other missionaries in Mexico, but their situation must be much the same.

Elsewhere in this issue is printed a letter from Dr. William Cadbury telling of dangers through which they have passed in Canton, China.

Surely the friends at the home base will not be unmindful of these who represent them amidst dangers seen and unseen.

Whittier Fellowship Pilgrimage

Elsewhere in this issue is an announcement of a pilgrimage of young Friends to the old home of the great Quaker poet. This seems to us important not alone because of the inspiration that will come to those who hold tryst anew with the spirit of our

wonderful poet. Aside from this it is most important that young Friends should come into such association with each other.

It has become a cardinal principle with almost all denominations that the young people should be associated together as much as possible for social intercourse and religious work. The Christian Endeavor and similar organizations have met this need in many places.

Among Friends the Round Table movement has been an added strength in rousing the young people to a realization of the essential and permanent value of the dynamic beliefs of early Friends. Tea meetings have met a similar need in many places. On the other hand, where such means have been absent or meager the Society has suffered the loss of large numbers of its young people.

Men were created with a mighty social instinct. Our great Master recognized this, and would travel far to attend the marriage feasts or dine with a company of His friends. So must we recognize this need. Older Friends have had this association in the active work of the Church. Younger Friends should have it before they are ready for the larger responsibilities. And always they will get added inspiration when they band together in a quest such as the one just now proposed.

May the Whittier Fellowship Pilgrimage abound in pilgrims!

One Ideal for a Small College

Dr. Wm. W. Comfort, in his commencement address at Haverford College, made a point which deserves a wide hearing among those interested in denominational colleges. He cautioned the small college against trying to make of itself a "vast department store of information."

Nothing, perhaps, is more tempting to a college than to multiply its departments and the courses within departments. It is this tendency that has brought forth our great, complex universities, that now publish catalogs, almost encyclopedic in size, in order to outline all the courses offered. In such an institution a student well nigh deserves a Master's degree for mastering the catalog alone.

The fact is, however, that our denominational colleges cannot and do not wish to become great universities. Where then shall the line be drawn? Much closer, the writer would say, than it is drawn in most of our Friends colleges.

The writer well knows the dire need that presses our colleges into offering technical and vocational courses and a wide variety of the older standard courses. Stern necessity often seems to demand that every course be offered that will draw a few more students. But it would seem, after careful thought, that the loss is greater than the gain. The loss

comes from the necessity of increasing the number of teachers continually and of overworking the whole teaching force. It is impossible for professors who teach twenty hours each week to do the grade of scholarly work possible to those who have only ten or twelve hours.

On the other hand, the gain in the number of students is usually small and temporary, because the small college is thus entering a field so broad that ultimately it cannot compete at all with the large university.

What then can the small college do? It can give broad, general courses in the arts and sciences. It can offer a few courses in each of several departments. It can thus lay the foundation for citizenship and for *every profession*. It can give its professors time to do real scholarly work and can lay aside the vain ambition of having a faculty that excels in numbers.

There is a college in the United States that has three scholarly men in its small faculty who give it a far greater reputation educationally than a score of other colleges that have five times as many men in their faculties.

But what if certain prospective students want some more specialized course in mathematics, or a line of study in agriculture, or a term's work in book-keeping that is not offered? In a great many cases such wants will not prove very deep-rooted. Perhaps a few students will be lost. In fifty years, however, the loss will be far outbalanced by the gains mentioned above. The steady, sure support that makes possible the life of a small college and *can be counted on permanently* will not fall away because some nearby institution counts more courses in its thinly-spread curriculum.

The writer would not presume to judge offhand of the varied conditions in widely separated communities. But reason and experience would seem to argue for a restricted curriculum as a wise tendency.

Direct Election of Senators

After so long a time the Senate is ready to allow the States to vote on a constitutional amendment providing for the election of United States Senators by popular vote.

The House of Representatives voted in favor of this measure in 1894, 1898, 1900 and 1902. During those years and since then State Legislatures have declared in favor of the same reform; political conventions and unnumbered associations have passed resolutions favoring it; newspapers in increasing numbers have advocated it. But the Senate moved not a jot. It strangled in committee the House resolutions and would not even vote upon them. If upper chambers are supposed to prevent hasty action, our Senate has performed its functions with a vengeance. But at last the Senate has succumbed. Even it "cannot tether time and tide." The long agitation, capped by the New York deadlock, the Lorimer scandal, and the recent Democratic landslide, has

wrought a mighty change of heart in those that wear the senatorial toga.

Of course, many are not sure that the States will ratify the proposed amendment to the Constitution. Many think that the direct election of Senators will not save us from corruption. Senator McCumber, North Dakota, fears that under the new order wealthy candidates will simply buy up newspapers and mislead the public, "destroying their opponents by libel and falsehood." Thus he feels that we would enter a field of "equally insidious danger and broader opportunities for the corruptionist."

Most of us will feel, however, that such an argument challenges the whole basis of popular government. We do not believe that any politician can permanently corrupt the masses of the people, nor fool all of them "all of the time."

Perhaps we shall not get to vote on the amendment soon anyway. The Senate wishes, under the new plan, to have the National Government supervise the popular election of Senators, while the House seems determined to leave the matter of elections entirely to the individual States. If no compromise can be arranged the whole plan may fall through for the present.

The interesting point is, however, that the Senate has seen a great light. This means undoubtedly that in the near future, if not just now, the proposed amendment will be submitted to the States.



Misbranding Medicines

Everybody should understand clearly the import of the recent decision of the Supreme Court with regard to patent medicines.

In this test case a maker of patent medicines was prosecuted under the pure food act for sending into another State tablets which professed to be a specific for cancer. The Government investigated the tablets and found them to be valueless except in so far as they might exert a mollifying influence upon the imagination. Sweetened water will not cure cancer nor heal a fractured leg, and in the descriptive matter the "claims" made by the vender were, doubtless, the court holds, misleading and perhaps false. The pure food act, however, is such that its statement relating to misbranding "is aimed not at all possible false statements, but only at such as determine the identity of the article, possibly including its strength, quality and purity."

The decision means that there shall be no misbranding in this sense—if the brand describes the article as lard, the purchaser must be given lard and not something else. If the description calls for alcohol, the article must contain alcohol in the quantity named. The purchaser is entitled to receive at all times the ingredients which the vender professes on the label to sell him.

The nutritive or medicinal value of these ingredients is a different question. In this matter each buyer must be on his own guard against the false claims of the patent medicine man.

The Present Need of Our Mission Fields

BY CHARLES E. TEBBETTS.

All mission boards now realize that the evangelization of any race must largely depend upon workers of that race. And therefore the object of missionary effort is to establish in every country a Church that shall be "*self-propagating, self-supporting and self-governing.*" That missionary effort is most successful that can soonest leave the field because of having brought into existence a native Church organized with sufficient strength to take care of itself.

This was characteristic of Paul's work in Asia and Europe. The best way to help others is to help them to help themselves. The training of natives so as to make them self-dependent, and able to help others to self-dependence, is therefore a vital part of all mission work. That missionary effort that aims solely at gaining converts, increases the Church by the processes of *addition*. That which makes converts teachers of others, increases by the processes of *multiplication*. American Friends in nearly all their fields early established good schools for girls, and did little for boys. The result has been to create few Christian homes of the most helpful type, with both parents exerting strong Christian influence. And a second result has been to organize a Church weak in native leadership. For leadership in most fields requires trained men. This training needs to be industrial and religious and moral. Boys must be trained to work with hand and brain, for idleness and a small capacity for labor are deadly foes of religion and morals. In such fields as ours in Africa and Spanish lands, and in tropic or semi-tropic climates, they must be trained to regard work with hand as well as brain as honorable, and idleness as a thing to be despised and shunned. The period of this training should in large measure separate them from the immoral and vicious influences that too largely surround their home life. Yet it should not make their lives so wholly different from their surroundings that it renders them unfit to work with and for their own people. The religious atmosphere of their school life should be of a most simple and practical kind, that fills their hearts with simple Bible truths, and leads them to know God as Father and to love Him as such, and to know Christ as a personal Friend who joins them in personal hourly companionship and gives them help and victory in all the circumstances of life. This kind of religious industrial training is much more important in fields like those mentioned above, with primitive races, than with races like the Japanese and Chinese, already well advanced industrially and intellectually.

In an article entitled "A Great Opportunity," on page 382 of THE AMERICAN FRIEND of Sixth month 15th, attention is called to the opportunity that now faces us in Africa, Mexico and Cuba. An expenditure of \$8,000 to \$10,000 in each of the first two fields would make it possible to provide several hundred boys (and girls also, in domestic duties) with

such intellectual training as to make them efficient workers among their own people, capable of helping to lift up to self-respecting life and to self-government. In Cuba the cost will be larger because of higher prices and more advanced industrial conditions (three of the largest sugar mills in the world are in our territory in eastern Cuba). Yet the need of proper school facilities of academic grade is even greater there, because none whatever has yet been supplied in that part of the island above the primary grades; and boys and girls are, many of them, fully ready for such work, and their efficiency, industrially and religiously, depends upon their getting it. So great is the demand for this for boys in all three fields that probably the schools would be nearly self-supporting from the first in everything except the support of the missionaries in charge. The land, buildings and equipment must, however, be supplied. The important thing is the material and tools; the actual work, in some of the fields at least, can, to a considerable extent, be supplied by native labor and be made a part of their industrial training. In Africa the strategic condition is such that it strongly appeals to the sympathy and generosity of Friends. The need in Mexico and Cuba is almost as insistent, though perhaps Friends feel it less. Both peoples are clamoring for the right of self-government. The rebellion in Mexico is the outcry of a people living under insufferable conditions, held in control by an almost despotic power. The danger is that they are not sufficiently advanced for self-government. In both countries there is the highest reason why we should give them a helping hand both for the sake of the people themselves and for our own protection. They are our nearest neighbors. Anarchy in either country would bring international complications, threatening the peace and prosperity of both their lands and ours. It would be a national calamity for us to be obliged to take either over as a part of our national life with their racial characteristics so different from our own. For our army to cross the boundary would be to introduce bitter hatred of us that would make future relations extremely unfortunate. Surely there are the strongest reasons why the American people should extend to them those helpful influences that will advance them toward self-government upon the basis of our highest Christian ideals. The work of Friends among them, already so well begun, makes this further step one of the utmost strategic importance.

I trust Friends will read the article referred to above, together with this, and make their individual responsibility a matter of most prayerful consideration.

Richmond, Ind.

I will place no value on anything that I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom, it shall be given or kept as by giving or keeping it I shall best promote His glory.
—Livingstone.

The Mysticism of George Fox

BY CLAUDE M. NEWLIN.

[This essay by Claude M. Newlin, Pacific College, Ore., was awarded the first prize, of \$70.00, in the Haverford Quakerism Study Contest for 1910-'11.]—*Concluded.*

Another very important type of experience in Fox's life is what he called the "opening." He means by this expression that he got a personal and experimental knowledge of some truth—perhaps something which he had in some manner known long before. This is clearly mystical, and is closely related to the type just given. It is the same thing, essentially, as the "word of the Lord" coming to the Hebrew seer, and the Muse speaking to the inspired poet. Fox had very many of these openings, of which a few will be given.

Most of the openings came during the time of his early doubtings and first public ministry. The first one he records is when he saw clearly for the first time that only those who were born of God and were actually regenerated were true believers. This was at the age of twenty-two. Soon after he saw that being bred at Oxford or Cambridge was of itself not enough to make men ministers of Christ. Again it was opened to him "that God, who made the world, did not dwell in temples made with hands." George was surprised at this, because the people generally believed that churches were holy above other places. "But," he says, "the Lord showed me clearly that He did not dwell in these temples which man had commanded and set up, but in people's hearts." We see here the first mention of the principle which was later amplified and which became the moving principle in Fox's life and in Quakerism.

During all this time he had severe inward struggles such as the deeply spiritual person always passes through. He thus describes his condition: "I fasted much, walked abroad in solitary places many days, and often took my Bible and sat in hollow trees and lonesome places till night came on; and frequently in the night walked mournfully about by myself; for I was a man of sorrows in the time of the first workings of the Lord in me. * * * During all this time I never joined in profession of religion with any. * * * Though my exercises and troubles were great, yet were they not so continual but that I had some intermissions, and I was sometimes brought into such an heavenly joy that I thought I had been in Abraham's bosom." Soon after this came the opening which brought him peace, and a new era dawned for him. He says: "When all my hopes in them (the dissenting preachers) and in all men were gone so that I had nothing outwardly to help me, then, oh, then, I heard a voice which said, 'There is one, even Christ Jesus that can speak to thy condition'; and when I heard it my heart did leap for joy."

Soon after the great vision given above, when he saw into the very depths of Reality, he had an opening of deep significance. "The Lord," he says, "opened to me three things relating to those three

great professions in the world, law, physic and divinity (so-called). He showed me that the physicians were out of the wisdom of God, by which the creatures were made; and knew not the virtue of the creatures, because they were out of the Word of wisdom, by which they were made. He showed me that the priests were out of the true faith, of which Christ is the author, * * * the mystery of which faith is held in a pure conscience. He showed me also that the lawyers were out of the equity, out of the true justice, and out of the law of God, * * * and that these three,—the physicians, the priests, and the lawyers,—ruled the world out of the wisdom, out of the faith, and out of the equity and law of God; one pretending the cure of the body, another the cure of the soul, and the third the protection of the property of the people." He goes on to say that if all would hearken to that of God within them, "the physicians might be reformed and brought into the wisdom of God, by which all things were made and created. The priests might be reformed and brought into the true faith which is the gift of God. The lawyers might be reformed into the law of God." This passage is very characteristic of the mystic's way of arriving at truth, and it shows well how very practical Fox was.

It will suffice to give one more example of Fox's "openings." "Now," he says, "the Lord God opened to me by his invisible power that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation to the Light of life, and became the children of it; but they that hated it and did not believe in it were condemned by it, tho they made a profession of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures." But he says that he afterwards saw it was in accordance with the Scriptures, for he had received it from the same spirit of God which inspired the biblical writers. He had received truth directly from its primal source, not from other men nor from the writings of inspired men. From this time onward he preached the doctrine of the Inward Light, the truth of which he knew experimentally. He announces solemnly that it is his mission to turn people away from the world's teachers to this inward monitor. This principle was the "Truth" which he and his co-workers strove so valiantly to publish abroad.

These instances from Fox's experiences show clearly his mystical character and the nature of his mysticism. Although he was influenced by the *Zeitgeist* of his era, although he was of a peculiar type of mind, perhaps neurotic, he had deep experiences, and arrived at principles which are eternal and universal. This conclusion is abundantly justified by the practical results and the phenomenal success of Fox's work. He and his followers converted tens of thousands to their views during his lifetime. His very strong personality and deep experience made him most powerful over people. And it is to be

noted that, although no coercive methods were used by the Quakers, these converts were almost universally faithful, especially in matters of practical morality. His power and success must have been due to something else than excitement and suggestion. Unlike the religious movements in which these are the moving forces, there was no appreciable reaction either in the individual converts or in the Society as a whole.

With this discussion of Fox's mystical experiences, we turn to his mystical doctrine—that of the Inward Light. We have seen how it was opened to him that *every man* was enlightened by the divine Light of Christ. The history of Quakerism begins with Fox's perception of this truth. It was this that made Fox powerful. He merely told people to mind the light within them, trusting that to show them what was wrong in their lives and finally, as he expressed it, to "lead them up to Christ and to God."

One finds it difficult to put into words a conception of what the Inner Light is. We can get a good point of departure by comparing its workings with familiar operations of the mind in other fields than religion. E. C. Stedman classes together the insight of the poet, the *a priori* guess of the scientist, and the Inner Light of the Quaker. A discussion of these will help us to understand what Fox's Inner Light meant. We must recognize important distinctions between them, but there is also an elemental likeness.

We might expect to find nothing whatever of this nature in the mind of the scientist, as a scientist. But the progress of science is really very much dependent upon insight. A notable example of this is found in the speculation of some of the Greek philosophers, whose semi-poetic theories have been, after twenty centuries, re-established by experimental science. The same thing is seen in the life of many an individual scientist after he conceives, with a flash of insight, a hypothesis which is taken by faith until its truth is established by years of painstaking experiment or observation. In this field we find some of the most beautiful examples of the human mind's willingness to trust much, even all, to insight.

But Fox's Inner Light resembles more nearly the insight of the poet, whose vision is of the realities of the spiritual rather than of the material world. And the history of the race certainly should teach us that we can trust the visions of the world's great seers and our own insight. The confirmation of ancient theories in every branch of knowledge by modern critical methods serves to increase our faith in the efficiency of this method of arriving at truth.

But the phrase "Inner Light" suggests something different, in some manner, from either of these. Not every man is gifted with a penetrating insight into spiritual things, not every man can, in the manner of Newton, frame a scientific hypothesis, but, as Fox insisted, to every man in every part of the world is given a measure of this Light. This Light, if followed, will lead them up to God, that is, save them. This is undoubtedly a grand truth and one

which the Christian Church has not yet fully assimilated. However, this doctrine has sometimes led to a denial of the value of external aids, such as environment and education. This was the error of the Ranters and, to a less extent, of the Friends in the "middle ages of Quakerism." But Fox and most of the early Friends were clear of this error. The great virtue of Fox's position is the emphasizing of the individual's immediate relation to God. This means that life should be an expression of the individual's deepest, truest self.

This same Inner Light has been mentioned in some form or other by many of the world's greatest spiritual teachers. Barclay quotes Plato, Plotinus, Cicero, Marcus Aurelius and Hai Eben Yokdan, an Arabian, as testifying to its existence. An interesting parallel in modern literature is found in Browning's Rabbi Ben Ezra:

"Rejoice we are allied
To that which doth provide
And not partake, effect and not receive!
A spark disturbs our clod,
Nearer we hold of God who gives
Than of His tribes that take, I must believe."

The "spark" which disturbs our "clod" is only another expressive name for what Fox called the "Light," the "Seed" and the "Principle of God."

As an example of one who, near to our own times, has lived by the Light within, we may point to the poet Whittier. We notice a close resemblance between Fox and Whittier, together with such variations as would be caused by differences in personality and environment. We see in Whittier a man of great moral earnestness and deep religious instincts, a practical reformer and one who fully sympathized with the modern world in its doubts and perplexities. We see in Whittier how the Inner Light may operate in our own times.

The mystical element, and especially the doctrine of the Inner Light, brought Fox and the early Friends to take a very advanced position on many subjects. It made Fox what he has been called in derision—a universal reformer. He fills up several pages in his journal, after his opening concerning the Light, telling what it led him to. It was his mission to reinstate a spiritual ministry and worship, to exhort the courts to observe true justice, to urge honesty in all business relations, to put a stop to the worship of the official "elite," to warn against levity and vanity. He opposed war and oaths. His love for humanity and his experience in the English prisons made him oppose the prison system of his day. He demanded liberty of conscience for his people and, contrary to the custom of his time, he was very willing to grant the same boon to others. All these are well-known phases of Quaker activity, but it is not so well known that they were the result of Fox's grasp of the central teaching of Quakerism—the doctrine of man's relation to Divinity. Nor were these views of Fox mere sentiment. With infinite patience and labor he and his people have done great things towards working out their ideals in the reformation of society.

In the field of education also Fox struck out on a new line. At a time when Greek and Latin paradigms and an antiquated theology were the stock-in-trade of the schools, he advised Friends to set up schools where their children might be taught "whatsoever things were civil and useful in the creation." With the aid of the more learned of the Friends, this was well carried out.

In the matters of pure religion also Fox took an advanced position. Anticipating what biblical criticism is bringing us to, he discontinued the use of baptism and the sacrament, and taught that a conscience in harmony with God, rather than the Bible, is the primary authority.

Fox's mysticism is significant because it had such far-reaching practical results. But he also has a message for the individual. From Fox's journal comes the admonition to mind the Light and to seek peace in the inward parts. And we are not to be surprised that periods of doubt and darkness come. Fox shows us, who live in an age equally revolutionary and unsettled, how one soul has taken the eternal truths, which were almost obscured by a mass of half-truths and errors, and has been a powerful influence in directing religious development.

Stirring Times in China

BY DR. WILLIAM W. CADBURY.

DEAR ONES AT HOME:

It is a time of so much suspense and excitement here that I feel like having a good talk with you this evening. The trouble all began last Fifth-day evening, Fourth month 27th. I was walking down to Dr. McCracken's to see little Helen, who was not very well, and, just as I turned the corner from Martin Hall, I saw a great light over toward the inner city of Canton. Though the fire was more than two miles off, I could see great flames leaping into the air. The fire lasted more than an hour, and I thought nothing more of it. The next morning a man bringing a note from Canton told me that there has been a great uprising in Canton. The yamen of the viceroy had been fired with bombs, and no one knew the whereabouts of the viceroy himself. Later I learned that a great plot had been formed for the taking of Canton. It was to be perpetrated on the 1st of the 4th moon, but it leaked out two days ahead of time. One-third of the viceroy's yamen was destroyed, however, and the viceroy took refuge in the yamen of the admiral adjoining. Later I received a note from Dr. Todd, addressed to Dr. McCracken, asking him to see, with him, Commodore Hoh, who had been seriously wounded the night before when the rebels who fired the yamen were being repulsed. Dr. McCracken and Dr. Howard were both in Hongkong, so I went up and met Dr. Todd at the bund. We waited in the admiralty building until a suitable passport was prepared. Two soldiers and chairs were called, with special attaches of the admiral, to escort us into the old city.

It appears that the rebels had been dispersed from

the burning yamen only after considerable slaughter and many wounded on both sides. As we advanced through the narrow streets, one soldier went in advance, then came Dr. Todd in his chair, with the envoy at his side, then my chair with my escort, and finally another soldier. So we marched till we arrived at the gate of the outer or new city. After careful viseing of our passport, we were allowed to pass through the gate, which was opened just wide enough for us to pass through. Within the city, eight additional soldiers joined our procession, four in front and four behind. They guarded us till we reached the great south gate of the middle city. After a long delay, this was also opened, and, as we passed through, several people tried to rush out past us. Some were stopped, however, because they had not proper passports. Here the city appeared greatly transformed. All the shops were tightly closed as at night with the great wooden doors which completely close in the usually open front. The streets were crowded with soldiers, all well armed and on the alert for any disturbance. The people were lined up along the sides of the streets, watching for anything that might happen. There was an air of suspense and expectation everywhere. There were few pedestrians save the soldiers, although every now and then an official passed us in a sedan chair. Before long we passed through a third great gate, which separates the sections where the official yamens are located from the rest of the city. This also swung open and, after passing through the two small gates (not solid like the others, but made of a few heavy poles), we were in the very heart of the old city itself. Another squad of soldiers joined us here, making our procession a really formidable one. They escorted us to the yamen where the wounded commodore was lying. Dr. Todd had seen him the evening before, and he soon noticed that he was much better. First I examined his garments, and detected only one hole, under the right arm. This corresponds to a wound in the right axilla. There was another wound in the back, but, strange to say, the bullet, although it made a severe bruise on the skin, pierced neither the clothes nor the skin. Unfortunately the bullet which entered the lung through the wound under the arm had not come out. I saw Dr. Todd again today, and he told me that the wounded man had been moved to his hospital and was getting on pretty well, but he thought it would be wisest to remove the bullet, if possible to find it, before very long..

It was interesting to note the typical Oriental appearance of the commander's bed-chamber. His body servant knelt beside him on the bed, which was placed in an alcove. One of his wives and two or three sons, besides our special escorts and servants, were in the room, some dozen or more. We made a careful examination of the wounds and dressed them, and then saw three other soldiers who had been wounded about the legs and arms and whom Dr. Todd had previously treated. Then we made our formal adieus and were escorted back to the

bund, where I called a small boat and was soon at home again.

I had received a cablegram from Dr. Howard that Dr. Harold H. Morris and wife would come up to visit us, arriving on the morning of the 30th. So I went up in our launch at 6 A. M. The steamers docked some distance away from the center of the city, where they usually dock, and it required a good deal of time to get them aboard, for all the baggage of everyone was most scrupulously examined for fire-arms. Finally we got them all off, and were soon back at the college again. It was certainly delightful to see them. In the evening the medical students came up to visit me, and we talked from 8.30 until 10.45. I enjoyed the visit very much. They are fine boys, all of them, and I have very great hopes in their future success. One of the boys, Lau Paak Tong, who rooms with me, was away. He and one of the students in the college had gone to Macao, at the invitation of some of the Christians there, to give some addresses. One of the boys who became a Christian last Christmas asked them to come down, for there has been a marked interest taken in religion on the part of the teachers in the school where this former student of ours now teaches. Lau told me this morning that they had some most impressive meetings. People followed them from place to place, and it seems that they could not be satisfied with all they could tell them.

First-day morning I spoke to the boys of the grammar school through an interpreter.

Today I decided to take Dr. Morris and wife to Canton to see the sights. When we reached Shameen, however, the American consul told me we should under no conditions enter the city, and I was not very anxious to, for the bridge from Shameen was well guarded by English and Chinese soldiers, and we were told that a band of rebels was constantly expected. A large suburb is reported to have been seized by the rebels already. Meanwhile the government is executing rebels by scores. From 200 to 400 are to be executed very shortly. Unfortunately some of these are the most brilliant and able of the Chinese. As a rule the rebels are made up of discontents and men who were opposed to the closing of the gambling shops. The result was, therefore, that we did not leave Shameen. Two of our friends asked us to take tiffin with them, and afterward we went to call at the American consul's. The S. S. "Wilmington" was anchored in the river, and, as I had met the doctor, some of us went aboard her. I found that Dr. Ely had been transferred to the naval hospital in Philadelphia, but his substitute was very cordial and asked us down for tea. It was evident that the sailors were just aching for a fight. At such time as this, I find that my peace principles are not very popular. In fact, I have had several arguments with the men today.

Canton, China, Fifth month 1, 1911.

[A later note, dated Fifth month 4th, states that all disturbances in Canton seem to have subsided.—Ed.]

At Mother's Knee

BY ENOS HARVEY.

[The following is part of an article on "Evangelistic Work" in a recent number of *The Friends Messenger*.—ED.]

If while on earth Jesus was "much displeased," "moved with indignation," when the disciples objected to parents bringing their children to Him for blessing, is it not reasonable to conclude He feels the same indignation now when parents refuse or fail to bring their "infants to Him." The disciples evidently thought the children were too young to receive any benefit from Jesus, but He rebuked their thought by saying, "To such belongeth the kingdom of God." Hence we conclude that "little children" do not have to become grown-up folks before they can receive the kingdom of God, but grown-up folks must become as little children before they can enter therein. We seem to think, judging by our attitude toward the children, that it is necessary for them to be old enough to comprehend a theological definition of the "new birth" before they can be "born again." So we wait for the "age of accountability," when the consciences of the children suffer the first pangs of sin, before we attempt to give them any religious instruction. Then when we do awake to the fact that the boys and girls ought to be converted, we often find that the bent of their natures has already carried them far out into the kingdom of Satan, and that they have become so fascinated with the "forbidden fruit" and the "pleasures of sin" that they are disinclined to turn to the "kingdom of God." Then begin the anxious days and wakeful nights for concerned parents because of wayward, selfish, sinful children, and a growing consciousness that they have missed the golden opportunity of leading their children to Jesus for His blessing. From this class of unconverted children comes our flagrant sinners and criminals, over whose downfall fond parents, with crushed hopes and broken hearts, wail out their sad lament over the opportunities gone by and unused for their salvation.

"For of all sad words of tongue or pen,"

The saddest are these: It might have been."

I hope all who have not done so will read the article by Joseph John Mills in the Third month 30th issue of *THE AMERICAN FRIEND* on "These Little Ones That Believe in Me," in which he says: "Whatever is the fundamental element in the fitness which admits adults into the fellowship of Christ, that element of fitness may rightly be looked for in children of tenderest years," and quotes from a recent writer: "Nothing in all the world is so reasonable as God to a little child. Long before the age of reason or reflection arrives, * * * the little soul reaches out for the fact that He exists."

If the inbreathed spirit of the child, when released from the body by death, "returns to God who gave it" and recognizes and enjoys Him, cannot the same spirit know God before it leaves the body? Perhaps

herein lies the fascination of Bible stories for children, and also the importance of telling and reading those same stories to the child.

When I was twenty-one years old my father gave me \$1,000, but I would not take many times that sum for the memory I have of my father's voice as he read to me and the other children at the fireside, in rich, earnest tones, from the family Bible, those fascinating stories of the "Heroes of Faith." We children believed the stories then, and I frankly confess I haven't gotten over it yet. Perhaps this is the reason why it seems almost cruel to me when the higher critics seem to want to take away from us those rich stories of "Abraham Offering Isaac," "Daniel in the Lion's Den," "The Hebrew Children in the Fiery Furnace," "Jonah in the Storm and His Marvelous Rescue," "The Swimming Axe Head on Jordan's Waters," etc. As father read them, the stories were real. The iron did swim. I remember when we read the Bible through at these fireside readings—a chapter a day, or two, or even three if they were short. And the older children who could do so were allowed sometimes to do the reading. As we proceeded, we wondered how the prophets could foretell things; we rejoiced with Mary at the birth of Jesus, and followed Him to the sad ending of His earthly life on the cross, rejoiced at His resurrection, stood by to watch His ascension, and were glad that

the angels announced His return. We looked into the opened heavens when Stephen was stoned, and were caught up with Paul into the third heaven. We heard the trumpet sound when Jesus came again and the nations were summoned before Him and parted right and left. But why do I thus write? Are these things foreign to my subject? Perhaps the heading of this article would better have been "Home Evangelism." But I write of these things because it is the way my faith was established in early life, before there were temptations to doubt, and so well established that no doubts since that day have been able to overthrow it, and, further, because it is due every child from its parents—or caretakers, if it is an orphan—to receive this legacy of faith before its life of actual contact with the world and its cares and doubts and sin shall begin. I write to emphasize the teaching of the 4th Query, and because if this work is not done in the home it will never be well done and thousands will die unsaved. We dare not trust this work either to the Bible school or the Church. These agencies can and are doing much, and are necessary to a growth in knowledge and faith and grace, but unless the child is taught from the cradle, many will go astray. The greatest opportunity to instruct in the Gospel and to convert to Christianity is in the home. And this is evangelistic work, and the parents should be the evangelists.

Things of Interest Among Ourselves

The seventh session of the Summer School of Missions, to be held at Winona Lake, Ind., is announced elsewhere in this issue. It is especially desired that Friends be present on Friends "Rally Day," Sixth month 27th.

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Leanah Hobson has accepted a call to do pastoral work in the Friends meeting at Mt. Airy, N. C., during the coming year. The Friends of the meeting are showing a good spirit of co-operation, and are looking forward to a successful year.

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A word of good cheer comes from Rebecca H. Macy, an elderly Friend of Mooresville, Ind. She says: "We take many papers, but none is so good as THE AMERICAN FRIEND." Our dear friend evidently belongs to the Great Society of Encouragers.

* * *

Summer school at Friends University opened the 12th inst. and will continue for six weeks. The five instructors and the subjects they will teach are: J. J. Wheeler, mathematics and science; Edith Furnas, modern languages; Lucy Francisco, music; May Benton, English; Maria Francisco, Latin and music.

* * *

A message of appreciation comes to THE AMERICAN FRIEND from Lillie G. Hoopes. In connection with the decease of her mother, which was announced in a recent issue of the paper, she states that her mother was a great lover of THE AMERICAN FRIEND, of which she was a regular reader until the close of her life.

* * *

The first meeting of the Fairfield Quarterly Meeting Bible

School Conference was held the 13th inst at Fairview, Ohio. An interesting program was carried out consisting of various addresses on topics of Bible school interest and the appointment and reports of committees. This was the first conference held by the new Bible school organization in Fairfield Quarterly Meeting. The attendance was good, and the occasion a most profitable one.

* * *

The Endeavorers of Fairmount Quarterly Meeting held a rally on First-day afternoon, the 21st ult., at Fairmount, Ind., at which Edith J. Hunt, from Charlottesville, was the principal speaker. She gave an excellent missionary address in the afternoon, and the Juniors and Bible school pupils gave a missionary program in the evening. At the morning meeting the pastor, Richard Haworth, preached a sermon on "The Meaning of the Pledge." An increase banner was awarded the Jonesboro Society for the largest gain in membership.

* * *

A message comes from David T. Pritchard, who is at present sojourning in Topeka, Kansas. His letter resounds with the praises of prohibition in that fair State. There are many scattered Friends in Topeka who have no organization, but keep in touch with each other and with the Society at large.

David Pritchard has distributed almost all of a large supply of tracts and would be glad if any Friends should feel called to send an addition to his stock. His present address is 1034 Polk Street, Topeka, Kansas.

* * *

The following lines have been received at THE AMERICAN FRIEND office from the Editor, who is having an outing at

his former home in Kansas: "I reached home this morning, shot my first jack-rabbit this evening, and am going to take his ears home to show as evidence."

The temporary Editor does not presume this was written for publication, but it is a joy to know that the faithful Editor is having the right kind of an outing. For this reason we felt that the readers of THE AMERICAN FRIEND would like to have the jack-rabbit story.

* * *

During a visit to relatives at Leesburg, Ohio, Dr. Elisha Blackburn addressed on the subject of the Africa mission work, meetings at Fairfield, Oak Grove, Highland, Hardins' Creek, Fairview, Samantha, Martinsville and Westboro, all these meetings belonging to Fairfield Quarterly Meeting and Wilmington Yearly Meeting. He also spoke to a Quarterly Meeting Conference on the subject, "Missionary Interest in the Bible School." The addresses dealt with the work in a most practical way, and have done much good in awakening Friends on this matter of vital concern. Dr. Blackburn's collection of curios has been entrusted to the care of Wilmington College, and is now on exhibition in Bailey Hall.

* * *

A large elm tree was blown down on First-day afternoon, the 11th inst., falling upon the parsonage at Lynnvile, Iowa. Two rooms on the second floor were completely wrecked and the two rooms under them badly damaged. The escape of A. J. Hanson, the pastor, was a miracle, as he was lying on a couch in the parlor when the accident occurred. Mrs. Hanson and their two daughters were in another room. The parsonage was recently bought by Lynnvile Friends and was a neat seven or eight-room cottage. The tree was about four feet in diameter, situated in the street west of the house. The town had been warned and asked to remove it because it showed some signs of decay, but had failed to do so.

* * *

Barbers' Mill Monthly Meeting, in Marion (Ind.) Quarterly Meeting, held an all-day basket meeting at Pleasant View, the 4th inst. The attendance was good. Ira Johnson, Yearly Meeting Evangelistic Superintendent, and Elwood Scott, Quarterly Meeting Superintendent, spoke both morning and afternoon. Their messages were very helpful and soul-refreshing. Barbers' Mill particular meeting came over in a body and held their Bible school at the same place. This basket meeting was brought about by the earnest effort of the Quarterly Meeting Superintendent and the help of the pastor, Edward E. Hartley. It was such a success that Barbers' Mill Friends ask for a similar meeting to be held at their place in the near future.

* * *

On the evening of the 15th inst. the members of the Second Friends Meeting, South Marion, Ind., held a reception for the members who have joined the meeting since last Tenth month, when Ada E. Lee took up the pastoral duties of the meeting. An interesting feature of the program was the roll-call, first of the charter members of the meeting, then of the general membership, and finally of the new members. In the last named class were about thirty children who have been received from the Bible school, eight entire families, and twelve young people. This made about sixty-nine new members in all. At the close of the program, Friends adjourned to the basement of the meeting-house, where refreshments were served. It was a most pleasant and inspiring occasion.

* * *

On Sixth month 2d, the Friends Academy at Fairmount, Ind., closed a very successful year. There were 16 graduates in the Academic departments and three in the Biblical department. This department has made an excellent showing

the past year. Truman C. Kenworthy, minister in East Main Street Friends Meeting, at Richmond, Ind., gave the commencement address to the Biblical students, and F. J. McConnell, president of Depauw University, to the Academic students.

A new addition, costing \$13,000, is being erected on the rear of, and adjoining the old academy building. The prospects are bright for increased attendance in all departments the coming year. All the teachers have been re-employed and one new one added for next year.

* * *

At the recent commencement exercises of Bryn Mawr College the following were among the various gifts announced:

Ten thousand dollars from Miss Garrett, a director of the college, to be expended during the current year for academic purposes, chiefly for graduate scholarships and books for the library.

A legacy of \$10,000 from the late Justus C. Strawbridge, for seventeen years a trustee and director of the college, whose services to the college cannot be expressed in words. He was one of the first and largest subscribers to Dalton Hall, to the library, to the new gymnasium, to the endowment fund. He rebuilt the present college roads, he met the chief expense of making the upper hockey field, he carved the gargoyles in the library cloister; but his gifts of money, great as they were, were of much less value than his gifts of time and his wise progressive counsels. He was an ideal trustee.

A legacy of \$150,000 from the late Phebe Anna Thorne, New York, who died in 1909, to endow at Bryn Mawr College an Associate Professorship of Education and the Phebe Anna Thorne Model School to be conducted by the college as an experimental high school in connection with a graduate school of education at Bryn Mawr College.

* * *

Deep River Quarterly Meeting, North Carolina, was held the 3d inst., at Deep River. Thomas E. Anderson, of Oak Hill Monthly Meeting, and Enos Harvey, of High Point Monthly Meeting, both ministers of the Quarter, brought earnest and inspiring messages. After the morning session, a bountiful lunch was served in the shade of the trees. In the afternoon J. Winston Blair, of Springfield Monthly Meeting, led the business forward with dispatch. The reports of the various lines of work for the year were considered in preparation for Yearly Meeting in Eighth month.

Deep River Monthly Meeting showed special activity in temperance work, and Friends were urged to greater activity and consistency in opposition to the liquor traffic which is battling hard against prohibition in the State.

High Point Monthly Meeting presented an especially good report in Bible School work. One of the interesting and encouraging signs in the quarterly meeting was the presence and active interest of so many young people. It was announced at the close of the meeting that Walter White, a minister from High Point, would attend the First-day meeting the following day, and that in the afternoon a temperance meeting would be held.

* * *

A plan has been formed of various circles of young Friends of our eastern yearly meetings to have a Whittier Fellowship Pilgrimage to the Whittier country from Ninth month 1st to 4th, Labor Day, of this year. They plan to read Whittier's poetry and consider the equivalent of his service in the life of today and the development of concern and preparation for service among young Friends. All branches of Friends are represented upon the committee of arrangements, and all young Friends who feel a concern along the lines of the pilgrimage will be welcome. The fare from New York to

Amesbury is \$5.77 by rail and \$5.02 by boat, and living expenses will amount to \$5.00 for the four days. The expense of excursions will be extra. Those who would like to attend are asked to correspond with Carolena M. Wood, Mount Kisco, N. Y., and to make arrangements for entertainment with W. B. Froelich, The Wellwood, Hampton Falls, N. H.

The idea is to have a time of simple fellowship and mutual endeavor, rather than a school in the sense of having teachers and listeners. Each one should plan to come at the beginning if possible, for the first evening will offer one of the most interesting features—reminiscences of Whittier by some who knew him. Details of program to be announced later. Re-read your Whittier this summer and come prepared to contribute.

* * *

At the eleventh commencement of Friends University, the 8th inst., eleven received the degree of A.B.—six boys and five girls: Francis R. Casselman, Jas. S. Findley, Ralph E. Jackson, Western C. Loomis, Leslie A. Schell and Geo. J. Votaw; also Sophia G. Harms, Laura Howe, Alma R. Welch, Ida Mae Whitlow and Daisy B. Zaring. The last named also graduated from the school of music, while Sophia G. Harms, Laura Howe, Ralph E. Jackson, Leslie A. Schell and Geo. J. Votaw completed the normal course leading to a State certificate. Two under-graduates, Alice K. Garrett and Mary E. Henley, completed the normal course and were given papers upon which State certificates will be issued. Geo. J. Votaw was awarded the Haverford scholarship for next year, and Sophia Harms the Kansas State University fellowship.

E. T. Fairchild, State Superintendent of Public Instruction, delivered the class address and spoke on "Why the Private College Is Worth While?" More than half the college students in the State are in private or denominational schools, which are short of funds and lacking in equipment as compared with the State institutions—deficiencies, however, which are not without a measure of blessing. The self-denial of those who teach in the denominational schools has a most beneficial effect on the students with whom they come in very close touch.

On the previous evening, the 7th inst., Herman Newman spoke to the Alumni Association on "The Passing of the Pioneer," following which the annual banquet was held. Adelbert O. Andrew, '04, was toastmaster. Herman Newman replied to the toast, "First;" David Shirk, '05, to the toast, "Why An Alumnus?" [Miss] Howes, '10, to the toast, "One Year After," and Frances R. Casselman to the toast, "Why We Graduate." The Alumni Association elected the following officers for the ensuing year: Carl Davis, '08, president; Laura Howe, '11, secretary; John Charles, '03, vice-president; Claude Holmes, '07, treasurer; Dan Binford, '07, Y. M. C. A. adviser.

President E. Stanley delivered the baccalaureate address First-day the 4th, and musical programs were rendered Second-day afternoon and Third-day evening, while Third-day evening Daisy B. Zaring gave her graduating piano recital.

Correspondence

TO THE AMERICAN FRIEND:

A great crisis in the history of Penn College has been successfully passed. This has been accomplished because the real situation was understood; the absolute necessity of winning victory; and the certainty of disaster in the case of failure were fully comprehended. Placing the proper valuation upon the efficiency of co-operation; carrying on a campaign of education, agitation and solicitation was the program followed.

It would be difficult to imagine a higher type of loyalty, devotion and self-sacrifice than has been exemplified both by the citizens in the immediate locality of the college and the Friends of Iowa Yearly Meeting. The members of the Alumni Association have also responded with much generosity.

The campaign which originated a little over a year ago, for \$100,000, resulted in \$122,000, with more to follow. It is the intention to push the campaign on through the summer months completing it at yearly meeting time. It is the ambition of the management of the college to so adequately finance the institution that its future prosperity may be forever assured. Already the question of the future existence of the college and its permanent location is forever settled.

It must be remembered, however, that Penn College is, so far as income is concerned, but very little better off than before this campaign. The greatest economy will yet be necessary. The loyalty and generosity of Friends everywhere will be as indispensable as ever.

As yet the college plant is very meager, and several new buildings will need to be erected in the near future. Means for this work must come from liberally minded Friends who desire to place their wealth where it will do work in a good cause long years after they have ceased to live. It is to be hoped that Friends education everywhere may be better financed, and that this victory of Penn College is but a harbinger of the many excellent things that are to come to all our educational institutions.

DAVID M. EDWARDS.

Oskaloosa, Iowa, 6, 8, 1911.

Married

JONES-RATLIFF.—At Knoxville, Tenn., Sixth month 8, 1911, J. Leonard Jones and Ruby E. Ratliff, members of Knoxville Friends Meeting.

NEWMAN-ANDREW.—At the home of the bride's parents, Wichita, Kan., Sixth month 8, 1911, Wm. H. Newman and Mary E. Andrew, both students at Friends University. The young couple will make their home for a time at 1523 University Avenue, Wichita, Kan.

Died

DOUGLAS.—At his home, Durham, Maine, Fifth month 31, 1911, David J. Douglas, in the sixty-eighth year of his age. After a long, painful illness, his departure was peaceful and triumphant. He began his ministry while yet a boy and freely gave the best years of his life to service in the Church of his fathers.

ELLIOTT.—At the home of her son, near Carmel, Ind., Sixth month 1, 1911, Polly M. Elliott, widow of Absalom Elliott, aged ninety-four years. The deceased was a birthright member of Friends.

MACY.—In Denair, Cal., at the home of his daughter, C. R. Hatfield, Sixth month 4, 1911, William M. Macy, aged ninety-one years. An honored member of Greenleaf Meeting, Idaho.

STRATTON.—At his home in Puyallup, Wash., Sixth month 5, 1911, David P. Stratton, in his seventy-first year. The deceased was formerly from Newberg, Ore., and was a charter member of Tacoma Monthly Meeting.

WOOSLEY.—At Greensboro, N. C., Sixth month 2, 1911, Florence Roberson Woosley. She was a member of New Garden Monthly Meeting and she and her husband, Oscar V. Woosley, were both recent graduates of Guilford College.

The International Bible School Lesson

THIRD QUARTER. LESSON I.

SEVENTH MONTH 2, 1911.

ISAIAH'S PROPHECY CONCERNING SENNACHERIB.

ISAIAH 37: 14-38.

(For Special Study Verses 21-36.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble. Psalms 46: 1.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Sixth month 26th. Isaiah's prophecy. Isa. 37: 14-38.

Third-day. With us is Jehovah. II Chron. 32: 1-8.

Fourth-day. Defiance of Sennacherib. II Chron. 32: 9-19.

Fifth-day. Boastful message. Isa. 36: 1-20.

Sixth-day. Hezekiah interceding. Isa. 37: 1-7.

Seventh-day. Final warning. Isa. 37: 8-13.

First-day. Hezekiah's prayer heard. Isa. 38: 1-22.

Time.—About 701 B. C. Near the close of Hezekiah's reign.

Persons.—Hezekiah, Isaiah, Sennacherib, Rabshakeh, Tirhakah.

Parallel accounts.—II Kings 18: 13-19; 37; II Chron. 32: 1-23.

The story, part of which forms the present lesson, is one of the most familiar as well as one of the most graphic in the Old Testament. It has been strikingly presented in Byron's well-known poem, "The Assyrian came down like the wolf on the fold," etc.

The whole or part of the story is given in three places—Isaiah, II Kings, and II Chronicles (see Parallel accounts above). It was one of the great crises in the history of Judah, and must have made a powerful impression upon the men of that day. The account as given in Isaiah refers to two sieges of Jerusalem by Sennacherib: (1) Isaiah 1, 22; II Kings 17: 13-16; II Chron. 32: 1-8. (2) Isaiah 33, 36, 37; II Kings, 18: 17-19, 36; II Chron. 32: 9-23.

Hezekiah was a good and able king. He began his reign well, by making extensive reforms in every department of his government. He also instituted a great reformation in religion and brought about a great uprising against idolatry. The result was "exceeding much riches and honor." The great and growing empire of Assyria threatened all smaller powers. Various kingdoms fell under her sway and in 722 Israel, whose king ventured to resist, relying upon Egypt and Phoenicia, was conquered, and thousands of her citizens were deported, never to return, but to be lost in the peoples surrounding them.

Ahaz, King of Judah (about 738 B. C.) had, contrary to the advice of Isaiah, become tributary to Assyria (Isa. 7) and this policy appears to have been continued by Hezekiah.

About four years before the date of the lesson (B. C. 705) Sennacherib, son of Sargon, conqueror of Samaria, became King of Assyria. He had to meet many rebellions and his position appeared, no doubt, somewhat insecure. It seemed therefore an excellent time to attempt to throw off the yoke of Assyria. So Hezekiah joined with the Philistines, and Phoenicia, trusting to be helped by Egypt, and refused any longer to pay tribute to Assyria. Against this policy, Isaiah, who was a great statesman as well as prophet, protested. This action of Hezekiah brought Sennacherib against the rebels, and Jerusalem underwent two sieges. Hezekiah be-

haved with great courage, did all that was possible for defense and encouraged his people with the noble words recorded in II Chron. 32: 7, 8.

The Assyrian records, confirming in large degree the Biblical accounts, are of great interest. Chapters 36 and 37 should be read to gain the connection.

21. "Whereas." Hezekiah had humbled himself, and asked help of Jehovah.

22. Here begins what is technically called a "Taunt-Song." It is directed against Sennacherib. "The virgin daughter." R. V. Jerusalem as yet inviolate, that is, not yet taken by her enemies.

23. "Against the Holy one of Israel." In attacking Judah and Jerusalem he had attacked Jehovah, their God.

24. The boasts of Assyria repeated. "Sides." Better as in R. V. "the innermost parts." "The height of his border." "His farthest height." R. V. "Carmel." Not a proper name here. It should be translated "fruitful field."

25. "Dry up all the rivers of Egypt." R. V. This was an extravagant boast, as no Assyrian army had reached Egypt.

26. "Hast thou not heard how I have done it long ago, and formed it of ancient times?" R. V. "In all his success the Assyrian monarch has been the unconscious instrument of Jehovah."

28 29. Whatever the Assyrian may do, it is under the surveillance of Jehovah. "And thy tumult." Better, "for that thine arrogance." R. V. "My hook." Compare Ezek. 19: 4; 29: 4. Assyrians so treated their captives.

30. The "sign" of this verse is a series of events natural in themselves but attesting the truth of the message.

31. Prophecy of the subsequent return of Judah. Compare Ps. 1: 3.

32. "For out of Jerusalem shall go forth a remnant, and out of Mount Zion they that shall escape." R. V. "The zeal of Jehovah of hosts will perform this." The Lord will see that His word is fulfilled. Compare Isa. 9: 7; II Kings 19: 31.

33. The promise of safety for Jerusalem. This is in answer to the prayer of Hezekiah and refers back to verse 21, "whereas," what comes between is a parenthesis.

34. 35. Continuance of Jehovah's promise. "For my servant David's sake." An expression frequently occurring in Kings.

36. "Angel of the Lord." The messenger of Jehovah. Compare II Sam. 24: 15, 16. It is likely that it was the plague or some terrible pestilence that

destroyed the army. There is an account in Herodotus of a terrible destruction which destroyed an Assyrian army in Egypt, which may be the same occurrence, for there is no mention of locality in the Biblical account. Naturally the Assyrian records have no mention of this disaster; just as the French galleries at Versailles have no picture of Waterloo.

"A hundred and four-score and five thousand." 185,000 seems an extremely large number, and some have thought there must be some error in transcription. But the loss of Napoleon in his Russian expedition is said to have been over 200,000, and the loss during the crusades was terrible. "And when men arose early in the morning." R. V.

The fate of Sennacherib foretold in verse 38 is confirmed by the Assyrian records.

(Continued from page 386.)

heavy docket undisposed of. It is stated that during the past term 1,100 cases have come up, while only about 350 have been disposed of. The judges have worked hard—the two great trust cases alone obviously imposing prodigious labor; yet they are farther behind in the work on hand than ever. More legislation for the relief of the court must evidently soon have to be considered.

* * *

Quaker abolitionists in Philadelphia are still living who recall Harriet Tubman, the gigantic negress whom they helped in her work as "conductor of the underground railway." When Susan B. Anthony thus introduced her to a Rochester audience, the negress told her hearers: "I nebber run my train off de track an' I nebber lost a passenger." At the age of at least 95, she has just become an inmate of a home for colored people at Auburn, N. Y., which she herself established.

* * *

The Chicago Daily Tribune has established a pension system for its employees. All employees who have reached sixty years and have been twenty or more years in the service may, at the discretion of the pension board, be retired from active service and become eligible to a pension.

All employees who have been twenty or more years in the service, may at their own request, be retired at the age of sixty-five years. Persons holding executive positions are exempt from the maximum age limit.

No pension shall exceed \$100 a month nor be less than \$18 a month.

* * *

The eruption of Colima, in Mexico, calls attention to the fact that this is the only "real live" volcano of any considerable dimension in North America. Colima has been frequently active ever since 1869, and in this revolutionary year it breaks out in particularly forcible disturbance. In a paper read before the International Geological Congress at the city of Mexico in 1906, the lamented Angelo Heilprin, of Philadelphia, pointed out again the "broad interrelationship" that exists between volcanic activity and seismic phenomena, and in this present instance Colima's upheaval was accompanied by violent shocks not only at nearby places, such

as Seapotlan and Guadalajara, but at points as far distant as the capital.

* * *

Speaker Champ Clark, in his speech of Sixth month 16th, at Harrisburg, Pa., accounted for the recent Democratic victory as follows:

When I remember what the House Democrats were at the beginning of the Sixty-first Congress—a wrangling, jangling, peevish, feeble, and despised minority—and how, by a conciliatory policy, we got together, wrenched victory after victory from our opponents, made of ourselves the most superb fighting minority ever seen in Washington, and established a record on which we swept the country in 1910, not only electing a Democratic House, but capturing a half-dozen Senatorial seats from the Republicans and a half-dozen Governors in Northern States, I assert without fear of successful contradiction that no parliamentary minority in history ever made a more splendid record.

* * *

Wool, which is likely to be the subject of considerable attention in Congress and thus throughout the country during the next few weeks, has been always an important factor in the foreign trade of the United States. As far back as 1850 imports of wool, according to the official reports of the

Bureau of Statistics, Department of Commerce and Labor, amounted to 18½ million pounds, valued at \$1,681,691; in 1851, 32½ million pounds, valued at \$3,853,157; in 1860, pounds not stated, value, \$4,842,152; in 1870, 49 million pounds, valued at \$6,743,350; in 1880, 128 million pounds, valued at \$23,727,650; in 1890, 105 million pounds, valued at \$15,264,083; in 1900, 156 million pounds, valued at 20 million dollars; in 1910, 264 million pounds, valued at 51 million dollars, and in 1911 seems likely to be 165 million pounds, valued at 27 million dollars.

The principal domestic sources of the 321 million pounds of wool produced in the United States in 1910 were Wyoming, 36 million pounds; Montana, 33¾ million; New Mexico, 19½ million; Idaho, 19 million; Ohio, 17 million; Oregon, 14½ million; Utah, 14 million; California, 13½ million, and Michigan, 11½ million; though practically all the remaining States are represented with totals ranging downward from 9 million pounds produced in Colorado to less than 40,000 pounds produced in Delaware and Rhode Island respectively.

The value of wool manufactures in 1905, according to the Census Office, was 381 million dollars, as compared with 297 million in 1900, 271 million in 1890, and 238 million in 1880.

Notice

The seventh session of the Summer School of Missions, under the auspices of the Interdenominational Committees of the Central West, representing Women's Boards of Foreign and Home Missions, will be held at Lake Winona, Ind., Sixth month 22-29, 1911. Mrs. D. B. Wells, Florence Fensham, Rev. Johnston Myers, Dr. J. K. Green, Anna Milligan, Dr. E. B. Allen, Mrs. S. E. Snyder and Mrs. May Leanora Woodruff are among the noted speakers and teachers expected. Seventh-day evening, the 24th, a "Pageant of Missions" will be given. The 28th will be a jubilee evening. On Third-day, Sixth month 27th, a "Rally Day" has been arranged for Friends and a special program for this meeting has been planned. All Friends who can attend are earnestly and cordially invited to be present.

CHARLOTTE E. VICKERS.

Cor. Sec'y Interdenominational Committees of Central West.

Yearly Meetings in 1911

California Yearly Meeting, in Whittier, Cal., Sixth month 27th. John Chawner, Clerk, 765 Summit Ave., Pasadena, Cal.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

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Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

Pat—The next wan o' them chauffeurs as runs over me'll be sorry for it.

Thomas—And why's that?

Pat—I've got a tin o' nitroglycerine in me pocket.—Punch.

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The American Friend

CHARLES O. NEWELL
PHILADELPHIA.

Vol. XVIII

SIXTH MONTH 29, 1911

No. 26

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[FOR THE AMERICAN FRIEND.]

The Peace of God

Philippians 4:7; John 14:27.

(A VARIATION OF BICKERSTETH'S HYMN.)

Peace, perfect peace, in all the strain and strife?
Yes, perfect peace for every day of life.

Peace, perfect peace, with dear ones far away?
Yes, perfect peace, for us, for them, alway.

Peace, perfect peace, when pain and sorrow fall?
Yes, perfect peace, for God rules over all.

Peace, perfect peace, within the shades of death?
Yes, perfect peace, unto the latest breath.

Peace, perfect peace, not knowing what may be?
Yes, perfect peace, even in uncertainty.

Peace, perfect peace, below, as well as peace above?
Oh, yes, for God gives peace; and God is love.

—T.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SEVENTH MONTH 9, 1911.

LESSONS FROM GREAT LIVES:

VII. DAVID.

I Sam. 17: 32-51.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 3d. God's choice. I Sam. 16:

1-13.

Third-day. David the friend. I Sam. 18: 1-4.

Fourth-day. God's warrior. I Sam. 17: 32-49.

Fifth-day. A generous foe. I Sam. 24: 1-17.

Sixth-day. "Thou are the man." II Sam 12: 1-13.

Seventh-day. A father's heart. II Sam. 18: 24-33.

Tell of some of David's great deeds and their lessons.

David's faults; what do they teach us?

What in David's life is most worth imitating?

The story of David's victory over Goliath is a universal picture containing elements that are found in every life. David, Goliath, Eliab (Vs. 28), Saul, Jehovah are the "Dramatis Personae." Goliath is David's enemy and the enemy of his people, Eliab is David's brother and the scorner of his ability, Saul is David's would-be helper, Jehovah is David's real reliance.

Note the following points of universal interest.

1. David and Goliath—the soul and its enemy. The enemy is greater, stronger, more boastful, more self-confident than David. (Vs. 33). Youth is often pitted against experience.

"Be strong!"

It matters not how deep intrenched the wrong,

How hard the battle goes, the day, how long.

Faint not, fight on! To-morrow comes the song."

The wrongs that we as young people face have been in the trenches besieging the citadel of humanity's life for centuries, parading in the plain like Goliath of old, and too often the Fabian policy has prevailed. Trembling like the armies of Israel (I Sam. 17: 34) before an enemy will never win a victory. As young Christians we are living in an age when true Christianity is fighting not a defensive, but an offensive battle. In generations gone men sought to save themselves from this wicked generation, now they are attempting to save the generation. Christianity's watchword used to be, "Save what jewels you can from the mud-puddle of the world." Now it defies the Goliath of wrong on its chosen ground and fights under the slogan, "Clean up the mud-puddle itself." This enemy and this struggle is worth the genuine heroism of militant Christianity.

* * *

2. David and Eliab—the soul and its scornors. The "Eliabs" are present to-day as in David's time. They tell us the boy is too young to join the church, the girl so lacking in experience she cannot be given responsibility in Christian service. It might be wise to remind those in charge of Christian Endeavor societies and work with young people that the purpose of all this organization with its committees and activities is not to show what trained workers can do, but to call out the latent possibilities of service in inexperienced young people.

Follow Eliab's attitude and David with his possibilities is pigeon-holed. Discount the possibilities of youth and you blight the bud in its unfolding. Eliab called David's spirit pride and would push him aside; Jehovah called it courage, and pushed him forward to victory. Jesse, his father, ignored the boy when Samuel sought a king from his family; Samuel passed the entire list of sons one by one until David was brought before him, and he saw in him the Lord's anointed. Samuel came by his appreciation of youth naturally for had not God called him as a boy to a difficult task? Eliab, keep still, your prating about youth's shortcomings, and inexperience, and inefficiency is not becoming in the Kingdom, whose spirit is that of the little child!

* * *

3. David and Saul—the soul and its would be helpers. Saul at first assumed Eliab's attitude (Vs. 33), David was merely a youth; then he gave his consent (Vs. 37), "Go, and Jehovah shall be with thee;" then he attempted to put on David his (Saul's) armor. This last step was well intended, but good intentions are not always the embodiment of wisdom. The armor of Saul, who stood head and shoulders above the men of Israel would not fit the stripling David; neither should we expect that the religion of our grandfather will fit the grandson, nor the religion of our grandmother the grand daughter. The armor of faith is all of the same quality, but the sizes, weights, and colors are different. The sombre hued religion of mature life (some of it is thus colorless) does not look well on a boy or girl. The weight of the religion of an adult crushes vivacity and enthusiasm from youth. Youth expresses its religion in its own (a youth's) way. To assume any other way is to be hypocritical and develop "cant" which is the shell of religion without the meat, the form without the reality. David could not use the unproved armor of Saul, it was too large, too heavy, and not his own. He could use valiantly the sling, the stone, and the muscle of his arm trained to efficiency by experience.

4. David and Jehovah—the soul and its real reliance. (Vs. 45).

"The Lord is my shepherd" is the center and secret of David's life. David was a shepherd and when he put his relation to God in terms of his experience he expressed the secret of all religious life. We all love this verse, but

no one who isn't a shepherd can use this phrase as his own. He can use it only as an echo of another's experience. He enters the "secret place" who finds in his own experience terms to express his relation to God.

David and his sling would have been the laughing stock of Goliath and both armies, but David, his sling and his God became the humiliation of Israel's enemies, and the triumph of Israel's armies. Man and a host may make a majority in numbers; man and God, two only in number, make a majority in power.

* * *

The effect of his exile life on his spiritual nature was to deepen his unconditional dependence on God; by the alternatives of heat and cold, fear and hope, danger and safety, to temper his soul and make it flexible, tough and bright as steel. It evolved the qualities of a leader of men; teaching him to command, and forbearance, promptitude and patience, valor and gentleness.

* * *

Note the following things about David. David, the shepherd, the courtier, the exile, the king, the friend, the sinner, the psalmist. Find passages illustrative of these phases of his life.

Matheson says that David was "many-sided." Is the following statement true?

"Here, then, was a region in which David was not king—the region of the heart. I mean, his own heart. He had a power of captivating the heart of others; but he never took captive his own. All the winds of the past strove for the mastery of that great sea. Each prevailed in turn. Sometimes it was swept by the gust of anger, sometimes by the blasts of impurity, sometimes by the storm of doubt, sometimes by the breeze of generous sympathy. At morning it caught the glow, at noon the glare, at evening the gloom. It was the heart of a child; the impression of the moment ruled it. David felt the weakness, and cried out for a king over himself. He called aloud for someone mighty enough to still the tempest of his heart. This is the deepest note of his whole biography—his distrust of himself, of his own power, of his own judgment.

David will do nothing without God. He will neither lead an army nor build a temple without the preliminary Voice. He has no confidence in his own will."

News in Brief

To all brides and bridegrooms, as wholesome and as happy a wedded life as that of William Howard Taft and Helen Herron Taft, who this week amid the congratulations of the American people celebrated their silver anniversary.

* * *

The French ministry under the leadership of M. Morris, having failed to secure the enactment of its army reorganization measure, tendered its resignation last Sixth-day. It was only the Second of Third month last that the Morris Cabinet was organized.

* * *

Anselmo Braamcamp was elected President of the Republic of Portugal (Continued on page 415).

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SIXTH MONTH 29, 1911

No. 26

At Gibraltar

An Editorial Letter.

The southern passage from New York to Italy furnishes one of the most delightful ocean voyages in the world. After six days of beautiful sea and sky, we sighted the Azore Islands, which rise plumb out of the sea and, being covered with rich vegetation, present a rare spectacle of beauty. For four hours we skirted the shore of the largest of them, St. Michael, and then sailed out again into the open, trackless sea. Two days and a half more of onward movement, at a rate of about 375 miles a day, brought us to the famous Straits of Gibraltar, the entrance to the Mediterranean Sea. We passed through in the night, and anchored in the wide and sheltered harbor of Gibraltar. Through my porthole I could see the mighty rock, rising sheer out of the sea, with its vast chambers for guns, lighted from the water's edge to the top with bright lights. We had a hurried breakfast at 5.30 in the morning, and then boarded a small tender to go on shore for sight-seeing. Curved like a sickle, the harbor is a perfect shelter for ships, and many there be that come in. We counted 50 on our way in to the shore, among them three great ocean liners and many warships from the Far East bound for the coronation of King George.

The town of Gibraltar is plastered like a mighty swallow's nest on the lower edge of the rock, and is inhabited by people from almost every part of the globe. It is as near a Babel as any place on earth, though the tower which rises high above it was reared by no human hands. The English soldier, in his khaki suit and khaki hat, is everywhere to be seen. The streets swarm with venders who have drifted here from remote lands, but who can speak enough English to announce their wares. The most splendid figures are the Moors, black as ebony, but of almost perfect physical build, often over six feet tall and straight as an arrow, with characteristically picturesque garb. I saw dozens who would do finely for "Othello."

Above the busy town stand the ruins of a very ancient Moorish castle, built during the period when the Moors held southern Spain and threatened to overrun Europe with the Mohammedan faith. It looks harmless enough now, with its crevices full of

wild flowers, but once it was ominous. Far above this old ruin, stratum above stratum, rises the gigantic rock of Gibraltar, bristling with English guns. It is a limestone formation, thrown up by a mighty subterranean force, and easily dominates the entrance to the Mediterranean. It is partly matched by another towering mass on the African side, and the ancients called the two the Pillars of Hercules. Since 1714, when the treaty of Utrecht closed the war of Spanish succession, Gibraltar has belonged to Great Britain, and has been made the greatest and most impregnable fortress in the world. The solid rock has been honeycombed with tunnels and chambers, and guns with enormous throats look out in all directions. One slope of the rocky hill has been covered with concrete and has been turned into a vast roof for catching rain water for the use of the fortress and the town below, and as long as the heavens supply rain the fortress can hold out. One is almost overwhelmed, as he views this marvelous work of military genius, with the expense which it entails—expense both in money and in men. Year after year this swarm of young soldiers is kept in the rock and in the barracks of the town. Year after year all the appliances of destruction are maneuvered in the inner chambers of this bald cliff, and all for nothing. The ships of the world come and go, pass in and out by it, and no gun is needed. Some day, when the peaceful court at The Hague is firmly established and settles with justice the disputes of the world, this great fortress will be the supreme showplace of the earth for the exhibition of the amazing folly of war, and visitors will flock to see these guns in their rocky galleries as they now go to see the thumbscrews and engines with which inquisitors tried to compel men to believe things which they did not believe.

There are two facts about Gibraltar which are not usually known by those who have not been there. The first is that the rock is not at the opening of the strait, but well inside; and the second is that the well-known pictures of it—such for instance as that used by the Prudential Insurance Co.—are taken not from the sea end, but from the land side.

R. M. J.

On the Mediterranean, Sixth month 5, 1911.

Current Events and Comments

Earlham Debt-free

The effort to free Earlham College from a \$50,000 debt has been successful. On commencement day last week, when the campaign closed, a little over \$58,000 had been subscribed. There were two \$2,000 and three \$1,000 pledges. The others were for smaller amounts, ranging from \$1.00 to \$500. One thousand two hundred and seventy-nine persons contributed to the fund. Only \$1,189 was received from miscellaneous and outside sources, \$4,000 was secured from the May Day Fund, while the city of Richmond contributed \$10,100, and those immediately connected with the college as faculty, trustees and students subscribed approximately another \$10,000. This leaves a balance of \$33,000 to the credit of the Friendly portions of Indiana and a few counties in Ohio and Illinois.

"More than ever," so Pres. Kelly declares, "is Earlham College in debt. More than ever before she belongs to the people." This feeling of obligation to the public and the personal interest insured by the large number of contributors should be a source of added strength to the college quite as important as the financial assets.

The victory of Earlham in this campaign, and of Penn College in raising her endowment to upwards of \$200,000, marks 1911 as an auspicious year for the cause of higher education among Friends. It is the beginning of a new era of improvement, which must go steadily forward if we are to meet present-day demands and remain a vigorous and useful branch of the Christian Church.

Revising the Book of Discipline

The sense of responsibility resulting from the multiplication of social ties in modern life has moved our English Friends to alter the wording of their "Advices" relative to "the poor" and to adopt a new "Query":

Do you, as disciples of the Lord Jesus, take a living interest in the social condition of those around you? What place do you give to personal service for others? Do you seek to understand the causes of social evils, and to take your right share in the endeavour to remove them?

They are also considering some changes in their "Book of Discipline," Part II. The committee appointed in 1907 to suggest revisions reported this year, and the subject is before the yearly meeting. The following from *The Friend* (London) describes the situation:

The revision has followed the general lines of the 1883 edition. In chap. iv., section iii., extracts from the Epistles of George Fox have been omitted, but the first extract is placed in a new chapter on Christian Service, and the second

in the chapter on The Ministry of the Gospel. Chapter x., section iii., National Fasts and Rejoicings, is entirely omitted. Other new chapters or sections are included on Education, Counsel to those in Perplexity, Stewardship of Wealth, Betting and Gambling, and The Opium Trade. A considerable amount of matter in the 1883 edition is omitted, and other matter which has been passed by the Yearly Meeting, or is now submitted to it for the first time, is proposed for insertion. The contents will, we think, not be materially altered in length.

It was suggested that the Yearly Meeting would need several sittings, probably extending over at least three days, in which to give them adequate consideration. The Committee concluded:—Time for these can hardly be found during the sessions of the ordinary Yearly Meeting: we therefore propose that the Yearly Meeting adjourn to the autumn; that the new edition may then be passed.

This proposition was approved by the yearly meeting, which instructed quarterly meetings to revise their list of representatives for the adjourned meeting in the autumn, and left the date for it to be fixed by the Meeting for Sufferings.

Stirring Time in the Senate

Very unexpected developments took place at Washington last week. The Republican leaders in the Senate, who are supposed to be in control and who favor the passage of the Canadian Reciprocity bill, hoped to delay the new Democratic tariff measures—"the farmers' free list" and the "wool bill," which passed the House last Third-day—until the regular session next winter by referring them to the Finance Committee, pending a report from the "tariff board." Thus they expected to keep the way open for reciprocity and at the same time delay any consideration of tariff revision. Their program, however, was completely upset by the Progressive Republicans voting with the Democrats to direct the Finance Committee to report on the "wool bill" by the 10th of next month. Seeing that this opened the reciprocity measure to the danger of becoming a "rider" for new tariff legislation, the committee decided to report adversely on both the new wool schedule and the farmers' free list and put the responsibility of disposing of these measures, as well as of reciprocity, upon the Senate at this session.

What will be the outcome of this complex situation is difficult to say. It is generally believed that the special session will be indefinitely prolonged and that a recess may be taken during midsummer. It is also thought that the chances for passing the Canadian reciprocity measure unamended have been improved. The political significance of the whole affair, however, is a maze of conjecture.

Britain Crowns Her King

Although King George V acceded to the British throne upon the death of his father, he was not consecrated ruler of the British Empire until Fifth-day of last week. With his consort, Queen Mary, he was crowned in Westminster Abbey with all the wealth of royal ceremonies prescribed by historic custom. The services were those handed down through the centuries, and the actors were dressed in reproductions of the multicolored, gold-embroidered trappings of their ancestors.

The nearby streets and squares were packed with vast throngs of people, many of whom had come from the uttermost parts of the earth to participate in the festivities of the week and to be in London at the coronation of the king. The morning broke with leaden skies and occasional showers; but, as the royal coach bearing King George and Queen Mary emerged from the yard of Buckingham Palace, the clouds broke away, and the balance of the day was fair. The great ceremonial passed off under auspicious conditions, unmarred by any untoward circumstance.

The early part of the week was filled with receptions and banquets, while parades and pageants followed coronation day. These were the great social and spectacular features of the occasion; but the central fact—almost lost amid the display of pagan custom and medieval splendor—was the coronation, a religious ceremony by which the king was set apart as a servant of God as well as of the British people.

Baptists Meet in Philadelphia

The Baptist World Alliance met in Philadelphia last week. It was a large and enthusiastic gathering. Among the delegates who aroused special interest were a number of Russian Baptists who have maintained their faith in the face of bitter persecution. The Alliance resolved to strengthen their hands and push their missionary efforts in that country. Seventy-one thousand dollars were subscribed toward building a university in St. Petersburg or Moscow, and F. B. Meyer and Russell H. Conwell were delegated to seek the Czar's permission for the undertaking. Dr. Robert S. MacArthur, New York, was chosen president of the proposed university and of the World Alliance.

Of special encouragement to Friends is the emphasis which was placed upon the ideal form of Church organization, which we hold in common with the Baptists—a form which gives to the individual the greatest latitude of freedom and opportunity without running counter to the foundation principles and tenets of the Church.

Eliminating Parties from City Elections

The new form of city government recently adopted in Trenton, N. J., is of peculiar interest not only because it is the largest city in the Eastern States to adopt a commission form of government, but because an effort has been made to eliminate political parties in so far as that is possible by law. Nomi-

nations for the commission are to be made by petition only. There is to be a primary election, which is practically a free-for-all affair; and then comes the final election, at which there appear on the official ballot the names of those whose votes stood highest in the primary election, the number of names placed on the ballot being twice the number of commissioners to be elected. Not a word about party in the whole of this machinery—and if it shall prove to eliminate party, or even relegate it to comparative insignificance, in municipal affairs, that of itself will be a blessing whose value it would be difficult to overestimate.

Big Ships

The largest ocean-going steamer afloat is the "Olympic," which made her maiden voyage to New York last week. She and her sister ship, the "Titanic," are each 882 feet (one-sixth of a mile) long, and weigh approximately 60,000 tons apiece. They supercede the "Mauretania" and "Lusitania" as great ocean leviathans, but are destined soon to yield this distinction for size to still another vessel already in the process of construction. The new ship is to be 950 feet long.

We begin to wonder what is going to limit the size of these floating hotels. Possibly the answer is to be found in the suggestion that, though decks may be multiplied, there can be but one top deck. The amount of open-air space on a new ship is not proportionately what it used to be on the older steamers. In other words, the convenience and comfort of passengers, rather than the limits of mechanical possibilities, seem likely to be the factors which shall determine the size of future ocean steamers.

Avoiding the Appearance of Evil

The Navy Department has placed the gunboat "Wolverine" out of commission at Erie, Pa. This removes from the Great Lakes the last regularly commissioned United States warship, and leaves the "inland seas" without an American naval vessel—the logical outcome of the Bagot agreement, limiting naval armament on the lakes, which was adopted early in the last century. The civilized world, looking at the border line between the United States and Canada, stretching from the Atlantic to the Pacific, cannot see a gun on either side. If this is not an example of mutual confidence, it is difficult to imagine what would be better evidence.

Extending the Postal Savings System

The Postal Savings Banks have been so well patronized by the public that Postmaster-General Hitchcock is extending the system from 100 to 150 new offices a week. It is expected that 1,000 offices will be in operation by the last of this week. So far, only second-class offices have been designated as banking centers, but, beginning with next month, the system will be extended to postoffices of the first class.

The Early History of New England Yearly Meeting

BY RUFUS M. JONES.

There is an ancient chronicle which relates how contact with the bones of Israel's great prophet, Elisha, requickered a body that was lowered down into his quiet resting-place and set the tides of life circulating again. No one ever knows what amazing things may happen by a renewal of contact with prophets, "who through faith have subdued kingdoms, wrought righteousness and obtained promises." If we could today not only stir the historic dust of our founders, but get once more back into vital relation with their palpitating spirits and for a few minutes see the *vision* for which they lived and died, this ancient miracle at the prophet's tomb might be repeated even in our busy and commercial age.

The most impressive fact which stands out in the story of the "Quaker Invasion" of New England is *the irresistible and conquering power of the faith* of the men and women who dedicated themselves to the task of planting on these shores what seemed to them to be the *truth*. They felt themselves pushed forth to their "hardships and hazards" by an unseen hand, and "freely they gave up for the seed's sake," as an old epistle puts it, "their friends, their relations, their country and worldly estates, yea, and their own lives also," and, having made their great surrender and dedication, they were henceforth afraid of nothing but failure to follow their heavenly vision.

The actual pioneers of New England Quakerism, the real founders of this yearly meeting, were eleven persons who, in the summer of 1657, came across the ocean in their own little boat, the "Woodhouse," which, as they believed, the Lord steered, "like as He did Noah's ark, wherein He shut up a few righteous persons and landed them safe even at the hill Ararat." "We saw the Lord," they declare, "leading our vessel, even as it were a man leading a horse by the head!" Early in the month now called August these Argonauts landed at Newport, Rhode Island, and disembarked with the *Word* ringing in their ears: "The seed of God in America shall be as the sand of the sea," and when the *Word* was announced, "it caused tears to break forth with fulness of joy."

This band of eleven became the first publishers of the Quaker message on the island of Rhode Island, in Providence, Martha's Vineyard, Sandwich, Plymouth, Salem, Dover and New England centers. As their hard campaign was beginning, one of the company expressed what they all felt: "God's power has led us all along, and I have seen His glory and am overcome with His love. Take no thought for me, for my trust is in the Lord; only be valiant for the truth. The Lord's power hath overshadowed me, and man I do not fear." That is the spirit of the Quaker apostles who planted the seed in these regions. They were travailing in the power of an *experience* which made them able to say, in all sincerity: "I have seen His glory and am overcome with

His love!" In less than four years from the time they landed, the meeting was held in Newport which we celebrate today.

This meeting was called by an English Friend named George Rofe, who visited all the centers of Quakerism in the Western world in 1661. In a letter written from Barbadoes to Richard Hubbertorne, George Rofe gives the following account of this first general meeting ever held in America: "We came in at Rhode Island and appointed a general meeting for all Friends in those parts [meaning all New England] which was a very great meeting and very precious, and continued four days together; and the Lord was with His people and blessed them, and all departed in peace. There is a good seed in that people, but the enemy keeps some under, through their cruel persecution; yet their honesty preserves them, and *the seed will arise* as way is made for the visitation of the power of God to have free liberty amongst them." Unfortunately there are no records in existence of this meeting and no descriptions of its type and character, but we may safely infer that it was in all respects like the general meetings which had already been held in England. They were held for two main purposes: (1) For spiritual comfort and edification, and (2) to consider such things as "concerned the affairs of truth." An epistle from the general meeting held at Balby in 1656 shows that the "affairs of truth" included the settlement of the times of holding meetings; the setting up of *new* meetings; dealing with such as walked disorderly; giving counsel to ministers who "speak from the mouth of the Lord"; making collections for the poor and the persecuted; making provision for the families of those who are called forth in the ministry; making regulations for marriages and the recording of births and deaths, and issuing advices to the members upon their daily walk and conversation among men.

We may assume that this first general meeting in the new world followed the old world model and dealt with such matters as concerned the life and prosperity of the meetings scattered through the colonies of Rhode Island, Plymouth and Massachusetts. How the business was transacted, whether there were clerks to take the sense of the meeting, whether any documents were issued, and many other interesting questions must remain unanswered, for we have no accounts to draw upon. One contemporary report of the meeting has come down to us from an important historian. George Bishop, in his "New England Judged," says, under the date of 1661: "About this time the general meeting at Rhode Island, about 60 miles from Boston, *was set up*," and he gives graphic evidence that the meeting was large and attracted much attention. "You [people of Boston]," he says, "made an alarm that the Quakers were gathering together to kill the people and to fire the town of Boston!"

Friends were by this date spread in isolated groups all the way from Providence and Newport to the Piscataqua River, and this meeting, two hun-

dred and fifty years ago, brought the settlers together from these various regions for four days of precious meeting, "waiting upon the Lord," as Bishop says, "and seeing into the faces of one another." It was not in all respects like a present-day yearly meeting, but the essence of the matter was there, and we may well call George Rofe's meeting "for all Friends in these parts" the birth date of our beloved New England Yearly Meeting.

The next important question is whether the "meetings for all Friends in these parts," thus begun in 1661, were continued annually. Our chief witness that they were so held is John Burnyeat, who was one of the pillar apostles of Quakerism in the new world. He first visited Rhode Island in the early summer of 1666, five years after the first great general meeting, and again in 1671. Of his second visit, in the early summer of 1671, he writes: "I took shipping for Rhode Island, and was there at their yearly meeting in 1671, which begins the 9th of the Fourth month (June of our present calendar) every year, and continues much of a week, and is a general meeting once a year for all Friends in New England."

As he had been here five years before, and now says that the meeting is a "yearly meeting," "begins on the 9th of Sixth month," "is held every year" and "is for all Friends in New England," we may, I think, consider it a settled fact that the meeting begun in 1661 was continuous through that first decade. George Fox's testimony is the next available evidence which we have. His account shows clearly what was the type of the meeting established here. He attended it in 1672. He had arrived at Newport the 30th day of the Sixth month (new style), and he says: "The week following, the yearly meeting for all the Friends of New England and the other colonies adjacent was held on this island. * * * This meeting lasted six days, the first four days being general public meetings for worship, to which abundance of other people [than Friends] came, for they have no priest in the island and no restriction to any particular way of worship, and both the Governor [Nicholas Easton] and the Deputy Governor [John Cranston, not a Friend] with several justices of the peace daily frequented the meetings, so encouraged the people that they flocked in from all parts of the island. * * * I have rarely observed people hear with more attention, diligence and affection than generally they did during the four days together. After these public meetings were over, the men's meeting began, which was large, precious and weighty; and the day following was the women's meeting, which also was large and very solemn. These two meetings being for ordering the affairs of the Church, many weighty things were opened and communicated to them by way of advice, information and instruction. * * * In these two meetings, several men's and women's meetings for other parts [subordinate meetings] were agreed and settled, to take care of the poor, and other affairs of the Church, and to see that all who profess the

truth walk according to the glorious Gospel of God. When this great general meeting in Rhode Island was ended, it was somewhat hard for Friends to part, for the glorious power of the Lord which was over all, and His blessed truth and life flowing amongst them, had so knit and united them together that they spent two days in taking leave one of another and of the Friends of the island, and then, being mightily filled with the presence and power of the Lord, they went away with joyful hearts to their various habitations in the several colonies where they lived."*

(To be concluded.)

The California Field

BY HERMON D. WILLIAMS.

Friends in the Suburbs of Long Beach.

At the northeastern limits of Long Beach, two and one-half miles from the business center of the city and, at high tide, within hearing of the breakers on the strand, a little over a mile southward, is located the Friends community of 13 resident families constituting Bethel Monthly Meeting.

Located at the boundary of the municipality, the homes include city lots in the outskirts and small farms beyond them on the slopes of Signal Hill, an elevation that is being improved with drives and parks that will make it a unique and attractive feature of this section. An enormous reservoir on these slopes, just rebuilt and equipped with every modern appliance, assures a supply of water that will give perennial fruitfulness to all the lower-lying lots and lands. Two electric car lines, with five-cent fares, give easy access to the business center, while a third line makes direct connection with Los Angeles. Loyalty to home interests and surroundings would see in these features the ideal location, the happy climatic medium—not too much exposed to the winter freshness of the sea breeze, and not too far removed from its welcome midsummer coolness. The dwellers here recognize these advantages, and it were vain to argue with them anything to the contrary.

The work of Friends here dates from the autumn of 1905, when R. Esther Smith and others, concerned for more active religious efforts among the membership of Long Beach meeting in this quarter of the city, started a weekly prayer-meeting at the home of Seth H. Peters, which was maintained for about six months, when a meeting for worship and a Bible school were organized at Alamitos Heights school house, Reuben F. Riggs serving as pastor, and Alva Haworth as superintendent of the Bible school. Tenth month 15, 1906, the monthly meeting was organized, Rhoda M. Hare, Wm. H. Coffin, Olive Wilson, Matilda Brown, Harry R. Keates and Ruth Wilson representing Pasadena Quarterly Meeting in the official proceedings. The names of 47 charter members were included, nearly all of whom had been members of Long Beach meeting. Alva Haworth

*Journal II, pp. 168-169.

and Ellen Morgan served as clerks for the day. At a later session, Davis Meeker, Minerva Morgan, Smith W. Kellogg, Jennie Bond, Alva Haworth and Luella Haworth were named as elders, and Enos Morgan, Grace Steward, Miles Bond and Ida A. Peters as overseers. The name of Anzelow Walton appears as the first member received by request.

Immediate steps were taken to build a church home, and so expeditiously was the work prosecuted that at the end of about six months, Fifth month 26, 1907, the dedicatory services were held, Seth W. Peters, Enos Morgan, Chas. A. Steward, Reuben F. Riggs, Carl H. Chilson and Alva Haworth being the committee in charge of the work. The building cost \$3,151, and is one of the most spacious and commodious of the buildings in the yearly meeting occupied by the smaller congregations.

A land investment and subdivision in the immediate vicinity of the meeting-house was a part of the plan of the membership to defray the expense of building; and hopes on this line were being realized in rapid sales when the income from this source was suddenly stopped by the panic in the autumn of 1907, leaving a material deficit, which, at this writing, has been reduced to a few hundred dollars.



BETHEL FRIENDS MEETING-HOUSE, NEAR LONG BEACH, CALIFORNIA.

But it may be safely predicted that a meeting whose members, with scarcely an exception, tithe their income, as is the case at Bethel, will meet all obligations.

The Bethel Bible school shows an excellent record in maintaining an attendance nearly equal to the church membership, the average of late being about 75, including 11 classes, one of which is organized. The school gives liberally to missions, besides wholly supporting a girl in the school at Chiquimula, Guatemala. This meeting has conspicuous and efficient representation in the missionary field in the work of R. Esther Smith in Guatemala, and it accords her a moral and material support that signifies marked devotion and loyalty.

L. Maria Deane, in a service of three years, followed Reuben F. Riggs as pastor, and Lewis I.

Hadley, well known by his evangelistic work in Oregon and Indiana in previous years, is serving in this capacity at this writing.

Heads of departments in this meeting are: Bible school, L. Bert Morgan; Intermediate Endeavor, Dottie Hinshaw; Junior Endeavor, Helen Hadley;



R. ESTHER SMITH, MISSIONARY TO GUATEMALA.

Missionary Society, Minerva Morgan; clerk, Alva Haworth; recording clerk, Leroy C. Harvey.

Bethel meeting includes an earnest, loyal, united body of members who are striving to promote the Lord's cause in the goodly portion of His vineyard which they occupy. Friends abroad desiring closer acquaintance with the situation there may address any of the church officials named above at Long Beach, from which postoffice rural or city delivery service reaches them.

Why Believe in Christian Missions?

BY GEO. C. LEVERING.

There are many Christian people who, for one reason or another, feel and are free to say that they do not believe in missions; and there are many more of us who, perhaps, have never taken the trouble to ask ourselves for the reasons why we believe in missionary work, and as a result we are only half-hearted in our devotion.

We have said Christian missions instead of foreign missions or home missions because the work is one and the division between foreign and home is only conventional.

Why believe in the extension of the knowledge of Jesus Christ our Saviour? Why believe in making Christ known to those who sit in darkness, untouched by the transforming power of the Gospel? Why give up the pleasures and luxuries of life to devote ourselves to the serious task of making Christ known to people who need to know Him but who are ignorant of their own need, and many of whom will never thank us for disturbing them in their low-lived,

sensual enjoyment or in their high-toned selfishness and pride?

The work of Christian missions is one and the same, whether conducted among the rich pagans of Chicago or New York, in the slums of the same cities, in the mining camp, in the cotton belt or mountains of the South, among the naked savages of Africa, the proud Chinese or Brahman, or the outcasts of India. But why believe in Christian missions?

First, from a hard, common sense standpoint, we believe in Christian missions as the best, most economical and effective means of self-protection. Churches and schools are better protection to any community than laws, courts and police. It is better to make a good citizen out of a criminal, or of a boy who might become a criminal, than to lock him up behind iron bars. China is a giant; she has the strongest race of men naturally that the world has ever seen; she is coming out of the sleep of ages, strong and lusty, into the arena of world action. The "yellow peril" is a very real fact, and the day may not be far distant—probably is not—when China and Japan will dominate the world. Already Japan, with only 40,000,000, is more than a match for Russia, and is counted worthy to be the ally of England. And today China is making more rapid strides in education, in governmental reform and in the creation of an army and navy than Japan ever made. And China is as large and as rich in natural resources as ten Japans. Napoleon said, "When China is moved, the world will be moved," and today China is moving. She is getting under headway, and tomorrow she will be well launched on the ocean of power. And how shall we meet her, with gunboats or with the Gospel? Shall we make her a Christian nation and our eternal friend, or shall we teach her the gospel of greed and the big stick? The choice lies with us. She is now under our instruction, plastic in our hands, and Christian missions are our best, our most economical and surest means of self-protection.

Again, we believe in Christian missions out of gratitude. Freely we have received, and freely we should give. Christianity, with all the blessings of Christian civilization, came to our fathers and has come to us through the work of missionaries. The Gospel was planted in Europe by Paul, in England by St. Augustine and his co-laborers, in Ireland by St. Patrick, in Germany by other missionaries of the Cross, and the savage barbarians of the North were tamed and civilized by the conquering power of the Gospel of the love of God. We are ungrateful if we do not pass on these blessings which we have received. We believe in Christian missions out of gratitude.

Again, the man of business should believe in Christian missions because of what they have done for commerce and science. Africa and China and Korea, Burmah and Arabia, in fact nearly the whole of Asia, have been opened to trade by missionaries. The missionary builds a house and puts up his clock

and a sewing machine and a thousand other things never seen before in that part of the world, and, presto! the order comes for 1,000,000 clocks for China, 10,000 sewing machines for Central Africa, 100 organs and pianos for the islands of the sea, and 10,000,000 knives and forks for India. The missionary is the forerunner of commerce, and is entitled to credit and support for the material good which he is accomplishing.

But, far more important, we believe in Christian missions because of their spiritual results. When, at the Ecumenical Conference at New York in 1900, a cultured Christian young woman, a product of the mission work in India, stood before that vast audience and held them spellbound with her plea for her own people, ex-President Harrison well remarked that one such convert from heathenism amply repays us for all the expense of Christian missions for the past century, for that young woman showed the possibilities of her people and the power of the Gospel among them. But such cases are not isolated exceptions.

An army 2,000,000 strong in China alone of earnest Christian men and women has been gathered out of heathenism, and this in spite of persecution. Thousands of earnest young men and young women are today under training in mission schools where the Bible is daily studied and prayer is a very real part of life, while the boys and girls who are under the same influences in the lower grades run into the millions. We believe in missions because of their past success.

Yet this is not all. Still more, we believe in Christian missions because of what they are destined to accomplish in the future. In Ezek. 47 we are told that the waters which issue out from under the threshold of the house of God shall come even to the waters of the Dead Sea and that those putrid waters shall be healed. It is a figure of the transforming power of the Gospel. The darkness of heathenism is to be conquered by the light of the Gospel. Heathenism, with all its degradation and suffering and sin, is to be done away, is to be conquered, and human society is to be Christianized. The decree has gone forth from the throne of almighty God, and His almighty power is pledged to the accomplishment of this stupendous task. The regenerative forces have been set in motion, the all-conquering power of Christ has been proved sufficient for the task, and the final triumph is assured. We are not going to conquer the world for Christ; but He, as we lift Him up, is able to draw all men to Himself. We believe in Christian missions because of what they are destined to accomplish.

Again, we believe in missions because of the great need of the heathen world and because Christ is the only One who can meet that need. The non-Christian religions of the world have been proved entirely inadequate to meet the needs of men. They give no true system of morals; they sanction lying, unchastity, murder and the pride of caste; they have no idea of the fatherhood of God, the brotherhood of

man, of a perfect ideal of life, or of any power to save from sin. They have degraded womanhood, cursed childhood, sanctioned immorality, cheapened human life, fostered ignorance and filth and poverty, and left man to die without hope for the future. Religion is the deepest need of man, and Christ is the only One who can satisfy that need. We believe in foreign missions because of the need of the heathen world.

Yet again, we believe in missions because the Church of Christ in Christian lands needs the task. The greatest danger which confronts us as a people is that we shall be weakened by luxury and the love of ease and the worship of Mammon until we lose the strength and vigor of our fathers. The Church never had a tithe of the wealth in any other age which she has today. No people were ever so prospered as we have been during the last half century. Steam and electricity and the riches of a new country of boundless fertility, coupled with the greatest advances ever made in science and in manufacture and commerce, have poured at our feet the accumulated wealth of ages and of every clime. This is dangerous. Nothing more dangerous could possibly happen to a people. We are tempted by a luxury ten times more seductive than that which proved the undoing alike of the cultured Greek and the stern Roman. If the worship of the god of this world was attractive to the ancients, that worship is tenfold more attractive to us today; and there is nothing which can save us from it except some task which is large enough and urgent enough to rouse us from our lethargy and command the supreme devotion of our hearts and lives. We believe in missions because we of the Christian Church need the task. We dare not settle back into luxury and ease. We must be up and doing, and here is a task which is worthy of all our energy and of all our devotion.

But, last and most important of all, we believe in missions because Christ our Master commanded us to go to the whole world with the message of His love. Half the world is still in ignorance of this message of life; half the world can neither read nor write; half the world knows nothing of sanitation, hygiene or the simplest facts of the human body; half the world is living in an earthly hell and dying without hope. It is the will of God that all should know. We know, and He has commanded us to go and tell the rest.

We have the men, we have the money, and we need the task. What are we doing about it? What are we going to do?

The New Birth

BY HARRY R. HOLE.

Christian experience gives ever new force to that statement by the apostle: "A man is not justified by the works of the law, but by the hearing of faith."

"By the law is the knowledge of sin." "The law worketh wrath," or, in other words, convicts of sin.

He who is under the law strives to make his life measure up to it, that he may be saved by his own efforts, and by virtue of his own attainments may be worthy of favor, human and divine. Such a one, even though a professed Christian, is really no further toward faith than a Pharisee. To this class belong those who can only say: "I am trying to be a Christian"; "I hope I am a Christian"; or, "I know of nothing wrong in my heart." Neither must we forget in this connection those exalted Christian professors who, like their ancient prince, thank God that they are not as other men.

Moral attainment and religious observance are both commendable and indispensable, but—they do not secure justification in the sight of infinite goodness. They may, when coupled with due contrition, constitute "believing ground," but not salvation. They indicate the breaking up of the fallow ground, the smoothing of the King's highway, but are of no spiritual value apart from Christ. On the other hand, it is the privilege of each of us as God's children to say, with Paul: "I know whom I have believed." In such a testimony as this, we are giving expression to a certainty, and yet the worthy one is not self, but Christ. He will never leave nor forsake those who trust in Him; even now He gives that peace which the present world never supplied and which need not pass away when it shall be receding. It is not enough when we are called upon to face the eternal realities to know of nothing wrong in our hearts; we must and may know, through faith in Jesus, that all is well.

Faith is assurance; a well-founded assurance is knowledge. "We know that we know Him if we keep His Commandments." "His Spirit beareth witness with our spirit"; "he that believeth hath the witness in himself"; and, "if our heart condemn us not, then have we confidence toward God." A careful following of the line of thought presented in this arrangement of passages will show us, in an inverted order, the steps leading from the dungeon of doubt and fear, through Christ, the Door, into God's sunlight: (1) A conscience clear of present transgressions; (2) faith in Christ as the Saviour, or the beginning of what John calls "confidence toward God"; (3) the inward testimony or witness of the Spirit of God, realized in a sense of our new relationship toward the Father of our spirits; (4) an abiding "knowledge of salvation," salvation through an abiding Redeemer, from the guilt and power of the old life.

With an experience of these things we all begin to know "what is the hope of his calling"; but, to paraphrase the first recorded words of Jesus to Nicodemus: Except these things be wrought out in us, consciously or subconsciously, we can only remain in blindness to the meaning of that great thing which Christ transferred in part from Heaven to earth—the Kingdom of God.

Leesburg, Ohio.

Do the kindly, helpful things.

Things of Interest Among Ourselves

A. H. Hussey and wife have returned to their home in Whittier, Cal., after having visited, for some weeks, with friends and relatives at Mt. Pleasant, Ohio.

* * *

A busy woman who is so occupied with home duties that she does not get as much time to read as she would like, says: "But I read and enjoy *THE AMERICAN FRIEND* more than any other paper that comes to our home."

* * *

William J. Sayers, Poughkeepsie, N. Y., preached before an audience composed largely of the G. A. R., the Sons of Veterans and the Woman's Relief Corps on First-day before Flag Day. His theme was, "Following the Flag in Peace."

* * *

On the 18th inst., there were three hundred present at the Fairmount, Ind., Friends Bible School. Dorothy Luther, the superintendent, is spending two months in California and attending the International Sunday-school Convention at San Francisco, Cal.

* * *

LeRoy Jones, a graduate of Penn College, took the degree of Bachelor of Arts, at Haverford on the 16th inst. He has been elected principal of Oak Grove Seminary, Vassellboro, Maine, and went to New England in time to attend the yearly meeting.

* * *

Charles E. and Imelda Tebbetts and their son, Walter, attended the New England Yearly Meeting. Walter Tebbetts has just taken his Master's degree at Haverford College and will take a position in a bank at Newark, N. J., about Seventh month 1st.

* * *

Alice May Douglas, Bath, Maine, was the official representative of the Department of Peace and Arbitration of the World's W. C. T. U. to the missionary exhibition known as the World in Boston. She distributed literature, and by personal work with the missionaries, secured the promise of co-operation of about half a hundred.

* * *

The late Polly M. Elliott, whose obituary appeared last week, was just three months older than the State of Indiana, having been born in the territory three months before the State was admitted into the union; and with the exception of three years which she spent in Illinois, she lived in Indiana all her life. She saw the State grow from a wilderness of timber to its present condition.

* * *

The following statement comes from L. Maria Deane, secretary of the Training School for Christian Workers, Huntington Park, Cal.:

"Dana Thomas is not in any way connected with the Training School for Christian Workers at Huntington Park, Cal., nor has he been since Sixth month, 1910. Merritt C. Votaw was at that time elected treasurer."

* * *

The Friends at Rose Valley, Kans., have completed a neat, substantial meeting-house costing about \$1,300, which was dedicated the 28th ult. The yearly meeting superintendent, L. Clarkson Hinshaw, held evening meetings Fifth, Sixth and Seventh-day and preached the dedication sermon First-day morning. An offering of \$215 was taken, thus clearing the meeting of debt.

An afternoon and an evening service were held.

President Robert L. Kelly has been reappointed a member of the Indiana State Board of Education by Governor Marshall, Indiana, for a term of three years. This appointment also carries with it membership on the State Library Board and the State Text-Book Commission. President Kelly has served two terms on this board, both previous appointments being made by Governor Hanly.

* * *

Friends at Kansas City are now using their new meeting-house at Thirtieth Street and Bales Avenue. This location is in a new section of the city which is filling up with residences, and the outlook is very promising. Emphasis is being placed on the Bible school work at present, and several children in the vicinity are becoming interested. Special Children's Day exercises were given First-day morning, the 18th inst., in which a number of the children took part. Arthur Jones, formerly of Winthrop Center, Me., has taken up pastoral work in this meeting.

* * *

Poughkeepsie Monthly Meeting was held the 15th inst., at Poughkeepsie, N. Y. At 6 o'clock, supper was served after which the pastoral committee met in the meeting-house and then the regular monthly meeting was held. A large number were present and a good spirit prevailed throughout. Four new members were received. A committee of five was appointed to take charge of the work at Fairview which the pastor, Wm. J. Sayers, started last Twelfth month.

Elmer D. Gildersleeve and William J. Sayers were granted minutes to attend New England Yearly Meeting.

* * *

Sciva B. Laughlin, superintendent of the city schools, Larchwood, Iowa, and a young Friend who maintains a lively interest in the Society, called at *THE AMERICAN FRIEND* office last week while on his way to New England Yearly Meeting and the 250th Anniversary celebration. He had attended the commencement exercises at Penn College and at Wilmington College and reported conditions favorable in both institutions. He was especially impressed with the large number of the Wilmington College graduates who expect to take post-graduate work. S. B. Laughlin will attend the Harvard Summer School for teachers.

* * *

Fairmount Quarterly Meeting was held at Fairmount, Ind., the 16th to 18th inst. Daniel Lawrence, Friendsville, Tenn., Henry C. and Melissa Fellow, Gate, Okla., Lloyd G. East, Vandalia, Mich., and Ira C. Johnson, general superintendent of pastoral and evangelistic work in Indiana Yearly Meeting, were present.

The reports of the Home Mission and Temperance Committees showed much active and aggressive work accomplished. The report of the Biblical department of the academy was very encouraging. Ten scholarships have been provided by Spiceland, Winchester, Marion and Fairmount Quarterly Meetings to be used in assisting needy students to attend school and take Biblical work.

* * *

New London Quarterly Meeting was held the 2d to 4th inst. Charles Axton attended the different sessions and rendered good service. A Christian Endeavor Rally was held on Sixth-day evening, and a Bible School Conference on Seventh-day evening. Prof. E. T. Albertson, Superintendent of Bible School Work in Western Yearly Meeting was present and gave an excellent address.

On First-day afternoon the regular quarterly missionary meeting was held. A good report of the Women's Foreign Missionary Union of Friends held at Wilmington, Ohio, was given by Mary C. Hadley.

Arrangements have been made to retain Lewis W. McFarland as pastor of New London Meeting another year.

* * *

At Spiceland Quarterly Meeting, held at Spiceland, Ind., the 9th and 10th inst., Ancil Ratliff, Fairmount, Ind., delivered an interesting and instructive address on missions.

Lydia N. Pearson, an esteemed minister of the Gospel returned the minute granted her in Sixth month last to attend North Carolina Yearly Meeting and some of the meetings belonging thereto, with the information that she had attended to the service to the comfort and peace of her mind. She produced some returning minutes setting forth her acceptable attendance of those meetings and the fact that her gospel labors were highly appreciated.

The peace and temperance committees are united in an effort to hold what they are pleased to term "A Sane Fourth of July" celebration at Spiceland. Competent speakers are engaged for the day, and a good time is expected. It is also expected that the all important question of state-wide prohibition for Indiana will receive an uplift.

* * *

Commencement exercises were held at Earlham College the 21st inst., when degrees were conferred upon 52 young men and women, the class being the largest in the history of the institution.

Elbert Hill, of the Class of 1906, received his Master's Degree. The Honorary Degree of Master of Science was conferred upon Maraduke Gluys, who has for over thirty years served the college as superintendent of construction and chief engineer. The degree of doctor of laws was conferred upon William Cullen Dennis, of the Class of '96, who is one of the leading international lawyers of the United States.

Some changes in the faculty for next year were announced. Helen B. Keyes withdraws as instructor in German and French, and Elizabeth Conrad, from the University of Missouri, was named as assistant professor of French. Dr. Charles Haile, Northwestern University, has been appointed as assistant professor of Greek.

* * *

The commencement exercises of Fairmount Academy, Fairmount, Ind., closed one of the most successful of its twenty-eight years' history. Sixteen received diplomas from the Academic department and three from the Biblical.

A large attendance, an excellent program and a bounteous dinner made "Home Coming Day," as usual, among the most enjoyable events of the week. The enrollment the past year was 141 and the prospects for next year are for an increased attendance.

A strong corps of teachers has been secured for the coming year. Charles L. Coffin has been continued as principal of the Academic department and Richard Haworth of the Biblical department.

Agriculture and Household Economics will receive especial attention.

The foundation for the new annex, 45 x 69 feet, is completed. The work will be pushed so that all the improvements may be done before the fall term begins.

* * *

The series of special meetings held the week before Easter in the church at Gibara, Cuba, were an uplift spiritually to the membership, and seven persons joined the church as candidates for membership. Noon prayer-meetings were held

each day with Gospel Meetings at night, with an average attendance at the former of 41, at the latter of 90. Ten cottage meetings were held by day in the homes of members and others interested, with the manifest blessing of the Lord. In these the average attendance was 24.

The mission school closed Sixth month 2d, having an enrollment during the year of 52, with an average attendance of 36. Sylvester Jones, who was obliged to teach the mission school this year, in addition to religious duties, owing to lack of any one to take [Miss] Pretlow's place in her absence on furlough, felt ready to throw up his hat with the schoolboys on the last day of school, though in many ways he enjoyed the work.

Through lack of accommodations, and reluctance to enlarge the school work to the detriment of his pastoral duties, he was obliged to refuse 17 applications of children who wished to enter the school. There must be better and enlarged accommodations and equipment in the near future to keep pace with the growth of the school and the appreciation on the part of patrons of the work the school is doing. Two young women and one young man completed the course and received their diplomas. A goodly number of the day students are in the Bible schools, and give promise of becoming useful members of the church of the future.

* * *

"The best ever" is the verdict of every one of the 137 registered delegates and as many more who attended the Christian Workers' Assembly of Iowa Yearly Meeting held at Lynnville, Iowa, the 12th to 16th inst. The weather and surroundings were ideal. Harry R. Keates, Des Moines, preached the assembly sermon from Luke 9:28-35, and sounded a key-note which was heard throughout the meeting—that of the vision of the Christ.

Levi T. Pennington, Newberg, Oregon, was able to be present only two days. In his first Bible hour he presented the need and methods of study while his second Bible hour was devoted to a study of "Jonah." On Third-day evening he preached to a crowded house on "His name shall be Wonderful," and delivered a Christian Endeavor address on the four sided working Endeavorer.

The other two Bible hours were occupied by Harry R. Keates, Des Moines, on the book of Ephesians, and Eli H. Perisho, Indianola, on the Trial of Jesus.

Viola Smith conducted the Pastors' Hour each afternoon which aroused discussions that were helpful to all. One hour was spent in prayer without questions or discussion.

Emma F. Coffin's paper on Scriptural Holiness opened with the statement that holiness was not holiness unless it was Scriptural. Extremes in either direction were not holiness under whatever name they may be called.

The problems of the church were presented in papers by John D. Mills on the city church and William S. Kitch on the country church.

Two able papers were presented on the power of prayer by Arthur Hammond, Pleasant Plain, and the power of Bible study, by George Deshler, Le Grand. In his paper on "The Home and Family" Alfred J. Hanson, of the local church, contended that wherever the church was losing support, either in attendance or financially, it could be traced back to the home. The dearth in the ministry could also be traced to the training in the home which should teach loyalty to the church and the call of God.

Our church literature was discussed by President David M. Edwards, after which by unanimous vote the Assembly Board was directed to request the yearly meeting to ask the Five Years' Meeting to consider establishing a central publishing house.

Other papers on Peace, Bible School, Children, Missions, Social Life, Loyalty, Music and Call to the Ministry were presented. Every one was helped and took home knowledge which will help in the future.

One of the features of the assembly was the music. Prof. Howard L. Hockett, director of music in Penn College was in charge. He was ably assisted by Ray Glenny, Harold Lane and Willard Farr who with himself made up a quartet. This male quartet sang many special pieces which added much to the success of the meetings.

The board under the efficient leadership of E. Howard Brown, Marshalltown, deserves much credit for the painstaking selection of subjects and speakers. Lynnville Friends proved themselves excellent hosts. All enjoyed the intercourse and helpful meetings of the "university on the grass."

* * *

The first of the leading events of commencement week for the tenth year of Whittier College was the preaching of the Baccalaureate sermon on First-day, Sixth month 4th, by Dr. E. P. Ryland, Hollywood, a very large audience being present. Sound religious views, impelling love for Christ, and self-sacrificing service for others, were impressed upon the students as the things worth while.

The evening hour was given to the Christian Associations of the college, under the direction of Jesse Stanfield and Hazel Cooper, presidents, respectively, of these organizations. Their reports showed that nearly all the students are members of these associations, and that Bible study and definite religious work have occupied a large place in their activities the past year. Dr. Albert Hatcher Smith, Pasadena, addressed the students, emphasizing the paramount importance of character building, the central purpose of the denominational college, as compared with the technical training given by the university.

Nine students received certificates of graduation from the Preparatory department, as follows: Alice H. Ingram, Courtenay S. Henderson, Roy F. Hazzard, Mary F. Todd, Charles L. Crumly, Lela May Bruyn, Andrew M. Hazzard, Elizabeth M. Robinson and Mabel Trueblood. All prepared creditable orations or essays, and President Newlin highly commended their work.

Interest of course centered in the exercises of the Senior Class on Fourth-day, the largest class yet graduated from the institution. The members of the class Wm. J. Blount, Mary Elma Cammack, Claire Marie Edwards, Agatha Eunice Jessup, Albert L. Marshburn, John Leslie Pearson, Samuel C. Pickett, Lola Martha Taber, Frances E. Williams, Lucile Hoge Williams and Olive Claire Wright. President Thomas Newlin in a feeling and forceful address presented the class, and Dr. W. V. Coffin, president of the board, conferred the degrees. Dr. Robert Freeman, Pasadena, gave the commencement address, in which he commended the direct and thorough work of the small college as indispensable to the higher ends of education. The theses prepared, severally, by the graduates were highly commended by the faculty. The Haverford Scholarship at the disposal of the college was awarded to Albert L. Marshburn.

A wave of pleasurable excitement swept over the audience upon the announcement by President Newlin that word had just been received that Penn College had successfully passed its financial crisis in adding \$100,000 to its endowment. The giving of the college yell with marked vigor upon this announcement emphasized the fellow feeling that pervaded the audience.

These exercises were followed by a banquet given by the Woman's Auxiliary of the College in the spacious gymnasium. Speeches under direction of Dr. W. V. Coffin as toastmaster,

closed the program, in which Prof. O. C. Albertson spoke for the high school, Samuel C. Pickett for the senior class, Nofle W. Renneker for the student body, Dr. Charles Coke Woods for the city, Prof. Lyman J. Muchmore for the faculty, Dr. L. M. Green for the board, and Dr. Freeman on "College Days."

Among other features of the week were the senior class day exercises, in which the eleven graduates planted a rubber tree on the campus as a memento of their college days, and also presented the college a handsome sanitary drinking fountain which they had prepared for the occasion. A song written by Mary E. Cammack, a member of the class, was rendered as a feature of the ceremonies.

The "Senior Sing," in the twilight of Third Day evening, was greatly enjoyed, and the graduates had quite a following in their musical itineracy, which included stations, severally, at the athletic field, gymnasium, girls' cottage, summer house, Whittier monument, senior fountain, and closing with their Alma Mater at the college entrance. The pathos which marked some of the renderings clearly betrayed the emotion with which the graduates contemplated the sundering of college ties.

The reception given by President Newlin and wife at their home, to students and invited guests, will be remembered as a delightful occasion by the large number who shared in the pleasures of the evening.

The Oratorio on Third-day evening, in which the "Prodigal Son" was rendered by the Choral Society, under direction of Prof. Fred. G. Ellis, head of the musical department, was a notable occasion, significant of the very efficient instruction that is given in musical culture by the institution.

Born

PERKINS.—To Daniel R. and Esther Lewis Perkins, Bison, South Dakota, Sixth month 6, 1911, a daughter, Mary Helen.

Married

RIGGS-TABER.—At Friends Meeting-house, Fairmount, Ind., Fifth month 11, 1911, Cleo, daughter of Oscar and Ada Taber, and Clarence Riggs.

Died

CHASE.—At Worcester, Mass., Sixth month 5, 1911, Charles A. Chase, a prominent business man and influential member of Worcester Meeting. He was a Harvard Alumnus, and all through his busy life kept up his academic interests. He was prominent as a historian, antiquarian and scholar.

DOUGLAS.—At his home in Portland, Maine, Sixth month 11, 1911, Lewis M. Douglas, aged fifty-nine years. He had for many years been an earnest member of Falmouth Monthly Meeting, and was actively identified with all of its varied interests. He was thoroughly conversant with the history and development of the meeting, and his presence as a sympathetic counselor and active worker will be greatly missed.

MENDENHALL.—At the home of her brother, William Reynolds, Morristown, Ind., Fifth month 28, 1911, Mary Cornelia Mendenhall. She was a birthright member of Friends. From childhood her most prominent trait of character was her unselfish devotion to the interests of others. Following the service at her home in Morristown, a brief service was most acceptably conducted by Dr. J. J. Mills, at Crown Hill Chapel, Indianapolis, Ind., where the interment took place, Fifth month 31st.

The International Bible School Lesson

THIRD QUARTER, LESSON II.

SEVENTH MONTH 9, 1911.

THE SUFFERING SERVANT OF JEHOVAH.

ISAIAH 52: 13; 53: 12.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all. Isa. 53: 6.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 3. Suffering servant. Isa. 52: 13; 53: 12.

Third-day. Bruised reed. Isa. 42: 1-9.

Fourth-day. "They shall not hunger nor thirst." Isa. 49: 1-13.

Fifth-day. "I hid not my face." Isa. 40: 4-11.

Sixth-day. "Shall he not break." Matt. 12: 15-21.

Seventh-day. Shall never hunger. John 6: 22-35.

First-day. The father's cup. Matt. 26: 36-46.

Time—Uncertain, but not long before the return from the exile B. C. 458.

Place—Uncertain.

Parallel passage—None.

The lesson is from the second part of the book of Isaiah, which begins with chapter 40. The difference between this section and the first section, the first 39 chapters, is so great that even the casual reader must note it. The name of Isaiah is not once mentioned, nor are there the local allusions to Jerusalem that abound in the first part. The whole spirit of the great message is to those who have known captivity and for whom a time of deliverance is at hand. Not inappropriately has the unknown prophet been called "the great prophet of Israel's Restoration." How these chapters should have been united with the preceding ones to form the book of Isaiah is not known, but nearly all scholars now believe that chapters 40 to 66 were not the work of Isaiah, the Son of Amoz. The message of this part of the book and of our lesson not the least, is one of the most beautiful and comforting in the Old Testament.

The external conditions were Jerusalem a ruin, a remnant only of God's people preserved and this remnant in exile far from their home.

The imagery revolves around the metaphor of a servant. This figure is used at least four times (chapters 43: 1-4; 49: 1-6; 50: 4-9; 52: 13; 53: 12).

In the earlier passages "the servant has been described as the ideal prophet or teacher, conscious of a world-wide mission in the service of God." In the fourth section, the lesson, the conception of the Prophet is all but displaced by that of the Man of Sorrows, the meek and patient martyr, the "sin-bearer." This prophecy is "the most remarkable anticipation in the Old Testament of the sufferings of Christ, and the glory that should follow."

It is not easy, if indeed it is possible, for us to understand fully what is meant by the servant of Jehovah in all these sections. There is a mingling of the real and the ideal as is not unusual in prophecy. In the present passage "the view that an ideal Israelite is meant, in fact the Messiah, has always been held by the Christian Church."

The division into chapters is unfortunate here for the passage undoubtedly begins with verse 13 of chapter 52. The text is poetry of a high order, and it is difficult to understand why the Revisers, and particularly the American

Revisers, did not so indicate it. The following divisions have been indicated: Verses 52: 13-15, the Prophet; 53: 1-3, the People; 4-6, the People; 7-9, Jehovah; 10-12, the Vision of Triumph. If read in this way, the passage becomes clearer and more forcible.

13, 14. "Wisely." Prudently. The margin reads, "shall prosper." "As-tonied." Filled with blank amazement.

15. The idea is, that the change in the fortunes of the servant will be so great as to cause wonder.

53: 1. This verse is closely connected with verse 15 of chapter 52. Who could have believed the marvellous change, and the revelation of the arm (the power) of the Lord that brought it about?

2. The soil was dry ground, hence unfavorable for growth. The servant was not attractive.

3. He was one with whom men refuse to associate. The figure seems to imply leprosy.

4. All through these verses the emphasis is on the pronouns. The contrast is between *he* and *our*. "Esteem him." According to the old idea that one sorely smitten must have incurred the enmity of Jehovah, and have been punished by Him.

5. Two things are implied; first, that the suffering was due to the transgressions of the people; and secondly, that through His suffering the people were to be healed.

6. It was the inconsiderate selfishness of the people that made the people reject the servant. The simile of sheep is a common one in the Bible. Ps. 23: 1; 119: 176; Matt. 9: 36; Luke 15: 4.

7. "He was oppressed, yet he humbled himself." R. V. He was submissive. Compare Ex. 10: 3. "As a lamb." Compare Jer. 11: 19.

8. The meaning of this verse is not clear. The American revision reads: "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due."

9. The antipathy through life is continued after death. "Although he had done no violence." R. V.

10, 11. Difficult verses to explain in detail, though the general meaning is fairly clear, viz.: that behind everything is the will of Jehovah, and that the ultimate exaltation of the servant is sure. "By his knowledge." That is the knowledge which he will impart to

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others. "Learn of me," says Jesus. "Justify." Make many righteous.

12. Because of his suffering, because of his death, God will "divide him a portion with the great, and he shall divide the spoil with the strong."

"The greatness of this interpretation is that the suffering of the innocent is regarded as inspired with a redemptive purpose—the redemption of the guilty. It is imposed by God with this purpose, and accepted by the servant in this spirit. Thus the reward of the servant is two fold: through him the guilty are won to God, and he himself is lifted to a place of the very highest honor."

The correspondence between Christ's life and this prophecy is very striking, but it will not do to exaggerate it. It cannot be carried out in detail, not every wound pictured by the prophet was fulfilled in the person of Christ. He was not sick or plague stricken. He bore our sicknesses by healing them. (Matt. 8: 17); his grave was not with the wicked but among His friends and in the tomb of a friend.

But in spirit and in essentials the service of the servant, and the work of our Lord do correspond in a wonderful manner. The servant was sinless where all else had sinned and he alone brought them healing and salvation.

Notice

During the Bible conference at Winona Lake, Ind., last August, a very profitable conference of Friends was held. At that time it was the unanimous decision that this rally of Indiana Friends should be continued from year to year, at the same time and place. In accordance with this decision, a permanent organization was effected of which Morton C. Pearson was elected

president. Instructions were given that a rally of all Friends in attendance at Winona Bible conference be held and that a suitable program be arranged.

After much correspondence with the management of Winona, it has been decided to hold a great rally on the same day the other denominational rallies are held, and that an adjourned meeting shall be held if such meeting seems desirable. This arrangement makes it possible for Friends to hold as many as two or three sessions if thought best. The general theme for the rally this year is a very practical one and out of which grows many suggestive thoughts.

THEME.

"How to build up the Friends Church in Indiana and make her more efficient and powerful."

- (a) Her organization.
- (b) Her ministry.

- (c) Her educational institutions.
- (d) Her church extension activities.
- (e) Her Bible schools and missions.
- (f) Her relation to social problems.
- (g) Her rural meeting problems.
- (h) Her grasp of world movements.

Short, spicy, direct talks will be given on the above topics. The discussions will be informal and an effort will be made to go directly to the heart and core of our church problems.

Winona Lake is a splendid place to spend a few weeks for rest and study. The Bible conference will open this year on Eighth month 20th and continue over eight days. The denominational rallies will be held on the 23d or 24th of Eighth month. The program of the great conference this year promises to be the best of all. Board and lodging can be had for one dollar a day. There is no more profitable occasion within the

reach of Indiana Friends and it is much desired that many shall attend this year.

MORTON C. PEARSON, *Pres.*,
LENORA HOBBS, *Secretary*.

(Continued from page 402).

by the Constituent Assembly the 21st inst. Braamcamp was not a member of the provincial government but has had experience in public affairs as president of the municipal council of Lisbon.

* * *

The London Medical Journal announces that George H. McFadden, of Philadelphia, who supplied funds for the investigation of cancer, is now turning his attention to a similar investigation of measles. The research will be undertaken at the Lister Institute of London.

(A short human-interest story written by C. W. Post for the Postum Cereal Co., Ltd.)

Some Day Ask Your Physician

To tell you the curious story of how the mind affects the digestion of food.

I refer to the condition the mind is in, just before, at the time, or just following the taking of food.

If he has been properly educated (the majority have) he will help you understand the curious machinery of digestion.

To start you thinking on this interesting subject, I will try to lay out the plan in a general way and you can then follow into more minute details.

Pawlow (pronounced Pavloff) a famous Russian Physician and Chemist, experimenting on some dogs, cut into the tube leading from the throat to the stomach

They were first put under chloroform or some other anesthetic and the operation was painless. They were kept for months in very good condition.

When quite hungry some un-appetizing food was placed before them and,

although hunger forced them to eat, it was shown by analysis of the contents of the stomach that little if any of the digestive juices were found.

Then, in contrast, some raw meat was put where they couldn't reach it at once, and a little time allowed for the minds of the dogs to "anticipate" and create an appetite. When the food was finally given them, they devoured it ravenously and with every evidence of satisfaction. The food was passed out into a dish through the opening before it reached the stomach. It was found to be mixed with "Ptyalin" the alkaline juice of the mouth, which is important for the first step in digestion. Then an analysis was made of the contents of the stomach, into which no food had entered. It was shown that the digestive fluids of stomach were flowing freely, exactly as if the desirable food had entered.

This proved that it was not the presence of food which caused the digestive juices to flow, but the flow was caused entirely and alone as a result of the action of the mind, from "anticipation."

One dog continued to eat the food he liked for over an hour believing he was getting it into his stomach, whereas not an ounce went there; every particle went out through the opening and yet all this time the digestive juices flowed to the stomach, prepared to quickly digest food,

in response to the curious orders of the mind.

Do you pick up the lesson?

Un-appetizing food, that which fails to create mental anticipation, does not cause the necessary digestive juices to flow, whereas, food that is pleasing to the sight and hence to the mind will cause the complicated machinery of the body to prepare in a wonderful way for its digestion.

How natural then, to reason that one should sit down to a meal in a peaceful, happy state of mind and start off the breakfast, say with some ripe delicious fruit, then follow with a bowl of crisp, lightly browned, thin bits of corn like Post Toasties, add a sprinkle of sugar and some good yellow cream and the attractive, appetizing picture cannot escape your eye and will produce the condition of mind which causes the digestive juices nature has hidden in mouth and stomach to come forth and do their work.

These digestive juices can be driven back by a mind oppressed with worry, hate, anger or dislike of the disagreeable appearance of food placed before one.

Solid facts that are worthy the attention of anyone who esteems prime health and human happiness as a valuable asset in the game of life.

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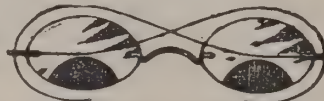
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Teacher—"What change takes place when water freezes?"

Tommy (innocently)—"A change in price, I guess."—*Harper's Weekly.*

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The American Friend

Vol. XVIII

SEVENTH MONTH 6, 1911

No. 27



OREGON YEARLY MEETING-HOUSE.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SEVENTH MONTH 16, 1911.

OUR DEBTS:

WHAT ARE THEY? HOW TO PAY THEM.

ROM. 13: 7-10.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Seventh month 10th. Our debt to God. Matt. 6: 12.

Third-day. Our debt to man. Rom. 1: 13: 16.

Fourth-day. Our debt of service. John 13: 14.

Fifth-day. Our home debt. Eph. 5: 28.

Sixth-day. Pay by love. Luke 10: 25-30.

Seventh-day. Love's currency. I Cor. 13: 4-7.

Why is duty ("ye ought") a debt?

Mention things that we owe to God and to men.

How does a true father wish his children to repay him?

This subject must be considered in a larger way than simply that suggested by the word "debt." It involves the relationships of life centering around the words obligation, gratitude, reciprocity, duty. Debt is a financial term which we carry over into the moral realm where we call it obligation and duty. It suggests the inseparable ties that bind us to other men—our social obligations, and the ties that unite us with the eternal world—our spiritual responsibilities. No man can live unto himself alone. The circle of his life cuts into the circles of other lives and these into his. The warp and woof of existence made of the single threads of individual lives form the fabric with the pattern of life as we know it. A single thread broken, or out of place, or missing and the whole of life is marred. I am indebted to all as all are indebted to me.

* * *

"There is one debt which the Christian must always be paying but can never discharge, that of love. All particular precepts are summed up in that of love, which makes injury to any man impossible." This is Dr. Sanday's summary of the passage under consideration. Law lays its obligation upon life and is not satisfied until the debt is discharged. The debit side of life's account must be balanced save for love's debt which is never met, because the more you pay on it the more there is to pay. Love begets love and the obligations of love reach out from God until they embrace humanity (John 3: 16) and from man until they circle the globe, and ascend to heaven. This debt of love enlarges the heart, all other obligations remaining unpaid narrow life, limit its power and contract its heart capacity. To look a man square in the eye you must owe him nothing but love. If you feel your debt of love you can look into his heart.

* * *

Reciprocity between the United States and Canada can have but one effect so far as the deeper feelings of the two people are concerned—it will bind them together and make them more interdependent, and more mutually helpful to each other. We love God because He first loved us. Here is reciprocity in love. It binds man and God together. It links earth and heaven. It carries the spirit of one into the other. Wherever there is an enlargement of obliga-

tion, there is a correspondingly deepening of life.

* * *

The debt to home, to father and mother, to friends, to school, to church, to State is a moral obligation which can never be paid in money. Moral debts must be paid in moral coin. What our life has received from other lives must be met by the reciprocal offering of life. To ignore the debt incurred by receiving the things that have molded our characters is the basest kind of ingratitude. The payment of the debt to parents is by filial devotion; the debt to the State is balanced by patriotism; the debt to the Church by whole-hearted loyalty to Jesus Christ.

* * *

"I dislike extremely the passage in which you appear to consider the disregard of individuals as a lofty condition of mind. My own experience and development deepen every day my conviction that our moral progress may be measured by the degree in which we sympathize with individual suffering and individual joy."—George Eliot.

* * *

There's nothing in the world I know

That can escape from love,
For every depth it goes below,
And every height above.

It waits as waits the sky,

Until the clouds go by,

Yet shines serenely on with an eternal day,

Alike when they are gone or when they stay.

—Thoreau.

* * *

"It is always the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base,—and that is the one base thing in the universe,—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be ren-

dered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and breed worms. Pay it away quickly in some sort."—Emerson.

Nelus in Brief

Admiral Togo, the greatest living sea fighter is to return from the coronation of the King of England to Japan by way of the United States.

* * *

A further sense of security on the sea will be obtained by the Government requirement, going into effect the 1st inst., that every passenger steamer carrying more than 50 passengers shall have a wireless telegraph apparatus and a competent operator on board.

* * *

Shall we have to speak henceforth of the Salvation Army and Navy? The commissioning at New York of the yacht Jerry McAuley for service along the North Atlantic shore and her arming with Bibles and hymn books looks like the coming of a new naval power.

* * *

The tax revenue of the State will be considerably increased through a decision by the Supreme Court at Boston last week to the effect that an administrator is liable for an inheritance tax to the Commonwealth, even if the estate has been distributed under a decree of the Probate Court.

* * *

The Root amendment to the reciprocity bill did not even rise to the dignity of a roll-call at the last. It fell under a voice vote of great negative emphasis. This ends all danger of the bill's amendment and its passage as it came from the House is assured. It is only a question now of waiting until the opposition Senators have talked themselves tired.

* * *

Baldwin Locomotive Works, Philadelphia, has received an order for 80 locomotives from the Atchison, Topeka and Santa Fe Railroad. This represents an expenditure of \$1,600,000 for equipment.

The contract will afford work for the shops for months, and insure employment for many men during the fall and winter months.

* * *

One of the most picturesque characters in American history passed away when Carrie Nation died recently in a sanitarium at Leavenworth, Kans., aged sixty-seven. In Eleventh month, 1900, she made her debut as a saloon smasher at Kiowa, Kans., but it was not until a month later, when she went to Wichita and resumed her saloon smashing, that real notoriety came to her.

It was on a little branch railway in a Southern State that the New England woman ventured to refer to the high rates. "It seems to me five cents a mile is extortion," she said, with frankness, to her Southern cousin. "It's a big lot of money to pay if you think of it by the mile," said the Southerner, in her soft drawl; "but you just think how cheap it is by the hour, Cousin Annie, only about thirty-five cents."—*Youth's Companion*.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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In Rome

An Editorial Letter.

Ever since reaching Rome, my mind has been turning again and again to the great prisoner who lived here in "his own hired house" for two years and then "finished his course with joy" in the city which he had hoped to conquer with his gospel. One of the most solemn and awe-inspiring places I have ever visited is the little cell—cold, dark and damp—in the Mamertine prison, where with much probability we may believe he lay before he went forth to his death. With vastly different feelings and with vastly different means of travel we came up to the city—over pretty much the same general route which he traveled from Puteoli. Our steamer landed at Naples in the early morning, sailing into that glorious harbor just as the sun rose over the silent top of Vesuvius. I kept thinking, as we sailed in, of Whittier's lines:

"In the land o'erwatched by Ischia's mountains
Across the charmed bay,
Whose blue waves with Capri's silver fountains
Keep perpetual holiday."

But, though the bay was beautiful beyond description, we were glad to leave the city of Naples behind us. A few hours of its streets satisfied us. I have never seen, not even in New York at its worst, an exhibition of greater neatness and dispatch in relieving the visitor of his money. One illustration will be enough to show the type of thing. We took a carriage for a drive about the city. It was a taxicab, the dial of which was moved by a spring in the rear wheel. While we were visiting a church and the carriage was waiting outside, the driver took off the rear wheel and set the dial plate ahead. I came out just in time to observe his method of raising funds at the expense of the traveler; and then he demanded two francs more than his tariff for the admirable way in which he had shown us the city.

But today I am writing about Rome, which for twenty-five hundred years has held a central place in the history of this planet, and is crowded with more places which stir the heart than perhaps any other single city in the world. The night that we arrived, there was a perfect sky and a gorgeous moon, and I spent my first evening in the Coliseum. I was

almost alone in this vast amphitheater, and could enter undisturbed into the memories and the grandeur of the dead centuries. It is, even now in ruins, one of the most impressive structures which man has built, and in many ways it is a visible embodiment of the spirit of imperial Rome. It is said that 12,000 Jews, captured by Titus during his great campaign against Jerusalem, were forced to work upon this vast building. Here the emperor, the senators, the nobles, the great ladies of the empire, the vestal virgins and the common people gathered in hosts to see men fight with beasts or with other gladiators.

The first Christian martyr to meet death here was Ignatius of Antioch—said by tradition to have been the child whom the Saviour took in his arms and blessed—one of the great founders of the historic Church. Here on the sand he knelt and waited for the onrush of the lions in the same mighty spirit that he had shown in his long journey from Antioch to Rome. The few remains of his body that were left are treasured among the relics in the most ancient church in Rome—the Church of Saint Clement. After the death of Ignatius there came a long succession of martyrdoms within these gigantic walls, and a famous legend relates that when Gregory the Great took up a handful of the sand to give as a relic to some ambassadors, the blood of the martyrs dripped from it. The combats in the Coliseum were finally ended by the heroic act of Saint Telemachus, who had traveled to Rome from the Far East under a call from God. In the midst of a combat of gladiators, he rushed into the arena and besought the spectators to renounce their wicked sport. He was stoned to death for his obedience to the heavenly vision, but his act and his martyrdom were effective and the cause for which he died was won.

Across the city from the Coliseum and out beyond the Tiber stands another structure which belongs among the most impressive things on earth—the Church of St. Peter in the Vatican. It is the largest church in Christendom, and has been in process of building since the time of Constantine. It is so overwhelming in its proportions that the mind of the visitor only slowly and gradually adjusts itself and

learns to realize that it is the work of man, and not a creation of superhuman forces. In front of the entrance is a broad circular area partially enclosed by splendid colonades 60 feet wide and containing 284 immense columns. In the center is a red granite obelisk which is supposed to mark the spot where Saint Peter was crucified, head downwards. Here in this area within the colonades was Nero's circus, and it was here that the early Christians covered with tar were burnt as torches. The church itself is too immense for description, but one thing stands out beyond all others, and that is the mighty dome, which was the creation of Michael Angelo's genius—a dome as large as the Pantheon, raised in air to the height of 405 feet, and covered to the very top with a blaze of mosaics of popes, apostles, angels, archangels, the Saviour and the eternal Father.

The church is crowded with the symbols of Roman Catholicism, and there are many relics of superstition within it, but yet it is in many ways a church of the universal religion of man. Rich and poor, high and low, saint and sinner, the joyous and the suffering ones of earth meet together here and pray together to the highest and divinest Being their minds can comprehend and appreciate. I saw a poor man with heavy hob-nailed boots, his face and hands marked with common toil, kneeling by the side of his wife, who was equally poor and worn, while near them was praying a grand lady in fine dress. For a moment I forgot that it was a church of an alien

faith to mine, and I thought of it rather as a place where our common humanity could meet and pray to the God who is no respecter of persons.

I felt this almost more at the "Holy Stairs," which are supposed to be the stairs of Pilate's Judgment Hall, up which the Saviour went before His crucifixion. For many centuries pilgrims from all lands have climbed these stairs, no doubt with much superstition in their mind, and yet with deep reverence at the thought that they were touching the very steps which the Saviour's feet had trod.

Here on his knees, as all must go on these stairs, Martin Luther climbed, before his revelation had come to him, in the hope that he might win some relief from his load of guilt. I stood at the foot and watched all types of persons—little children, old men, bent and crippled women, bright young souls in the vigor of life, some in tatters and some in rich garments—all upon their knees in earnest faith, climbing up on what they believed were the actual footprints of the Son of Man. Silently and reverently I joined the throng and climbed to the top with the rest, not in superstitious hope of winning some favor from a far-off Judge, but desiring that I might enter into a new resolve to be a follower in some real sense of that Christ who climbed Pilate's stairs and Pilate's cross, and that I too might have a religion which entered into close touch with my human brethren of all classes. R. M. J.

Rome, Sixth month 13, 1911.

Current Events and Comments

Dr. Hodgkin's New Books

Those who avail themselves of the privilege will find profitable vacation reading in Dr. Hodgkin's new books, *The Trial of Our Faith* and *Human Progress and the Inward Light*.^{*} The former work is a collection of lectures prepared during the last twenty years, and reflects the earnest thought of a scholar happily adjusting his religious ideas to modern life. Each lecture is refreshing and reassuring, with a broad, sympathetic outlook on nature and human learning, tempered with a sweet reasonableness and an abiding faith.

A page from one of the lectures will give some idea of the work. Having expressed the conviction that the great teachers in the ancient world were "mes-

sengers and revealers of the Most High," the author continues:

If this is true of the lives of prophets, philosophers, reformers, at various points of man's history, it is pre-eminently true of the one life which began at Bethlehem and ended at Calvary. * * * I think if we look at the way in which the shadows fall, we shall feel how true it is that He is the central Sun of humanity. * * * I know * * * that passages in the Old Testament have been claimed as "Messianic," which on all fair principles of interpretation have nothing to do with the expected Messiah. Still, * * * I ask myself, after all deductions have been made, after every concession has been yielded to the fair demands of a strenuous criticism, "Is there not something absolutely unique in the history of the human race, in this persistent anticipation by a whole nation through at least eight centuries, of a coming Deliverer who in the end does come and

^{*}*The Trial of Our Faith and Other Papers*, by Thomas Hodgkin, publisher The MacMillan Co., New York City, \$2.50 net.

Human Progress and The Inward Light, by Thomas Hodgkin, publisher Headley Bros., London, sold by The Friends Book and Tract Committee, 144 E. 20th Street, New York City, postpaid \$1.55.

fulfill, though in an utterly bewildering way to some of them, the highest anticipations of the noblest spirits of the race?"

This is what I mean by saying that in the ages before Christ appeared the shadows fell backward from Him who was to come, but who was even then the central Sun of humanity. Nor is this true only of the Jewish race. "The unconscious prophecies" of heathendom, as Trench has fitly called them, do sometimes, in a marvelous way, give us a hint of the character of the coming Deliverer.

The working of this Presence which the author finds brooding over human history receives special attention in his second book, *Human Progress and the Inward Light*. The peculiar merit of both works is the spirit which they reflect. It is truly catholic and at the same time Christian to the core.

The Milk Industry

With the return of hot weather the milk question becomes one of increasing concern. Not until 1843 was the high death rate of infants in the United States traced to unclean milk. Since then the handling of milk has received much attention, but there still remains a wide margin for improvement. The rapid growth of urban populations has complicated the situation. In 1840 all the milk consumed in New York was produced within the city and in easy access of the consumer; today practically all of the city's milk is transported from 50 to 450 miles. Meanwhile the quantity consumed has increased from 50,000 to 2,250,000 quarts daily. This prodigious supply comes from 44,000 farms, passes through 1,100 creameries, and is valued at \$180,000,000.

When we realize that milk is one of the most perfect mediums for breeding bacteria, we can begin to understand why so much care is needed in its production and distribution. And when we know that at least one-third of all the milk in the United States is consumed by infants, we should wake up to the fact that moral as well as commercial considerations enter into every phase of the industry. Probably no other business better illustrates the increasing demand which modern life makes upon conscience.

Alaska Coal Claims Invalid

The General Commissioner of the United States Land Office, Dennett, has finally decided that the Cunningham claims, in Alaska, were illegally entered and that the land is still part of the public domain. Secretary of the Interior Fisher has indorsed the decision, so that the long controversy is ended. This dispute was the bone of contention between Ballinger and Pinchot, and resulted in the withdrawal or discharge from the Government's employ of both men and a score of subordinates.

Pinchot and his friends contended that 33 claims

which covered the richest coal fields in Alaska were not those of *bona fide* homeseekers, but of paid servants of one Cunningham, who planned to bring the claims into a syndicate as soon as the patents were clear-listed, thus making it possible for the coal fields to be worked by a single corporation with unrestricted rights.

This contention was sustained in the Commissioner's decision. It was also shown that Cunningham, in 1907, before many of the certificates were issued, had entered into negotiations with the Guggenheims looking toward the disposition of the combined property. All this was in violation of the Alaskan homestead law, so that the claims are held for cancellation.

This decision of the Land Office rescues a large and valuable coal field from monopoly control and opens the way for the development of natural resources in Alaska along new and progressive lines. It is now up to Congress to make provisions for such development. Since the controversy was opened it has been a great load for the Taft administration, and the uncertainty which the situation occasioned practically paralyzed business promotion in the Alaskan territory.

Universal Manhood Suffrage in Italy

England began to limit the power of its kings and to develop representative government as early as the thirteenth century. This system, as we pointed out recently, is now spreading all over the world. But *popular* government is a different matter. Nothing like universal manhood suffrage existed in England or in the United States extensively until the nineteenth century.

Italy has had representative government since it became a united country, about the middle of the nineteenth century. Now it proposes to take a far step toward *popular* government. Victor Emmanuel I became king of united Italy in 1861, so that the Italian kingdom celebrates this year the golden anniversary of its unification. To signalize this event the party in power is preparing to pass a bill which will substitute universal manhood suffrage for the present system, based upon educational and property qualifications. Moreover, voting will be made obligatory, so that the Catholics who now boycott the polls will be compelled to vote. This is democracy with a vengeance.

This change will suddenly increase the number of voters from 3,000,000 to 9,000,000. Of the latter number, over 3,000,000 will be illiterates, and nearly 2,000,000 more will be semi-illiterates, that is, those who can read but not write. The consequences must be far-reaching. The total enfranchisement of women in the United States or Great Britain would not work so great a change in the political complexion of the respective countries, yet here we have the Italian Government going about the task lightly, "with step heroic and a heart of cheer."

The Early History of New England Yearly Meeting

BY RUFUS M. JONES.

(Concluded)

At this time, and for a hundred years following, the Friends were a very prominent factor in the government of the colony.

Wm. Coddington, who was foremost among the founders of the Rhode Island colony; Nicholas Easton, who built the first house in Newport; Walter Clarke, who saved the charter of the colony in the Andros crisis; John Easton, who plead with King Philip to try arbitration instead of war; were some of the members of this yearly meeting who were Governors during the early years. Altogether Friends occupied the Governor's chair for 35 terms, and the Deputy-governorship for many more times, one Friend, Walter Clarke, being Deputy Governor continuously for 14 terms. Governor John Wanton, who was one of the leading Quaker preachers of his period, and who sat in the ministers' gallery in a bright scarlet cloak, was seven times Governor and four times Deputy Governor. Stephen Hopkins, one of the greatest figures in the colonial period of Rhode Island, who was nine times Governor, for many years Chief Justice of the colony, one of the greatest exponents of the American doctrine of no taxation without representation, a delegate to all the colonial congresses, and a signer of the Declaration of Independence, was a Friends until 1774, when he was disowned for possessing a single slave. It will therefore be seen that Quakerism in those times was a very live affair and that the members of this yearly meeting were persons of weight and influence in the world of events.

Until 1695 this yearly meeting included all Friends on Long Island and on "the mainland" of New York, as the early records call it, so that from far-away Piscataqua in the east, to the little metropolis on Manhattan Island in the west, Friends came up to the great annual feast. Almost every year there were visiting ministers present from England, and also from the new and wonderful Philadelphia, from Maryland, Virginia and the Carolinas, and occasionally from Barbadoes and the other West Indies to which *we* now send missionaries! In 1695 the following minute was adopted, which set off, for the first time in history, one yearly meeting from its parent body: "It is agreed that ye meeting at Long Island shall be from this time a yearly meeting, and that John Boune and John Rodman shall receive all such as come to ye yearly meeting in Long Island and correspond with friends in London."

Four years later, in 1699, this yearly meeting adopted the plan of having representatives attend from the subordinate meetings, as the following minute indicates: "It is agreed by order and consent of this Meeting, that the second day of the week be for the business and service of the meeting for the future, according to ye antient order of Truth amongst us, and not for public worship, and that

two friends from each Quarterly Meeting and where no Quarterly Meeting, two from each Monthly Meeting, to attend ye service of ye Yearly Meeting, till business is ended, and as many other sober friends as hath freedom." The following year, in 1700, the meeting of ministers and elders was first organized, though at that date the term "elder" was not used. The minute reads: "It is agreed upon by this meeting that ye Sixth-day morning of ye Yearly Meeting, before ye public meeting for worship begins, shall be for ye future for Friends of ye ministry to meet together, and such other *sober Friends* as hath freedom." These "sober Friends" later came to be known as "elders." In 1701 twelve "Queries" were adopted to discover the state of Society and to form a sort of silent confessional for the individual members. The custom of preparing formal answers to these "Queries," however, did not begin until 1755.

In spite of the fact that travel was slow and difficult in those quiet days before the railroad, or even before the stagecoach, great multitudes of Friends flocked to yearly meeting. John Fothergill attended it in 1722, and he reports that there were 2,000 present, and, what is more important still, he says that "there was a demonstration of the eternal power of God and a confirmation of many souls." Edmund Peckover, an interesting English Friend, was in attendance of the yearly meeting in 1743, and he says that there were not less than 5,000 persons present. He writes in his journal: "I never was at so large a meeting before—a most solemn, weighty, awful (*i. e.*, awe-inspiring) time. People from 150 miles to the eastward came to it." That means that Maine was already beginning to be heard from!

The next great visit in the ministry was that of Samuel Fothergill. His "concern" for this visit had been upon his mind for ten years, and he came just after New England had been swept by what is still known as the "Great Religious Awakening," led by George Whitefield and Jonathan Edwards. Samuel Fothergill was a man of great culture and refinement, but also of marked humility and simplicity. He had passed through a deep experience, his religion was of the first-hand kind, and when he spoke he carried *conviction* with his message. He says that New England Yearly Meeting at the time of his visit (1755) had the largest attendance of any yearly meeting in the world, and that the power of it brought the deepest reverence upon his soul and tears of joy and comfort to his eyes, and he makes this comment upon the yearly meeting of 1755: "The Great Name spread afresh."

One of the most memorable sessions of this body was that held in 1760. John Woolman, a beloved disciple of liberty and one of the most consummate flowers of Quaker sainthood, was present "in bowedness of spirit," to use his quaint words, and "measurably baptized into a feeling of the state of Society." These were days when Friends of wealth and station in Newport and along the Narragansett shore held slaves and even traded in them. As the meeting was about to begin, John Woolman heard that a cargo

of Africans had just arrived at the Newport dock and that they were being sold by a member of the meeting. When he heard this fact he could not eat or sleep and his whole sensitive being felt the shock. Finally, "under deep exercise," he opened his mind in the meeting and pointed out how the deep-seated malady of slave-holding was affecting the spirit of life among Friends and how there was no healing possible without the removing of the evil. His words, weighted as they were with the power of a blameless and consecrated spirit, reached the *quick* of the meeting and wrought a silent revolution, so that within fifteen years from that date the skirts of New England Friends were clean of this ancient stain.

I shall mention only one more event out of the far past—and that shall be a victorious mission of love. When the storm of war broke between the colonies and the mother country—for a brief period a misguided "mother"—Friends of this yearly meeting, under the direction of the Meeting for Sufferings, which was established in 1775, undertook to relieve the sufferings occasioned by the siege of Boston. The committee gathered what was for that time an enormous sum—£1,968 sterling—and went out as a kind of eighteenth century Red Cross Society to supply victuals and wood and clothes to those who were in a state of want in and about Boston. In Salem, for instance, these Friends, in company with the selectmen of the town, went from house to house and distributed relief through the very streets along which Quakers had been whipped at the cart's tail a century before, and Salem twice gave Friends "a vote of thanks" for their generous help. So does love conquer and open the way for truth.

Time does not allow today for me to review the modern period of our history with its checkered story. Here we are, a little band of 4,000 Friends, on the narrow ridge between the past and the future.

"No mortal ever dreams
That the scant isthmus he encamps upon
Between two oceans, one, the Stormy, passed,
And one, the Pacific, yet to venture on,
Has been that future whereto prophets yearned
For the fulfilment of earth's cheated hope.
Shall be that past which nerveless poets moan
As the lost opportunity of song."

It is for us now to highly resolve that this "scant isthmus" of a present shall not be looked back upon as a "lost opportunity." Twelve young men and women—the Argonauts of the "Woodhouse"—planted the seed here in great faith, and in vision saw it spreading as the sand of the sea in multitude. They came to their task expecting to suffer for their consecration to the truth and ready to endure whatever might be laid upon them in the line of their mission. The tales of their suffering and endurance and that of their converts are almost beyond belief in this easy and comfortable generation. They lay in unspeakably bad jails; they were beaten with tarred ropes and knotted cords; they were kept without food or warmth; they were despoiled of their goods; they were branded with hot irons; they had

their ears' cropped off; they were banished on pain of death; they were whipped upon the bare back at the cart's tail through town after town, and four of them went to a martyr's death on the scaffold. One of them, whose martyr dust still mingles with the soil of Boston Common, wrote from his prison: "The Lord filled me with living strength and power from His heavenly Presence, which did mightily overshadow me."

Let that spirit and that experience once more arise among us, and once again the seed will spread. It is no wonder that great things happened when a spectator could write of a yearly meeting: "There was a demonstration of the Eternal power of God and a confirmation of many souls." We can "take the future" only if once more there comes in our lives and in our meetings "a demonstration of the eternal power of God." There is little to be expected from a religion which has fallen to the level of habit and routine, which runs only by the waning momentum of the past. Power, promise, and prophecy of the future belong only to movements which are dynamic with first-hand experience and conviction. What we need is not more machinery, but better contact with the *living current*.

We must feel the burdens of suffering humanity; we must be deeply touched by the problems of sin and poverty; we must realize anew that upon us is laid the task of carrying to this world about our door the Gospel of redemption and reconstruction. And with that *call* and a dedication to it must come, too, a new and fresh revelation in our souls of the present Christ, still revealing the amazing love and patience of God, the love that will not let go, still exhibiting the transforming energy of grace, and still demonstrating that all things are possible when the divine Power finds a good human organ to work through.

Oregon Yearly Meeting

Newberg, Oregon, was the center of attraction for Friends in the great Northwest from Sixth month 13th, when the graduating exercises of the academy class of Pacific College began, until the closing minute of Oregon Yearly Meeting was read on the afternoon of Sixth month, 20th.

The change in time of holding the yearly meeting, so as to bring it in conjunction with college commencement, has proved to be a wise one, working to the mutual advantage of both college and church, as it enables Friends to attend both without the necessity of a second trip, which is quite a consideration when one realizes the extent of the field over which Friends are scattered. There are monthly meetings from near Port Townsend, Washington, on the north, to Marion, Oregon, on the south and Boise City, Idaho, on the east—a territory 250 miles wide by 500 miles long. The attendance has consequently been larger than usual, and started in with a full attendance on the first day, so the yearly meeting decided to hold its sessions at the same time next year.

Former president H. Edwin McGrew delivered the address to the academy class, and Dr. B. F. Young, of Portland, the address to the college class.

There were nine graduates from the academy and six from the college. Following the commencement exercises came the meeting of Ministry and Oversight in the afternoon; then in the evening the ministers and workers were addressed by H. Edwin McGrew on the subject of "Worship." His presentation of the subject was deeply spiritual and at the same time very practical.

The yearly meeting proper convened on Fifth-day morning, the 15th, this being its nineteenth annual session. In the devotional session H. Edwin McGrew spoke from the text, "They that wait upon the Lord shall renew their strength." This sermon, with its note of hope and expectancy from the Lord, seemed to strike a keynote for the future sessions, and from day to day the spirit of thankfulness for the blessings of the year and hopefulness for the future of the work rose higher and higher as the reports from the field revealed how God had blessed the labors and sacrifices of His children.

The statistical reports show a net gain of 146, giving a present membership of 2,338. H. Elmer Pemberton, general superintendent of the evangelistic and church extension work, in his address on Fifth-day evening, took for his text, "Thou shalt enlarge thy tent," and gave a graphic picture of the great field that is now open to Friends in the Northwest; and along with the picture he pointed out the fact that the field is being rapidly occupied by other denominations, and unless Friends go in and possess the land at once, the great opportunity now before us will have passed. The evangelistic report showed 311 conversions, 104 renewals and 72 definite consecrations, with 187 accessions to the Church. A number of meetings that have been in a discouraging condition for several years have, by the self-sacrificing service of the workers, taken on new life, and give hope of a future growth, while a number of new and promising fields have been entered and others are to be entered in the near future. H. Elmer Pemberton was continued in the work for another year. A request from Portland and Lents Monthly Meetings, of Newberg Quarter, asking that a new quarterly meeting be established, to be known as Portland Quarter, was referred to a committee with power to act if, after visiting the field, they found it advisable to do so.

On Sixth-day morning a memorial was read for Anna Moon, who served the Church for a number of years in the Alaska mission field. The meeting was brought under a deep sense of loss as the list of departed saints was referred to. Sarah A. Kelsey, James Vestal and others were very feelingly spoken of in this connection, and yet with the sorrow there was a deep feeling of thankfulness to our heavenly Father that he had given to the Church such faithful and consecrated servants.

A telegram was received on Seventh-day morning from the Iowa Workers Assembly, then in ses-

sion, and also a letter from the yearly meeting of Friends in China, this being the first communication from that body. A summary of the epistles of the American yearly meetings was presented at a later session, this being the first time they were ever presented in that form; and a number had expressed themselves as doubtful of the results, but the summary gave such a comprehensive review of the situation in all the yearly meetings, and yet preserved the essential features of the individual epistles, that it was unanimously decided to have them presented thus in the future.

One of the features of the meeting this year was the renewed interest in educational work. Acting president W. J. Reagan read the report of Pacific College, which showed an attendance of 80 students, 35 collegiate and 45 academic, besides 48 in the music department, many of whom are not in the college enrollment. The work done the past year has been of the highest efficiency, and the outlook is bright for an increased enrollment the coming year. Many words of appreciation of the services of President Reagan were spoken, as he now goes to Friends University, after having been a member of Pacific's faculty for the past three years, and has been especially helpful in the capacity of acting president the past year. Another of the educational assets of the yearly meeting is that of Greenleaf Academy, located at Greenleaf, Idaho, and now under the management of Prof. Charles Marshall, who presented its second annual report, showing an attendance of 30, which is about double that of last year, and with prospects of continued increase the coming year. But the climax of the educational interest was reached on Second-day afternoon and evening, when the yearly meeting convened in the splendid auditorium of the new college building for the afternoon session; then at 4 o'clock an inaugural reception was held in honor of Levi T. Pennington, the new president of Pacific College. It was a very pleasant occasion, in which a number of speakers representing the various interests of the Church and community took part. After this service the ladies of Newberg and vicinity spread a bountiful table under the trees near the dormitory, where all partook freely of the repast and enjoyed the evening socially, strolling over the college grounds and examining the new building. Then at 8 o'clock all were assembled again in the auditorium to hear the educational address by President Pennington, this being his inaugural, as well as the annual educational address of the yearly meeting. The speaker gave an able presentation of the subject of "Educational Ideals," referring to the old English ideal of education for gentility, the old German ideal of knowledge for knowledge's sake, and of the newer American ideal of efficiency in earning power, which easily degenerates into mere dollar-getting. He pointed out that the highest ideal was a combination of all these ideals under Christian influences, training and developing body, mind and heart, closing with a few suggestions of how Pacific College might best over-

come its difficulties and most efficiently accomplish its object of Christian education of our young people.

The speaker met with a hearty response in the sympathy of his audience, and, with the new building an accomplished fact, the yearly meeting took hold of its problem of education with enthusiasm, and when former president H. Edwin McGrew presented the present needs of the school, the audience responded with a subscription of \$1,711 for running expenses the coming year. This, with \$200 subscribed at an earlier session for Greenleaf Academy, makes up nearly \$2,000 in free-will offerings for education during the sessions, and gives promise of the future of the work.

The missionary work of Oregon was practically reorganized this year, as it was thought best to consolidate all the missionary energies of the yearly meeting on Friends African Industrial Mission, now under the care of the American Friends Board, and in order to do this it was necessary to withdraw from the support of a worker in the India mission of Ohio Yearly Meeting, and the work at Kake, Alaska, will be turned over to the Presbyterian board, which now occupies all the adjacent territory.

Timely and effective work was reported by both the peace and temperance departments, and Ernest E. Taylor, of Cornelius, was appointed temperance evangelist.

The early morning devotional meetings in charge of Ezra G. Pearson, assisted by the home and visiting ministers, were of great spiritual blessing to the meeting, and there were many expressions of thankfulness for the personal help experienced in them. The visiting Friends with minutes were H. Edwin McGrew, Whittier, Cal.; Prof. Edmond Albertson, Plainfield, Ind.; Mary L. Stanton, Tacoma, Wash.; Benj. J. Mills, Lake Stephens, Wash., and Frances Lighter, Douglas, Alaska. E. E. Thornton and W. E. Jones were present with minutes as workers from Entiat, Wash. The presence and ministry of all these Friends did much to make the annual gathering a means of blessing.

The following delegates were appointed to represent Oregon in the Five Years' Meeting of 1912: Ezra G. Pearson, Greenleaf, Idaho; H. Elmer Pemberton, N. Blanche Ford, Salem, Oregon; S. Alice Hanson, Lindley A. Wells, Portland, Ore.; E. H. Woodward, Abijah J. Weaver, Newberg, Ore. E. H. Woodward was appointed a member of the educational board of the Five Years' Meeting, and Abijah J. Weaver was named on the committee of arrangement for the same.

The attendance continued unusually large throughout, and when the concluding minute was read, on Third-day afternoon, there were perhaps double the usual attendance for that session. The opinion was freely expressed that this had been the best yearly meeting held in Oregon for years, and all turned toward home with light hearts, feeling that the future of the work in Oregon is in the hands of Him who doeth all things well.

A. J. W.

New England Yearly Meeting

The 251st session of New England Yearly Meeting was held at the Moses Brown School, Providence, R. I., the opening minute being read at 3.30 P. M., Third-day, Sixth month 20th, and the concluding minute on First-day, the 25th, at the close of the evening meeting for worship. The attendance was quite a little larger than usual, all the rooms at the school having been engaged several weeks before yearly meeting convened. Most of those who had to room outside were able to secure board in the dining-room, however, so that all were together under the same roof throughout each day. Thus not only in the meetings, but in the social life, the spirit of fellowship and unity was made doubly evident.

In contrast to last year, when only four visiting Friends were present, there were a large number of visiting Friends in attendance throughout the yearly meeting. From London, Catharine Braithwaite; New York, Seneca and Alice Earle Stevens, Mary Jane Weaver, Elmer D. Gildersleeve, William J. Sayers and James Wood; Baltimore, Homer J. Coppock; Philadelphia, Walter Haviland; North Carolina, L. Lynden and Mary Mendenhall Hobbs; Ohio, Edward Mott; Indiana, Timothy Nicholson, Chas. E. Tebbetts and wife, Milo S. Hinckle, John Kittrell and wife, Robert W. Douglass, Catharine M. Shipley; Western, George H. Moore; Iowa, Clarence M. Case and wife, also Jefferson and Helen Ford, missionaries in Jamaica; California, Amos Kenworthy. Other Friends were in attendance from some of these same yearly meetings, including some of our own members from California, who were likewise given a hearty welcome.

The usual matters of business claimed the attention of the yearly meeting in their order. The letters from other yearly meetings and our mission at Ramallah and the Friends in Schwan, China, were matters of great interest to the meeting.

The statistical report showed a net loss in membership of 107, the total membership of the yearly meeting now being 4,109. The real strength of Friends in New England is perhaps better given in the items, "Resident membership, 3,200," "Non-resident members, 909." In the loss this year, 86 of the 107 are from two quarterly meetings, and is largely due to the dropping of names.

The evangelistic and church extension committee reported activity in visiting and strengthening the smaller meetings wherever help could be given. The many opportunities of Friends to undertake aggressive work was strongly coupled with the fact that in many communities Friends are the only ones there to bear the Gospel of salvation, and that it is our duty to be active in the Master's service. In connection with this, the great need of individual faithfulness was dwelt upon, for the need is not for outside workers alone, but for active Christian work within the membership.

The reports from the boarding schools were very inspiring. Moses Brown School reported the best

year in its history as to the character of work done, numbers in attendance and finances. The character of work done is shown by the report that out of the 20 graduating last year, 15 of them went to college. These went to Harvard, Yale, Haverford, Wellesley, etc., and each one passed their entrance examinations without conditions. Oak Grove Seminary reported a very successful year and the beginning of an endowment. This is the great need of this school, and it is doing a work that merits all that can come to it.

The Bible school committee reported quite an increase of interest in this department of work, the majority of the schools showing an increase in membership. The peace, temperance, moral education, care and relief committees each reported activity and progress. The missionary boards reported that all the work in the foreign fields was in a prosperous condition. The work at Ramallah, Palestine, under the care of Absalom Rosenberger and wife, continues very good. The school is filled to its fullest capacity, and the day schools are well attended. The work on the building of the boys' training home is delayed by the lack of a permit to build, but plans are being carefully considered, and funds and materials are being carefully gathered so that the work can be pushed when once permission is given. Other fields received due consideration.

One important matter considered and passed upon by the yearly meeting was its reaffirmation of the policy of voluntary contributions in raising funds for the various committees of the yearly meeting. Systematic giving by the pledge and envelope system was strongly urged upon the subordinate meetings, but the policy of taxation by the yearly meeting was not considered wise.

The special features of the yearly meeting were an address by John Kittrell before the ministers and workers conference; an address by Arthur J. Smith, superintendent of evangelistic work in New York, on "Evangelism"; Dr. C. A. Vincent, of Boston, on "The Fundamental Nature of Religion"; Oliver W. Stewart, field secretary of the National Temperance Society, on "Prohibition"; missionary addresses by Alice W. Jones, of Ramallah, and Carolena M. Wood, of New York; and L. Hollingsworth Wood, of New York, on "The Young Friend Then and Now," all of which were excellent.

The Two Hundred and Fiftieth Anniversary of New England Yearly Meeting of Friends.

Seventh-day of yearly meeting week this year was given over to the anniversary exercises of the founding of the yearly meeting two hundred and fifty years ago. The special exercises brought many additional Friends to the grounds, and the occasion was one long to be remembered. The clerks of six American yearly meetings were in attendance, and representatives in addition to those in attendance at yearly meeting were: Paul Wright, from Wilmington; Allen C. Thomas, from Baltimore, and Edward Newman Mennell and wife, from London. This made

representatives from all the yearly meetings in the world except Dublin, Kansas, Nebraska, Oregon and Canada.

It seems that Sixth month 9, 1661, the Friends in New England, including Long Island and New York, met together at Newport, R. I., for a four days' meeting. Such a large gathering alarmed Puritan Boston, and it was reported there that the Friends were gathering together to move on Boston, "kill the people and burn the town." Such was not their purpose, however, and they continued to meet year after year at about the same time and place.

At the morning session Augustine Jones presided. The first papers, by Augustine Jones and Rufus M. Jones, dwelt upon the historical side of the establishment of the yearly meeting and the hardships and testimonies of early Friends. This was followed by a paper by Mary Mendenhall Hobbs on the "Mission of a Message," in which the worth of the message of Friends was dwelt upon in such a way as to make us feel proud not that we are Friends, but that we have a message that calls for our very best. Following this, Governor Pothier, of Rhode Island, was introduced, and spoke in appreciating terms of the contributions of Friends to the State and to his own individual life. The session closed with Walter S. Meader reading an original poem on "Our First Yearly Meeting," which was well written and well received.

At the afternoon session Seth K. Gifford presided. The first paper was by Prof. Edward C. Moore, of Harvard, on the theme, "The Religious Discoveries of George Fox." In this he showed how George Fox, not through logical reasoning, but by the 'Light within,' soared into the freedom of the spirit. Following this were papers by James Wood, of New York, and Isaac Sharpless, of Haverford College, in which the past work and present mission of Friends were strongly emphasized.

Each of these addresses is well worth reporting in full, but space does not permit. However, the committee in charge has decided to print the proceedings, and everyone interested should procure and read these most inspiring messages.

The meeting ended with the feeling upon many that our heritage is not a dead past, however glorious it may have been, but a living present in which our privileges and responsibilities are as great if not greater than those of other days. One representative from another yearly meeting wished us many happy returns of the day, and we trust that New England Yearly Meeting may continue to exert an influence upon the civic and social life as potent as in the days gone by.

W. K. T.

I suspect we shall find some day that the loss of the human paradise consists chiefly in the closing of the human eyes; that at least far more of it than people think remains about us still, only we are so filled with foolish desires and evil cares that we cannot see or hear, cannot even smell or taste, the pleasant things around us.—*George MacDonald.*

Canada Yearly Meeting

The forty-fifth annual session of Canada Yearly Meeting opened at Pickering College, Newmarket, Ontario, Sixth month 21st. The visiting Friends at Canada Yearly Meeting were Robert E. Pretlow, of New York; Emory J. Rees, of Western; Julia White, of North Carolina; Mary N. Cox and her companion, Estella Morrow, of Western, all of whom had minutes from their respective meetings. As has been the custom for a number of years, the delegates were entertained at the college, and some could almost fancy their school days had returned. The attendance was rather larger than usual, owing to the fact that the yearly meeting now pays one-half of the transportation fees in excess of \$2.00 and under \$12.00.

William Harris, of Rockwood, was reappointed clerk, with John R. Webb and Martha Moore as assistants.

The work of the Woman's Foreign Missionary Society deserves more than a passing notice. This organization was started twenty-six years ago, and for a time was interested in the work in Mexico. In 1890 they united with Philadelphia Association for work in Japan, and since then have been able to support a worker in that field. So well has this work been managed that between \$1,600 and \$1,700 yearly is raised for foreign missions.

On Fourth-day evening, Willard O. Trueblood gave a stirring address on "The Relation of the Bible School to the Boy," basing his remarks on "Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it." "We often lose the boys because we fail to keep in touch with them. Usually they are not so far from the Father's house as we suppose. If Bible school teachers and parents were to look more frequently from the child's standpoint it would be much easier to bridge over that critical time in a boy's life when he is apt to become lost to the Church."

The speaker desired those who wished to ask questions, and a profitable discussion followed.

Y. P. Rogers, chairman of the Home Mission Committee, gave a brief review of the work. The problem of keeping up the small, isolated meetings is a difficult one. More workers were needed in the Northwest. Owing to the serious illness of W. S. Moore, the superintendent, the plans for this work must be changed, as he will not be able to return to the field for some time.

The statistical report showed some gain in membership, especially in British Columbia.

On Sixth-day evening, Emory Y. Rees gave an able missionary address, in which he set forth the needs in British East Africa. This seems an opportune time for Friends to make this work permanently theirs.

The general epistle from London had not been received, but the Dublin epistle and one from China were read in full, also a summary of the American epistles. The advantage of summarizing these

epistles was apparent to all. When a topic was taken up, the attention was focused on what each yearly meeting was doing in that particular line, and in this way a more intelligent understanding of the work was obtained.

The report of Pickering College was very encouraging, there being quite an increase in students' fees this year; and at the fall opening the prospect is good for a still larger attendance.

The Peace Committee brought in the following resolution, which met with approval:

"We, the members of the Canadian Yearly Meeting, now in session, wish to express our earnest sympathy and approval of the proposed action of the British and United States Governments to make a treaty of arbitration and perpetual peace between these great nations, and earnestly hope that under the Divine guidance which does appear in the history of nations, as well as in the lives of individuals, that not only shall the desire of these kindred peoples be realized in the settlement of all future differences between them by friendly and just methods, but that their invitation to participate in arbitration treaties may be accepted by other nations of the world to such an extent, that the brotherhood of man be finally recognized in the total abolition of war between the peoples of the earth."

On the day of the king's coronation, the yearly meeting sent the following cablegram:

NEWMARKET, ONT., June 22, 1911.

HIS MAJESTY KING GEORGE FIFTH,
London, England.

Canada Yearly Meeting of Friends now in session sends loyal greetings.

WILLIAM HARRIS, Clerk.

and the next morning received the reply:

LONDON, ENGLAND, June 23, 1911.

WILLIAM HARRIS, Newmarket, Ont.

Please convey to Canad. Yearly Meeting of Friends their Majesties sincere thanks for their telegram of congratulations and good wishes.

The meeting on Sixth-day evening was under the auspices of the Young Friends Christian Association of Canada Yearly Meeting. Dr. Robt. E. Pretlow, of Brooklyn, gave an inspiring address. It gave him pleasure, he said, to speak to the young Friends of this yearly meeting. He believed in young people, and felt that they were the hope of the Church. At this time the attention of the world was turned toward England and the coronation of George V. He is king of a vast empire, but God had many other kings. The derivation of "king" means: "The man who can." We may all be kings if we will. He who conquers self, who has the overcoming spirit, who becomes a doer of the word, is a king before God.

Seventh-day afternoon had been set apart by the Program Committee for a picnic. Lunch baskets were provided, and most of the Friends attending the yearly meeting went by trolley to Bond Lake, about ten miles distant, where a delightful afternoon was spent.

The meetings on First-day were seasons of great spiritual blessing. Robt. E. Pretlow preached in the morning, and Mary E. Cox in the evening; and at the close of the evening meeting the clerk read a very impressive and suitable closing minute.

F. C.

Annual Conference of Friends in Cuba

The eighth annual conference of Friends in Cuba met in Gibara the 12th of Sixth month, 1911, continuing until the 15th of the same. Year by year



A GROUP OF CUBAN FRIENDS.

The one sitting at the left is the school teacher who expects to preach during the summer.

this conference is coming to occupy a larger place in the development of the native church. From a conference of American missionaries, held when

there was scarcely a native convert to attend, it has progressed until now its success is due in large part to the enthusiasm of the natives themselves.

The program this year was more largely given to Bible study than heretofore. Besides an introductory study, there was one lesson on the Christian ministry, two on the Book of Acts, two on the message of Paul and one on the support of the Church. The evenings were devoted to public meetings, and on the last night an elaborate temperance program was given which aroused much enthusiasm among the young people. The reports of the departments of work were full and showed healthful growth.

A most encouraging feature of the conference was the large number of young men coming forward in the work of the Church. The earnestness with which they considered the problems of evangelization and moral reform showed that they were in no wise indifferent to the moral and spiritual welfare of their country. Such as these are the hope of Cuba. One talented young man, a public school teacher, expects to spend his summer vacation preaching in small towns as way opens.

One morning was given to an excursion across the bay. The customary early morning meeting was held on board the schooner, as the limited time required an early start. The morning was spent in visiting the lighthouse, gathering shells, boating, bathing and other recreations. By 11 o'clock appetites were well prepared for the two roasted pigs (a great Cuban delicacy), two dozen pineapples and a generous supply of cassava, guava jam and cheese. All felt renewed courage and strength by having played and eaten together in "God's great out of doors."

Two significant steps were taken by the conference. One was in regard to putting forth greater effort for self-support. The other was the appointment of a committee to consider the matter of periodical literature.

S. J.

Things of Interest Among Ourselves

A leading feature of Friends University, Wichita, Kan., is the Biblical school. In another column may be found a description of the work done in this department.

* * *

Benezette Williams, Western Springs, Ill., has been spending some days in and about Philadelphia. He visited friends at Haverford, First-day, the 18th ult., and attended Haverford Friends Meeting.

* * *

The Bible School at El Modena, Cal., observed Children's Day on the morning of the 18th ult. A splendid program was given by the children of the Primary and Intermediate Classes, after which Harley M. Moore, pastor, delivered an address to the children and parents. It was the best program ever given by the School.

Harley M. Moore began on the evening of the 21st ult. to conduct a course in Bible study at the mid-week prayer meeting.

Prof. F. C. Stanley, of Penn College, recently spent a few days among friends at London Grove and High Point, Iowa, soliciting for the college.

John Fry, Boulder, Colo., recently visited a few days with his brother, Pliny Fry, who is pastor in the meetings at New Garden and High Point. He was present and preached two sermons at High Point the 25th ult.

Sarah Thompson, of High Point meeting, is in very poor health.

Mary M. Myers, Lawrence, Kans., recently visited with her sister, Anna McCleary at High Point, and acceptably attended the meeting while there.

* * *

Farmington Quarterly Meeting held at Elba, N. Y., the 23d to the 25th ult., was well attended. The only visiting Friend was the Superintendent of Evangelistic and Church Extension Work, R. R. Newby. The meeting on Ministry and Oversight was the largest in several years. Most excellent and

helpful reports were given from the late yearly meeting. Sixth-day evening was devoted to a Christian Endeavor conference and Seventh-day evening to a Bible School conference. The business session Seventh-day morning was conducted in a most helpful manner. \$46.50 was given for Evangelistic and Church Extension Work.

* * *

Joshua L. Baily, of Philadelphia, celebrated his eighty-fifth birthday the 27th ult. He is a Philadelphian by birth and has been in business in the city for sixty-one years. The employees of the Joshua L. Baily Co. presented him with a silver loving cup, with the engraved inscription:

"Presented to Joshua L. Baily, on his eighty-fifth birthday, Tuesday, June 27, 1911, by his employees, as a token of affectionate esteem."

The presentation was made by William J. Walton, one of the oldest employees of the firm, in the presence of the salesmen and clerks, assembled in the private office. In accepting the gift Joshua L. Baily made a felicitous speech, telling many interesting incidents of his boyhood days in Philadelphia. His childhood home was recently demolished. It stood three doors from Old Christ Church. When it was torn down a brick from its wall was sent to him as a memento.

* * *

The commencement exercises of Haverford College were held on the 16th ult. The Bachelor's degree was conferred upon 31 candidates and the Master's degree upon 8. Dr. Wm. W. Comfort, of Cornell University, an alumnus and former professor at Haverford, gave the commencement address.

President Isaac Sharpless spoke of the recent progress of the college and the needs for the future. The productive endowment, exclusive of all real estate, now amounts to over \$1,600,000. During the past year a chemical hall has been built and equipped at an expense of over \$50,000. Money has also been given by an alumnus to provide a modern, well-equipped infirmary, and an endowment of \$15,000 has been pledged for its up-keep.

The greatest need for the future, according to President Sharpless, is that of increased support for the members of the faculty, to meet the constantly increasing cost of living.

* * *

At the California State Convention of Christian Endeavor, held at Santa Ana, Cal., the 7th to 11th ult., the Friends Christian Endeavor Society of El Modena, Cal., was privileged to entertain the Friends, Lutherans, M. E. South and Nazarene delegates, at a Denominational Rally, the evening of the 10th.

A short informal program was given, as supper was being served. Robert Adell, president of the Christian Endeavor Union of California Yearly Meeting of Friends, presided.

Sylvester Newlin, Friends pastor at Pasadena; Neil Munroe, State Quiet Hour Superintendent, Berkeley; Mabel Culter, State Superintendent of Junior Christian Endeavor, El Modena, and E. W. Chapman, State 1st Vice-President, Sacramento, spoke briefly on Christian Endeavor, its aims, and the strong feeling of Christian fellowship which exists among the young people of the many denominations represented in Christian Endeavor.

* * *

A Christian Endeavor and Bible Conference was held in connection with Carmel Quarterly Meeting (Western Yearly Meeting) the 9th to 11th ult. For the first time the quarterly meeting was held at Noblesville, Ind., and the general feeling seemed to be that it was a great success. The committee on arrangements, with John Reagan as chairman, invited William R. Kirby, of Cleveland, Ohio, and Edward M.

Woodard, of Bloomingdale, Ind., to address the people. Beside these who were invited the meeting enjoyed the acceptable attendance of the following ministers: William M. Smith, of Carthage, Ind.; Josephine Hockett, of Westgrove, Ind.; Joseph Armfield, of Indianapolis, Ind.; and Howard W. Cope, of McConnelsville, Ohio, brother of F. J. Cope, now pastor at Noblesville. Beside these ministers there were also in attendance Melissa S. Fellows, of Gate, Okla.; J. E. Hockett, of Westgrove, Ind., and William Trueblood of Kokomo, Ind. The attendance from various sections of the quarterly meeting was good; even Mountain Home Meeting, Alabama, being represented by Grace Thomas.

William M. Smith preached very acceptably Sixth-day morning at the meeting on Ministry and Oversight, but on account of other engagements could not remain longer. Edward M. Woodard preached on Seventh-day morning and addressed the Quarterly Meeting Christian Endeavor Union First-day afternoon.

William R. Kirby addressed the Bible Conference on Seventh-day afternoon and again in the evening; also on First-day evening. On the latter occasion he attracted considerable local interest by discussing "What Jesus of Nazareth thought of the Old Testament."

* * *

The thirty-seventh commencement occasion of Penn College was one of more than ordinary import. The nature of the past year with its strenuous campaign for endowment, with its periods of discouragement and its times of uncertainty prepared the way for a full appreciation of the great victory won in raising the required amount of endowment to meet the demands of the State Board of Education.

The knowledge of the desperate state of affairs which made it sure that if the endowment was not raised the college would close and an equal certainty that if the endowment was raised the question of the future existence and permanent location would be forever settled, made everyone expectant of victory or apprehensive of failure according to his measure of faith.

During the last days of the campaign when the certainty of victory became more and more apparent a feeling of quiet, satisfied expectancy settled upon all. It was pretty well known that the amount had been pushed far beyond the required sum but few knew the extent of our victory until President Edwards, following the awarding of degrees, announced that the new endowment now stood at \$122,000, with more to follow. A wave of applause, a chorus of cheers burst forth from the large audience of friends of Penn College which had in it something more than mere exultation and exuberance of spirit. One could detect a sob of emotion and a note of deep thankfulness to the Giver of Blessings. In fact there were many moist eyes among those who had been most closely identified with the struggle and who knew the devious ways by which victory had been won.

Among the many gifts received during the year were a scholarship given by William and Caroline Mateer and a Freshman Science Prize by Professor and Mrs. Walter J. Meek.

The Haverford Scholarship was awarded to Wendell G. Farr, A.B., and the Bryn Mawr Scholarship to Rachael Agg, Ph.B.

Master's degrees were conferred upon Herbert C. Snyder, '08; Lella Bradley, '09; Emily K. Kissick, '10, and Le Roy Jones, '10.

The commencement address given by Professor Paul Shorey of the University of Chicago on the subject, "The Divine Fire," and the Baccalaureate sermon preached by President David M. Edwards on the subject, "The Search for Truth," taking as a text Pilate's question, "What is Truth?" were meritorious and inspiring.

The International Bible School Lesson

THIRD QUARTER, LESSON III.

SEVENTH MONTH 16, 1911.

MANASSEH'S WICKEDNESS AND PENITENCE.

II CHRONICLES 33: 1-20.

(For Special Study, Verses 1-13.)

GOLDEN TEXT.—Cease to do evil; learn to do well. Isa. 1: 16, 17.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 10th. Manasseh's penitence.

II Chron. 33: 1-20.

Third-day. Thou hast afflicted. Psal. 119: 65-80.

Fourth-day. Chasteneth. Heb. 12: 1-13.

Fifth-day. Blessed. Psal. 94: 1-23.

Sixth-day. Jehovah reproveth. Prov. 3: 1-12.

Seventh-day. He woundeth and maketh whole. Job 5: 17-27.

First-day. As many as I love, I reprove. Rev. 3: 14-22.

Time.—B. C. 694-640. Manasseh reigned fifty-five years.

Place.—Judah and Jerusalem.

Prophets.—Nahum, possibly Micah; Isaiah died at beginning of reign.

Contemporary.—Esarhaddon, Assurbanipal, in Assyria; Rome, regal period; Greece, the age of colonization.

Parallel Account.—II Kings 21: 1-18.

Manasseh began to reign when he was twelve years old. He was the son of Hezekiah and Hepzibah. Of the latter we know nothing. His youth when he came to the throne acquits his father of responsibility, for Manasseh was perhaps the worst of the kings of Judah. As a king did not reach his majority until he was eighteen, the early years of the reign were under the control of the guardians, at least to a very great extent. During the rest of his reign Manasseh cannot be acquitted of responsibility for the evil.

It was the period of the supremacy of Assyria under Assurbanipal (the Sardanapalus of the Greeks). There seems little doubt that Judah paid tribute to Assyria. In the Assyrian records Manasseh twice appears among the tribute paying monarchs. This fact led to a long period of peace, during which Jerusalem prospered greatly so far as the outward was concerned, but the foreign influence greatly injured the spiritual condition of the people. It was policy to be more than friendly to Assyria, there was a closer intercourse with the heathen, and a toleration of their worship and gods which became an association with, and a partaking of heathen rites and religion. It was not so much the giving up of Jehovah, as the recognition of other gods and worshipping them in addition to Jehovah. The lesson enumerates the special sins of Manasseh, and tells what hand he had in the corruption of the people.

1. The longest reign in the annals of Judah.

2. "He did that which was evil." The common remark concerning the kings of Israel. "After the abominations." R. V. He practiced these.

3. "High places." Compare II Chron. 31: 1. "The Baalim." R. V. Separate Baals—one at each shrine. "Made Asheroth." R. V. An Asherah was probably a wooden pole, the symbol of a deity. They were analogous to the totem poles of Alaska. "All the host of heaven." The sun, moon, and stars. This was part of Assyrian worship and shows the Assyrian influence.

4. "In the house of the Lord." That is, altars to heathen deities. This was in the great court. This was a terrible desecration. Deut. 12: 11.

5. A further desecration.

6. "He also made his children to pass through the fire, etc." R. V. It is not certain whether the children were burnt to death or not, but it seems pretty clear that they were in some cases, and that seems to be implied here. The Valley of Hinnom lies to the south and southwest of Jerusalem. It was here that the human sacrifices took place. The account in II Kings says "son." In our Lord's time the valley was called "Gehenna," generally translated by "Hell." "Observed times," better as in R. V., "practiced augury"—soothsaying, "used witchcraft," "practiced sorcery." R. V. "Dealt with them that had familiar spirits." R. V. Compare the story of the "Witch of Endor." I Sam. 28: 8 ff.

7. "Set the graven image of the idol." R. V.

8. "Even all the law and the statutes." R. V. "If only they will observe." R. V. This was the condition which Manasseh was disregarding.

9. "So that they did evil more than did the nations whom the Lord destroyed." R. V.

10. The account given in verses 10-13 does not appear in the parallel account of Manasseh given in II Kings.

11. "Which took Manasseh in chains and bound him with fetters, and carried him to Babylon." R. V. The king was doubtless Esarhaddon. What was the cause of this treatment is not known. Possibly charged or actual rebellion, failure to pay tribute or something to arouse the enmity of the suspicious monarch. There certainly was a rebellion against Esarhaddon about this time in his western provinces, and Judah may have been involved in some way.

12. Captivity and distress produced a change in the heart of Manasseh, and he then became willing and more than willing to call upon the God of his fathers. He realized his condition.

13. "He prayed unto him:" Jehovah, not the heathen deities whom he had been worshipping and who had failed to keep him in safety. "And he was intreated of him." Jehovah heard his prayers and was moved with compassion for him. Compare the "Prayer of Manasseh" in the Apocrypha. When this was composed is not known, but

its dependence on the account in II Chron. 33 is very evident.

14-20. The prayer of Manasseh was answered, he was restored to his throne. He signalized his return by strengthening the defences of Jerusalem, by garrisoning the fortified cities of Judah, and by cleansing the Temple of the heathen altars he had erected there, and by building up the altar of Jehovah and sacrificing upon it. The sacrifices in the "high places" were continued, but were now performed as unto Jehovah and not the heathen gods.

Yearly Meetings in 1911

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

HEART RIGHT.

WHEN HE QUIT COFFEE.

Life Insurance Companies will not insure a man suffering from heart trouble. The reason is obvious.

This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpected thing and can be corrected if taken in time and properly treated. A man in Colorado writes:

"I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid, suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself and a nuisance to those who witnessed my sufferings.

"I continued to drink coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum I began its use.

"The change in my condition was remarkable. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal, and on a second examination, I was accepted by the Life Insurance Co. Quitting coffee and using Postum worked the change." Name given by Postum Co., Battle Creek, Mich. "There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BIBLICAL SCHOOL OF FRIENDS UNIVERSITY.

The Biblical School is biblical. It holds and teaches the essential credibility and divine authority of the Holy Scriptures. Not by feeble, biased human will, but under the authority of the Holy Spirit men spoke and wrote them forth from God. The Biblical School is consecrated to that genuine biblical and Christian culture which must always be the chief purpose of the Christian college.

Its first aim is the Truth, and freedom through the Truth, after the well-known manner of the Friends. It is even more concerned to transform men into the image of Christ than to formulate Christian truth, useful as this exercise is. It pushes to the front the propaganda of the Gospel of God and of grace and of the liberty of the Spirit in worship and in work. Christian work is zealously carried on by the biblical students—in the college, in the city, in the churches for miles around. A few are pastors in churches of different denominations. The University Gospel Band has this year opened a new and promising mission in West Wichita.

The Biblical School is also *Friendly*, in that it seeks to "keep the unity of the Spirit" among all the Spirit-born. To this end it seeks to "hold the pattern of sound words," and to "attain unto the unity of the faith and of the knowledge of the Son of God." While it maintains a marked catholicity of spirit and freedom from isms, particularly from sectarianism, dogmatism, ritualism and liberalism, it respects the truths and traditions of the Society of Friends, which it would continually test and define anew in the light of Truth. Hence desiring to "promote the historic continuity of Friends," the Board of Directors of Friends University resolve: "That all instruction in the Biblical School shall be in substantial accord with the Holy Scriptures as set forth in the doctrinal statements contained in the Constitution of the Society of Friends adopted in 1902 by the Five Years Meeting."

Biblical and Christian education must be both well defined and liberal in quantity and in quality. Friends University would promote the best biblical and scientific instruction modern education

can afford. For this reason the Biblical School offers a superior curriculum of well-ordered courses. The order and methods of biblical and theological studies are often pedagogically and morally unfit and should not survive. The thought, or philosophy of life of the Hebrews, as of other peoples, is to be approached always through their history, and usually also through their language. Only with such preparation may one rightly be led into the thorough study of their literature and estimation of its origin, form and value which constitute higher criticism. Then may one advance to Exegesis and to Biblical Theology.

Destructive as higher criticism as used by many scholars really is, it is essential to all sound criticism of historical writings, biblical and others. With the help of textual criticism it has taught us nearly all our historical and literary knowledge of the Holy Scriptures. But superficial instruction in ill-adapted courses in a day of distracting lights and "doubtful disputations" almost unavoidably turns out critical, sociological and psychological theorists. Higher criticism is often called historical criticism. Such it is, when it has the genuine "historic sense." But the prevalent rationalistic spirit, often in otherwise Christian men, almost invariably discredits the biblical documents from which it draws the data for its false theories. Thus it perverts the history of Israel, which it sets out to interpret. It is hypercriticism that has given higher criticism its odious name.

The Christian Church has no place for the priest, and she needs prophets much more than rabbis. But the faithful minister of the Lord Jesus will early fall intensely in love with his New Testament and resolve to know it and its times through and through. If possible, he will learn to interpret it by the help of the incomparable language in which the Master chose to reveal Himself.

The quality of biblical instruction is more important than the quantity. A



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little sound instruction, descriptive, doctrinal or critical, as the subject requires, with a free, evangelical spirit, the attitude of mind towards God that constitutes a sound and saving faith, is far better than all mere knowledge without this "beginning of wisdom." But both the pure mind of the elect of God "in sanctification of the Spirit and belief of the Truth" and a liberal intellectual preparation are every year more necessary rightly to interpret the New Testament, and no less so to interpret the Old Testament. In the Biblical School it is profoundly felt that everything must be done and every kind of culture sought primarily for the Kingdom's sake.

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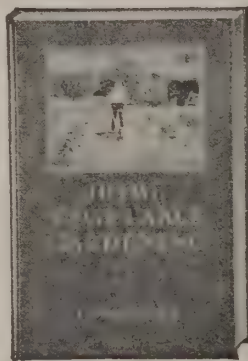
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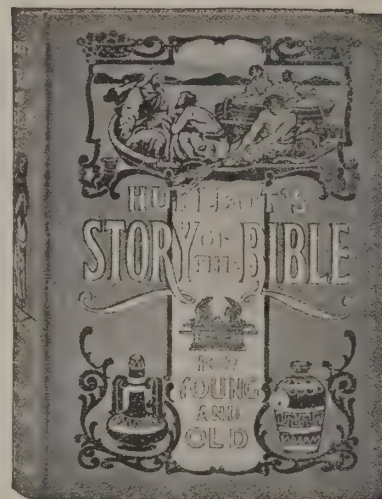
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The American Friend

Vol. XVIII

SEVENTH MONTH 13, 1911

No. 28

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International Hymn

(TUNE, AMERICA; OR GOD SAVE THE KING.)

TWO empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease,
Come, victories of peace;
Nor hate nor pride's caprice
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between,
Gray coasts and islands green
With bonds of peace serene
And friendship spanned.

Now, may the God above
Guard the dear lands we love,
Both East and West.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

—Professor George Huntington, in "The Homiletic Review."

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SEVENTH MONTH 23, 1911.

LESSONS FROM THE ANIMALS.

Ps. 104: 10-31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 17th. The birds: provision.
Matt. 6: 25-34.
Third-day. The ants: industry. Prov. 6: 6-11; 30: 25.
Fourth-day. The lion: strength. Prov. 30: 30.
Fifth-day. The eagle: training. Deut. 32: 9-13.
Sixth-day. The sheep: trustfulness. Ps. 23.
Seventh-day. Dove and serpent: purity and wisdom. Matt. 10: 16.

*Give lessons from the dog, horse, and other animals.
Why should we not be cruel to animals? Prov. 12: 10.
Give instances of kindness to animals.*

SUGGESTIONS.

In connection with the scripture lesson or later in the meeting have these two poems by Longfellow read: "Walter von der Vogelweide," "The Bell of Atri." Both are suggestive in connection with this lesson.

Ask the members of the Society to come prepared to quote verses of Scripture that contain lessons drawn from animal life. We note the following, find others. Foxes—Song of Sol. 2: 15; Luke 9: 58. Birds—Matt. 8: 20; Ps. 84: 3; Matt. 10: 29-31; 6: 26. Lions—Ps. 91: 13; Isa. 11: 6. Sheep—Luke 15: 4-7. John 10: 1-16; 21: 16, 17. Ants—Prov. 6: 6.

* * *

The "Modern Readers Bible" has very appropriately linked together the two Psalms, 103 and 104, under the one title "Bless the Lord, O my soul!" Psalm 103 is "Hymn of the World Within," and Psalm 104 is "Hymn of the World Without." It is in the great Psalm of our lesson that the voices of the dumb animals are invoked to bear witness to the merciful kindness of an overshadowing Providence.

God's care of His creatures and their trust in Him is the evidence which every summer brings to us of a natural world in accord with its Maker, over against a human world that frets its way through the years. What instinct is to the animal, faith is to the soul, the means by which it feels its way to the feet of God. Not syllogism, but experience are the guide-boards along the way of life.

* * *

TO A WATERFOWL.

Whither, mid'st falling dew,
While glow the heavens with the last
steps of day,
Far through their rosy depths, dost thou
pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do
thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river
wide,
Or where the rocking billows rise and
sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless
coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin at-
mosphere,
Yet stoop not, weary, to the welcome
land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home,
and rest,
And scream among thy fellows; reeds
shall bend
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet on
my heart
Deeply hath sunk the lesson thou hast
given
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy
certain flight,
In the long way that I must tread alone
Will lead my steps aright.

—Bryant.

* * *

Our creature's due is something be-
hind mercy—justice. It has rights. To
become the owner of an animal is to
enter into a contract with a fellow-
creature, a very "little one,"—and at
once the Golden Rule and the laws of
ethics begin to apply. And surely the
census of these "little ones" will soon
include birds. Millions of them have
been slain each year of late, simply to
deck our sister's hat! But the mother-
heart of England and America is at last
beginning to remember that every soft
breast, every shining wing worn on a
hat means that some mother or father
heart, a tiny heart, but capable of loving
and toiling for its brood, has been
pierced through just to set the decora-
tion there.

Will you not join that Total Absti-
nence Society, whose pledge for women
is, "No mere ornament of mine shall
cost a life," for men, "No mere sport
of mine shall cost a life, no death shall
make my holiday?"

WILLIAM C. GANNETT.

WINGS OF A DOVE.

At sunset, when the rosy light was
dying,
Far down the pathway of the West,
I saw a lonely dove in silence flying—
To be at rest.

Pilgrim of air! I cried, could I but bor-
row
Thy wandering wings, thy freedom
blest,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was
weaving,
Back came the dove to seek her nest.
Deep in the forest where her mate was
grieving—
There was true rest.

Peace, heart of mine! no longer sigh
to wander;
Lose not thy life in fruitless quest,
There is no happy island over yonder,
Come home and rest.

—Henry Van Dyke.

* * *

The faithfulness of the dog, the in-
dustry of the ant, the providence of the
bee, the trust of the sheep, are some of
the spiritual lessons that come from the
animal world. What animal best illus-
trates the attitude of the Christian to-
ward God? Get an expression on this
question from the members in the meet-
ing.

* * *

THE BROKEN WING.

I walked through the woodland meadow,
Where sweet the thrushes sing,
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art;
And, touched with a Christ-like pity,
I pressed him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.

Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again.

—Hezekiah Butterworth.

* * *

THE CRICKET'S SONG.

Yes, the world is big, but I'll do my best
Since I happen to find myself in it,
And I'll sing my loudest out with the
rest,

Though I'm neither a lark nor a lin-
net,
And strive for the best, with a tireless
zest,
Though I know I may never win it.

The world is so big that it needs us all
To make audible music in it,
God fits a melody e'en for the small,
We have nothing to do but begin it.
So I'll chirp my merriest out with them
all.

Though I'm neither a lark nor a lin-
net.
—Grace Leithfield.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SEVENTH MONTH 13, 1911

No. 28

At the City of the Soul

Editorial Letter.

Nobody can ever fully *feel* the power of St. Francis' life and work—the inspiration of his amazing spirit—until he has been in the hilltop town of Assisi, which I have called "the city of the soul." I have for many years felt that Francis of Assisi came the nearest of any man that has lived in the Christian centuries to being a perfect Galilean, a genuine follower of the crucified Christ. He entered as almost no other man since St. Paul has done into the joy and the suffering of the Saviour, and he made the religion of Christ absolutely real and vital to the common people in an age when its primitive power and freshness were well nigh lost under the mummy cloths of superstition and ecclesiasticism. It was a new thing in that hard century to see a man all aflame with joy as he prayed, and to see him caring for the bodies and souls of the poor and outcast from sheer love of them. Other people flung alms to lepers; Francis became their brother and made them feel the warmth of human love.

The great painter, Giotto (pronounced *Jotto*), who, more than any other artist, penetrated the spirit of Francis, has painted on the wall of a chapel in Florence the spiritual birth of the young man who, in obedience to the call of the Saviour, has left all behind and has taken off his clothes and given them back to the earthly father, who had disinherited him. With glowing face the boy points up, as he says: "Henceforth I will call no one father but my Father in Heaven." This was characteristic of him throughout. He went the whole way. He cut all cables and swung clear out to sea with God. He ventured everything for his faith, and determined that religion should be the whole of his life, with absolutely no reservations. Again and again he is pictured in the immortal frescoes as repairing the crumbling church or holding up a falling building, and these pictures are strictly true. He called the world back to the Gospel and made religion live and throb again as in the primitive days when it went forth to conquer the world.

We reached Assisi at noon on a day of perfect sky, and as we slowly wound up the hill, the fields,

under marvelous cultivation, and the distant mountains, highly colored under this rich Umbrian sky, made a landscape which I never expect to see surpassed this side the golden gate. Not far from the hill city I found the tiny church where the first call to the spiritual life came to Francis as he sat gazing at a figure of the crucified Christ. The eyes suddenly seemed to pierce him and he could not take his face away from the figure on the cross, and he seemed to see the lips move, as though the living Christ were speaking to him, telling him to repair the falling church. Down the hillside in the opposite direction I found the little church, with the lovely name of Saint Mary of the Angels, which became the spiritual home of Francis. There he heard the priest read the Scripture lesson from the Gospels, the passage which records the sending of the disciples without purse or scrip or two coats, and Francis took it literally. With radiant joy he dedicated himself, married himself, to poverty, and became God's little poor man, henceforth to own nothing, to call nothing on earth *his*. Here by Saint Mary of the Angels he built his simple cell, which came to be dearer to him than a palace. From it he went forth on his wonderful preaching journeys, telling the common people the story of divine love and redemption in the simple language of daily life, illustrated, as his Master's sermons were, with parables drawn from the fields and the birds and the flowers, and touched with kindly humor and withal fragrant with joy and sunshine and unalloyed happiness. There had never been anything like it before in these Italian towns, and Francis seemed like someone come from another world. The people flocked about him and counted it an especial joy to touch his clothes or to carry away some memorial token from him.

It is not possible now to separate truth from legend in the charming stories of his life and deeds, but the thing which blazes out everywhere is his genuine love for men, his passion for their salvation and his eagerness to share in the sufferings of Christ. Taking up the cross for him was no easy metaphor. It did not mean putting on a garb, or giving a public "testimony"; it meant agonizing and enduring pain; it meant deep travail and suffering; and the crowning

story of his life, which Protestant and Catholic historians alike now declare to be actually true, tells how the story of the Cross so deeply burned itself into his inmost soul that the print of the nails appeared in his hands and feet and the wound came in his side. For the closing year of his life he bore the *stigmata* of the crucified and could say, with St. Paul, "I bear in my body the marks of the Lord Jesus."

To the end he was simple and unspoiled. His love for others and his devotion to Christ absorbed his entire being and gave him a power of leadership

and an inspiring influence not often paralleled in history. It was a joy to find among his followers at Assisi much of the primitive simplicity and fineness of spirit. The "brother" who guided me about was a real Galilean, and the two little churches were as plain and simple as an old-fashioned meeting-house. The religious service which I attended in the church where Francis received his call had long periods of hush and silence that seemed like an old-time Friends meeting, and we all worshiped together as brothers and children of one Father.

R. M. J.

Florence, Sixth month 21, 1911.

Current Events and Comments

Reciprocity and the Price of Wheat

While touring through Indiana and Ohio last week, President Taft spoke principally on four themes—"A Safe and Sane Fourth," "The Aldrich Currency Plan," "Canadian Reciprocity" and "International Arbitration." His Indianapolis speech is sure to be remembered for some time because in it he took occasion to answer the chief objections raised against reciprocity by the farmers of the Middle West. The pith of his argument is well expressed in his discussion on the wheat trade:

The truth is that when the complaint is made on behalf of the farmer, and is analyzed, it will be found to be limited to an argument that by the admission of free wheat into the United States the price of wheat will be reduced 10 cents a bushel. The answer to the argument is that this cannot be, for the reason that the price of wheat in the United States and in Canada both is ultimately fixed by the price of wheat in the world, and that the world's price is adjusted and made at Liverpool by the relation of the supply of the exported wheat to the demand for it by countries which do not raise enough to supply their people.

It may be that the free admission of wheat from the United States into Canada will increase to some extent the price to the Canadian farmer, but it will not decrease the price paid to the American farmer, because it will not decrease the demand for American wheat.

The diversion from British and European markets to the markets of the United States of 20,000,000 to 40,000,000 bushels of Canadian wheat annually would not only strengthen the wheat market abroad, but would furnish the American mills with a needed complement of wheat which the world requires just as it has in the past, but it would then be in the shape of American-made flour. The effect of increased wheat supplies would be to reduce the cost of manufacturing flour in just the ratio that the mills were able to thereby increase their output.

This reduced cost of production would enable the mills to regain in the foreign market the 18,000,000 to 20,000,000 barrels of flour sold in foreign trade annually ten years ago, but which in recent years has fallen to less than 10,000,000 barrels. The American-grown wheat would not be decreased in value in the slightest, but, on the contrary, because of increased marketing facilities and fuller time operation, the mills would be in better position to absorb increased quantities of American-grown wheat.



Old Soldiers Hear of Arbitration

At Marion, Ind., the President spoke to the old soldiers in the presence of a vast throng made up of numerous delegations from northern and central Indiana. His speech was even more significant than his Indianapolis address, the theme being "Arbitration." He declared that all the wars waged by this country, except the Revolution and possibly the Civil War, could have been settled without bloodshed through arbitration. He called attention to the fact that no fewer than five times had the United States intervened between South and Central American countries that felt belligerent, and, by peaceful persuasion, averted war. The President continued:

I am not a wild enthusiast or a blind optimist. I do not look forward to a complete restoration of peace which cannot be disturbed in the world even if these treaties (of arbitration) are adopted. Morality of nations improves only step by step, and so the making and confirming of these treaties must be regarded only as a step, but as a very long step, toward the securing of peace in the world.



Taft's Reply to Roosevelt

Of peculiar interest was the President's calm and sensible answer to Theodore Roosevelt's recent bellicose editorial in *The Outlook*, in which the ex-President declares that an agreement to arbitrate questions affecting national honor would be an act either of folly

or hypocrisy—of folly if we intend to live up to it, of hypocrisy if we do not. Indeed, Roosevelt went further, and said, in effect, that we should indigantly tear up any such treaty whenever we found it getting in the way of our uncontrollable desires. Better not to promise in advance not to fight when we know in our hearts that nothing could keep us from fighting if we got really angry.

In reply, the President pointed to the fact that a treaty agreeing to submit every international dispute to judicial decision—even if it appears to touch the country's honor—is in line with many other things which advancing civilization has acquired. Such an agreement would be only one more “self-denying ordinance,” of the kind which all modern nations have adopted in such large numbers. By it we are not waiving rights or submitting to force. We are simply taking upon ourselves freely an obligation which is “self-restricting.” In the use of a happy analogy, President Taft asserts:

It seems to be of the same character as the Constitution, which the people as a whole set up and in which they imposed checks upon their own power and limitations upon the method by which they exercise the ultimate sovereignty which is in them. It is not that they do not recognize that when the temptation comes to exercise arbitrary power they will not feel like exercising it, but it is that they deliberately impose those limitations upon their own action with the intention that they shall be effective, however averse they may be to yield to them when the occasion arises for their enforcement.

This illustration will seem very much to the point to all who recall the violent opposition to the adoption of the Constitution.

Far more important, however, than the President's setting aside of the Roosevelt objection to the arbitration treaties was his definite announcement that they are on the point of being concluded with France and Germany as well as England.

As the applause from the great audience died away, Richard Haworth, of Fairmount Academy, on behalf of the Friends of Grant County and the world, presented the President with a floral wreath in appreciation of his efforts in behalf of arbitration and international peace.

Safe and Sane Fourth

The agitation for a “safe and sane 4th of July” is bearing fruit in every section of the country. Scores of cities and towns have restricted or prohibited the use of fireworks. Atlanta, Birmingham, Cleveland, Columbus, Kansas City, Los Angeles, Minneapolis, San Francisco and Washington have prohibited the sale or use of any kind of fireworks whatever. As a result there was this year a marked decrease in the casualties for the day, and less than a score of fatalities are reported.

When the agitation began a few years ago it looked like a hopeless task to try to do away with

the time-honored barbarities of “Independence Day.” They were entrenched in customs and supported by “interests” of various kinds. They also found a certain response in the “destructive” instincts of the race. Nevertheless, our dangerous and noisy “4th” is rapidly passing, with both health and patriotism the better for its disappearance. And as we look back on the record of its gradual displacement, the work appears to have been easier than anybody could have dreamed. The results achieved should be to make distinctly more hopeful those who are setting out to attack other ancient abuses.

Wisconsin's Graduated Income Tax

The Legislature of Wisconsin has passed a graduated State income tax, which will probably have become a law before this item reaches our readers. Those who receive incomes of over \$500 must make a return to the tax assessor. The tax at 1 per cent. begins on incomes above \$800 in the case of unmarried people, and above \$1,200 in the case of married persons, increasing $\frac{1}{2}$ per cent. or thereabouts for each additional \$1,000, until \$12,000 is reached, when the tax becomes $5\frac{1}{2}$ per cent. On incomes above \$12,000 a year the tax is 6 per cent. United States officials are exempt on their salaries, and so are pensioners of the United States and members of the State government on their salaries. Presumably these taxes are to be supplementary to and for the reduction of other taxes, as nothing is said of a repeal of any existing taxation. Wisconsin is evidently the first of our States to make trial of such a tax within State boundaries. It will probably meet difficulties in the general and equitable assessment of this tax which are absent or may easily be overcome when the levy is made on a national scale.

Madero as a Reformer

Francesco I. Madero, the coming president of Mexico, is a man with great ideas for his country's welfare. It remains to be seen whether they can be translated into practical reforms. His scheme for redeeming the arid districts is typical of his methods. He recently sent a long telegram to all the governors of States asking them to co-operate with the central government in a plan for national irrigation. The suggestion was made that all the prisoners in the jails be organized into working companies to construct dams and canals for the reclamation of waste land, and also to insure good crops in the lands already under cultivation, avoiding thereby a repetition of the shortage of crops that has obtained during the last few years, which necessitated the importation of cereals. The governors were asked to report by wire the number of prisoners in the jails of their States who might be organized for this work; also all data on the possibilities of constructing the proposed dams. Madero's theory is that, besides reclaiming large areas to cultivation, the plan would involve much improvement in the condition of the prisoners.

The Misplaced Emphasis in Present-Day Evangelism

BY JOSEPH JOHN MILLS.

The office and function of the evangelist rest upon equally valid New Testament sanction with the office and function of the pastor. Men and women specifically gifted for religious revival leadership have been essential factors in the evangelization of the world from Pentecost to the present hour. So, doubtless, will they continue to be until the coming of our Lord. Not fewer evangelists, but more, not less revival zeal, but greater and holier, is a crying need of the Church today. Nevertheless there is a growing conviction that the present tendency in revivalism is a radical departure from the type of evangelism which has marked those great epochs of history in which the Gospel has achieved its mightiest conquests among men. Notable utterances upon this subject were made some time ago by two men whose positions of influence in the Church warrant the presentation here of the following extracts.

Dr. Arthur T. Pierson, Editor Missionary Review:—Among all that is passing away is the old evangelism, and it may not be strange if, to the taste of some, the old wine is better than the new. * * * The marked feature of the old evangelism was its simplicity. There was no extensive organization or elaborate preparation; the audience room was nature's own cathedral, any commodious common or amphitheatre among the hills, the multitude standing or sitting upon the grass or ledges of rock. There was no help from choir or soloists no pecuniary conditions or outlay, no loud advertising nor newspaper reporting. * * * But one thing there was, whatever there was not—the plain gospel message, spoken so as to be “understanded of the common people,” inspired with a spirit of prayer, and glowing with Holy Ghost fire. * * * The more recent type of evangelism retains few, if any, features of the older school, while it has certain unmistakable features of its own. It is attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising and systematic puffing, spectacular sensationalism and dramatic novelties.”

Bishop Joseph E. Berry, of the Methodist Episcopal Church:—“Some revivals, so called, do no good. They do harm. They consist chiefly in spasms of zeal. They are “gotten up.” Machinery abounds. Committees are numerous. Public curiosity is worked up. Sensational advertising brings a crowd. The papers are full of it. The big choir is the chief inspiration. * * * Converts are enrolled by the hundred. The meetings close, and the wonderful results are told in the news columns. Six months pass. Where are results of the revival? Not many are to be found. The revivalist is referred to as an extraordinary man, but the community has lapsed into the former state of worldliness and indifference. And the churches have gathered little strength.”

Both of the foregoing quotations sound precisely the same note. Both define in emphatic terms the conceptions held by their distinguished authors of the present drift of evangelism away from what Bishop Berry calls the “normal type” of revival work. In nothing perhaps is this drift more unfortunate than in the overemphasis which it places upon the work of the special evangelist and the underemphasis which it lays upon evangelistic effort on the part of the Church membership at large. If the evangelist is to permanently advance the progress of the Kingdom of Heaven among men, he must do so, as a rule through the Church. The vital and enduring achievements in the field of evangelism are won

by the evangelistic life of the Church in its corporate capacity, asserting itself through many channels, the most important of which, at any particular time, may or may not be the special evangelist. If this statement is true, it reveals the mistake of delegating to an imported revivalist the task of bringing about a religious awakening in a community while the evangelistic possibilities within the membership of the church are undeveloped or dormant. Take, for instance, the possible soul-winning efficiency of the Bible school. The writer has in mind a visit to an intermediate class of a dozen or more girls. Standing at the opening of the lesson in an arm-linked circle, and led by their teacher, all of their number but one participated joyously in a brief prayer service, thus betokening that they were each and all in the enjoyment of a vital Christian experience. As an evangelistic center, the ultimate influence possible to that class was inestimable. Given a like soul-winning efficiency in every class of that school, its power as an agency for transforming the town in which it was located into the likeness of the Kingdom of Heaven would exceed, beyond comparison, the sum total of the permanently enduring results of all the revivals ever held in the history of that particular church, fruitful as some of them have been. Taken as it stands today, the Bible school constitutes by far the most widely and permanently effective evangelistic agency in the world. In its steady and unostentatious way it sows the seed which produces the bulk of the harvest that is gathered into the Church year by year.

Again, consider the possible evangelistic efficiency of young people working for young people in Christian associations, unions, leagues and endeavor societies. Put these organizations upon a right spiritual and social basis, imbue them with a hearty loyalty to Christ, inspire them with a sane spirit of aggressive Christian work, and their possible effectiveness in winning their comrades to Christ is beyond computation. Witness, for example, the transformation which, largely through their agency, has been wrought within the last generation in the religious life of many colleges and universities. Think what this transformation means in its radiating influence through the thousands of students leaving college every year to enter the ranks of the ministry, education, the professions and business, carrying with them the ideals and spirit of vital Christianity. Given a young people's society in every church, aglow with enthusiasm for winning, through courteous and tactful means, the young men and women within the circumference of its social influence, and a long step has been taken toward restoring the right evangelistic balance in the work of the Church that a too exclusive reliance upon the labor of special evangelists, at widely separated periods of revival effort, has done much to impair.

After all, it remains that the typical evangelist is Philip, finding his brother and bringing him to Christ. H. Clay Trumbull was a layman with no special equipment for turning men to righteousness

beyond that which the ordinary Christian may possess. Yet for fifty years his success as a fisher of men was so great as to give him an enduring place in the history of modern evangelism. "He gave some to be evangelists." Many more than perhaps we have been accustomed to think. Everyone knows that John Bunyan was a mighty preacher of righteousness, but how many know of the humble instrumentality by which he himself was brought to Christ? Passing carelessly through the town of Bedford, a rude and profane young man, his attention was arrested by the conversation of two godly women seated in the sun and talking about the things of Christ. He stopped to listen, light broke in upon him, and he went on his way to become the greatest preacher of his day to the uneducated English masses. In the day when soul-winners are measured by the ultimate fruits of their influence, who shall be first, the author of "Pilgrim's Progress" or the humble housewives who, under God, saved him to write his immortal book? In a Pennsylvania iron mill, with rolled-up sleeves and grimy face, worked a Welshman, known on the payroll as John Jones. Obscure factory hand though he was, like Cornelius, he was a devout man and feared God with all his heart. At a neighboring forge was a half-grown lad who sang at his work. One day Jones said to him, "Ira, we sing a good deal of evenings up at our house, and we have an organ. If you would like to sing with us, why, come over this evening and we shall be glad to see you." Jones was a tactful fisher of men. He knew his man and the bait that would appeal to him. He won the lad. In the friendly atmosphere of a fellow-worker's Christian home, Ira's gift of song rapidly developed and was consecrated to God. In time he became prominent as Gospel singer in his city. Then an evangelist of world-wide fame came that way and made his acquaintance. Soon the young man left his forge and started upon his career of singing lost men, by multiplied thousands, into the Kingdom of Heaven. In the Judgment, may it not be that among those who occupy seats of honor before the throne, by the side of the great singing evangelist will be seen John Jones, the humble mill hand, who called Sankey from his forge as Jesus called James and John from their fishing-nets?

The great problem of evangelism is to convince an unbelieving world that Jesus Christ is the Son of God. But the army of public evangelists, divinely qualified and commissioned as they are, fall far short of constituting the greatest force for the accomplishment of this end. Far and away the greatest witness to Jesus in the world is His Church in its corporate capacity, of which evangelists and missionaries and pastors are but members. When the membership of any individual church becomes obedient to this vision of their obligation to the community about them,—pastors and people, evangelists and laymen, parents in the family circle and teachers in the First-day school, young people's societies and individuals in their intercourse with men and women in

the secular walks of life,—then it follows, as the night the day, that that church will grow and the Lord will add to it, day by day, those that are being saved.

Whittier, California.

Bahaism

[Asia from time immemorial has been the birth-place of new religions. Just now Bahaism or Babism is receiving considerable attention in English magazines and books. In order that our readers may have some idea of the movement, we print the following account by Khalil Totah, an Assyrian Friend; also an account from *The Friend* (London) of a recent action of the Meeting for Sufferings.—Ed.]

About the middle of the nineteenth century a young Persian merchant of a mystic nature began to differ with his countrymen on matters of the spirit—only those who know what Mohammedan orthodoxy means can appreciate the situation of a non-conformist. Prof. E. G. Browne says: "He was noted for godliness, devotion, virtue and piety." In 1844 he declared himself to be the Bab—the Arabic word for "Gate" or "Door," and hence Babism. By this he meant to be "the channel of grace from some great Person." This also meant trouble; for he and his followers were rigorously persecuted. Over 4,000 men, women and children were slain, and many mobbed, imprisoned and dispersed. Meanwhile a second Peter made an attempt on the Shah's life in defense of his master, the Bab. Such a step was abominable in the eyes of the Bab and all his other followers. The assailant was proved to be insane, and the whole matter was very discreditable to the cause, although the Bab had nothing to do with it.

Persecution did not abate, and finally the Bab was publicly shot. His death, however, did not imply the death of his cause; for he was succeeded by a capable disciple, Beha-Ullah, who also added his name to the new religion—Behaism.

Beha-Ullah was a kind of St. Paul. Through his energetic efforts and devotion Behaism became a universal religion, and did not remain within the confines of Persia. Abdul-Baha, another name for their leader, was driven out of Persia to Bagdad, which is in Turkish territory. He stayed there eleven years, and then was ordered to leave for Constantinople—that was when the United States was excited over the Civil War. There he and his following found themselves prisoners. Shortly they were removed to Adrianople, and then to Acre, Syria, where they settled permanently.

Beha-Ullah died in Akka (Acre) in 1892, and his son, Abbas Effendi, succeeded him, although he has a rival for the claim. He is now at Akka, where he was recently liberated by the Young Turks. It is well to mention that Akka is old Ptolemais. Here—only 10 miles north of Mount Carmel—the romantic Richard fought Saladin, and Sidney Smith, Bonaparte. Syria has always been a shrine, but

now Abbas Effendi makes it more so, for hordes of pilgrims flock to see him from all directions—America especially.

America's first apostle was Dr. Khairullah, a clever Syrian, who is said to have converted to Behaism 2,000 Americans in two years. This missionary was educated at the Syrian Protestant College of Beirut. The late H. H. Jessup speaks of him as "an educated Syrian of great mental acumen." Finally he differed with Abbas Effendi, and, as an American Behaist puts it, "he unfortunately failed to withstand his tests, and fell from the integrity of the Truth." The movement has made a wonderful advance. At the death of its founder, the Bab, there were a million Babists, and Behaists are now found in Teheran, Cairo, London, Paris, Berlin and Stuttgart. We are informed by Jean Masson that Russia is a good field for this propaganda. In 1906 a temple was erected in Ashhabad, which is a good proof of the sect's growth. In the estimation of the same author, America promises to be "a close second." No less than 3,000 Americans subscribe to it (1901). Chicago is said to have 1,000 members, and preparations are being made for the erection of a magnificent temple overlooking Lake Michigan. Kenosha, Wis., has between 400 and 500, and New York City about 400 members. Washington, Baltimore, Boston, Cincinnati and San Francisco make a total of a million. The fact that the sect is rapidly growing must be also kept in mind.

As to the tenets of this dynamic body, there is much misunderstanding. Its enemies, due to partial knowledge, misrepresent its truths. Some of the Babists themselves give the Bab and his successor attributes to which they themselves never made claim. Some call the Babists Mohammedan, but Prof. Browne says they are no more Mohammedans than the Christians are Jews. They accept past Revelations and inspired books, but they deny their finality. God to them is an Essence and Revelation, is progressive and evolutionary. Mosaic law, they say, was well suited to its time; so were Christianity and Mohammedanism; but the world today is prepared for a broader and more universal faith. Behaism preaches the full brotherhood of man; "it teaches love, tolerance and charity, according to the modern idea of the true meaning of these words." This religion, according to Phelps, does not forward these principles as new, but as "a unification and synthesis of what is best and highest in all other religions."

* * * * *

The committee appointed some months ago to prepare a reply to the letter from the Bab, Abbas Effendi, leader of the Bahai movement, brought in a draft reply which, the meeting was informed, had been very carefully worded.

Dr. Henry T. Hodgkin, who had recently interviewed the Bab, gave some information of this leader and of his followers, speaking very highly of his private life. He had found him living a simple life and filled with a genuine desire to help his fellows. The Bab was in touch with Christian missionaries,

who frequently visited him and his wife. Bahaim was stated to be a very marked advance on the Mohammedanism, from which it had sprung, but it was certainly not a Christian movement, and, if pressed, the Bab would probably say that his father had brought a message to the world more appropriate to the present age than that of Jesus Christ. H. T. Hodgkin felt that there was much to say on both sides as to whether or not to send an official reply to the Bab's communication.

The proposed reply was then read, and a prolonged discussion followed. Some Friends felt uneasy as to the future of any reply sent, as it would probably not end with the Bab himself, and the official reply, once sent, could never be recalled, and would be liable to inaccurate translation and also to be printed and used for purposes which Friends would not approve.

After the meeting had decided to send a reply, the epistle was read clause by clause and considerable amendments were made with the view to making the position of Friends absolutely clear, while at the same time retaining the character of the epistle as a greeting and not making it too doctrinal. Eventually the epistle was agreed to. To safeguard a proper translation, it is to be translated into Persian under the supervision of Isaac Sharp, and is to be sent in the English and Persian languages.

North of the Arctic Circle

BY W. H. COX.

A few words from the north side of the Arctic Circle may not be out of place at this time of year. Situated as we are about 40 miles north of the circle, we have what is called a period of six months day, followed by one of six months night. This being practically so, we do not hold tenaciously to the habit formed in childhood of sleeping only when there is no sun. At this season of the year, and for some months to come, there is and will be no darkness. Although the sun goes out of sight for a little time, yet [Fifth month 10th] it remains so near the horizon that darkness does not come; and then, too, the fact that the whole country is covered with snow adds very materially to the light. In a month from now the sun will shine throughout the whole twenty-four hours.

Navigation opens about the middle of Seventh month, and from that time until the 1st of Tenth month there is no fixed time for sleep, everyone retiring as his inclination or business requires. People fish when the fish run. Boats are unloaded whenever they arrive, if the weather conditions are favorable. The mail is received and dispatched at any hour of the twenty-four. We are glad enough to get it at any time.

It is just now a quiet time of the year. Our people have nearly all gone to their spring hunting grounds—some of them to Point Hope and others to Sealing Point. The last of them left on the morning of the 8th of this month. Those who go whale hunting load their dog sleds with their belongings, consisting

of a tent and such bedding and food supplies as they are fortunate enough to have—which is often but little—and leave home for a journey of about 150 miles up the coast over the ice and snow. The whole family, except such as the mother carries on her back, walk the entire distance. With but few exceptions they carry their boats with them, in which they return after the ice has gone out to sea. These expeditions start just as the snow begins to soften a little, with the mercury ranging most of the time from zero and below to the freezing point. Those who go for seal travel in the same manner as those who go for whale, but they do not travel so far, and they start later.

Imagine yourselves living under the necessity of taking your entire family every year from your winter home, when the mercury is around the zero mark, and going forth in search of food and clothing for those you love; living in a tent pitched upon a depth of from one to ten feet of snow, with only dry salmon and fresh tom cod to eat until you are fortunate enough to kill and bring into camp a seal. You say, "But they who do this are Eskimos, and they are used to it." Yes, they are Eskimos, and they are used to it; but there are very few old Eskimos amongst those I know, so I conclude that it is very trying upon the constitution of even an Eskimo. Withal they are very happy, and, as a rule, they are very devout and faithful in their religious life in so far as they know.

It is very interesting and encouraging to note the individual interest manifest at the time of their going out from us. Some of them will come and want medicine for the use of their families, others for any who chance to become ill while they are away; still others want to know about some Bible lesson which they have not understood clearly and of which they wish to tell their people at some time when together. They hold services while away very regularly on Fourth-day evening and on First-day. They lay aside their hunting on the Sabbath; every one who is able to get out attends the gathering for worship.

The conference or yearly meeting, which meets the first week in Eighth month, is a time to which we all look forward with very great interest. At this time nearly all of our people have returned, and the natives will be here in great numbers from the inland and other coast points. They come together for the purpose of trading. Our people have laid in a supply of seal meat and seal skins and oil, while the people from the inland have skins of other animals which they have taken during the winter trapping season. It is a rare opportunity to meet the people from all over the district and give them the same spiritual teaching. The latter part of Eighth month or the first of Ninth month they will begin to leave for their various places of abode in order not to be caught away from home when the first ice comes.

During this summer period our people have been busy catching and drying salmon, and some have caught tons. This they use for food for themselves

and their dogs. There is a demand for the surplus at from 4 to 8 cents per pound, according to the season of the year. By Tenth month ice will have come in the rivers and sea to such an extent that navigation will be closed, and we will again be forced into winter quarters and isolation, except as travelers come and go by dog team or reindeer.

Alaska is a country of great interest and of wonderful mineral resources. It is far from being as uninhabitable as we were led to infer from what we learned of the country and its people in our childhood days. Although many people are caught out in storms and some of them are frozen to death, it is not a very difficult matter to have a home north of the Arctic Circle in which one can be very comfortable at any and all seasons of the year. We have had geraniums and fuchsias growing in our living-room all through the winter and they have not been touched with the cold.

There are schools among the natives that are supported by the Government, in all of which there ought to be earnest teachers who are interested in the welfare of the natives. These teachers and the missionaries are recognized by the natives as friends. Unfortunately this cannot be said about all the other white men in the district. While there are many good people amongst the prospecters, the miners, trappers and traders, there are others who exploit the natives.

Kotzebue, Alaska, Fifth month, 1911.

Methods of Work.

A Suggestion in Finance

BY J. LINDLEY SPICER.

The ideal church is the one in which every member contributes to its support every week as the Lord has prospered him.

The Uniform Discipline requires that opportunity be offered *every member* to bear his share of the financial burden. (It should not be considered a burden, but rather a joyful investment for the work of Jesus Christ.)

In New York Yearly Meeting a quota is directed to be raised in the various meetings for all general expenses of the yearly meeting, and subscriptions are taken in the yearly meeting sessions for its missionary, evangelistic and church extension work.

The sum thus obtained is augmented by three special collections, which are taken up annually in every subordinate meeting.

The result of this system is that comparatively few Friends are made to meet the requirements.

These subscribe from \$25 to \$100 each at yearly meeting, and are the most liberal contributors in the required collections during the year.

New York Yearly Meeting has a membership of over 3,500. Suppose we allow one-seventh as non-residents, infants or infirm dependants, it would leave 2,800 members who, by a regular contribution of a little more than \$3.00 each annually, would abund-

antly supply all the financial needs of the yearly meeting. Let us work it out in detail upon the biblical plan, as follows:

1,500 Members at 2 cents per week.....	\$1,560
500 " " 5 " " "	1,300
500 " " 10 " " "	2,600
250 " " 20 " " "	2,600
50 " " 25 " " "	650

\$8,710

This amount could be used by the yearly meeting as follows:

For Board of Home and Foreign Missions.....	\$3,000
For Evangelistic and Church Extension Committee.....	2,250
For Yearly Meeting Expenses (Quota).....	2,000
Yearly Meeting School (Oakwood Seminary).....	500
Five Years' Meeting.....	250
Bible School Board.....	200
Lecture Committee	150
Temperance Committee	135
Peace and Arbitration	100
Christian Endeavor Society.....	75
Committee on the Study of Friends Principles.....	50

\$8,710

This plan, if adopted and carried out, would relieve all strain. It would be equitable, fair and biblical. It would increase general interest. (We are all interested in what we *pay* for as well as what we pray for.) The bugaboo of "raising the quota" would be laid. The stress of subscriptions in the "face of the meeting" would be a thing of the past. All lines of Christian service would be stimulated by the abundant, assured, constant financial support.

How It Can Be Brought About.

Appoint the two Friends selected from each quarterly meeting delegation to act on the finance committee at the yearly meeting, to be the finance committee of their respective quarterly meetings. These, together with the chairman of each local meeting's finance committee and the treasurers of each local meeting, would be a judicious committee to put this plan in operation.

A set of the Duplex envelopes should be supplied to every contributing member by the yearly meeting. These consist of 52 double envelopes, one for each First-day. On one might be printed, "For use of local meeting," and upon the other, "For use of yearly meeting." The entire budget for the year for local expenses could be apportioned, and every contributor place the requisite amounts each week in the respective parts of the envelope.

Every contributor would have a number corresponding to the number upon the envelope so the local treasurer could easily keep the records. Once each quarter the local treasurer should remit the amount collected for the yearly meeting to its treasurer. The plan agreed upon and recommended by the yearly meeting could be brought to the attention of local meetings by the quarterly meetings' committee, the general superintendent of evangelistic work or by a specially appointed financial agent.

In the presentation of the amounts needed each week, Friends should not be coerced, taxed, quotaed or burdened, but rather allowed the utmost freedom to engage to pay as their conscience shall dictate.

204-206 E. 58th Street, New York City.

Presented at Court

One day during yearly meeting, Albert Cook Myers, a member of the "other branch" of Philadelphia Friends, was presented at court by the American ambassador, Whitelaw Reid. The court was held at St. James' Palace, and on the same occasion two other Americans, one of whom was J. Pierpont Morgan, were presented.

A. C. Myers wore the regulation court dress, a black velvet suit with knee breeches, except that he did not wear a sword. There was some discussion about wearing the sword, as he claimed the time-honored exemption granted to (English) Friends, and the Lord Chamberlain allowed it on this occasion to an American Friend. So far as is known, A. C. Myers is the first American Friend to be presented at court, so this permission respecting the



ALBERT COOK MYERS, OF MOYLAN, PA., AS PRESENTED AT THE COURT OF ST. JAMES TO KING GEORGE V. MEMBER OF THE FRIENDS HISTORICAL SOCIETY (LONDON) AND OF THE PENNSYLVANIA HISTORICAL SOCIETY.

sword is a precedent. By a curious coincidence, when our Friend returned to the yearly meeting the same afternoon, he heard a speaker mention George Fox's advice to William Penn about wearing the sword "as long as thou canst."

Albert Cook Myers is spending several months in this country in his quest for materials for a complete edition of Penn's writings. Being very well introduced, he has been well received by aristocratic families in this country who are descended from William Penn or who happen to have Penn manuscripts. His recent presentation at court will no doubt help him in getting introductions to possessors of information or manuscripts who might otherwise be difficult to reach. A large quantity of hitherto unpublished writings of William Penn has already been discovered.—*The Friend (London)*, Sixth month 16, 1911.

Things of Interest Among Ourselves

THE NEBRASKA FRIEND appears this month under the direction of a new editor-in-chief, Mattie M. Hadley.

* * *

Daisy and Leanna Wright represented the Wilmington, Ohio C. E. Society at the International Convention at Atlantic City.

* * *

John Watson, who is now at the home of his daughter, in Wilmington, Ohio, continues to feel the effects of his recent illness, but is able to attend meeting occasionally.

* * *

Zeno H. Doan, who has been pastor in New Providence Meeting for four years, is planning to leave that field Ninth month 1st. His future plans have not been definitely settled.

* * *

Alexander C. Purdy is spending his vacation at his home in Wilmington, Ohio. He preached at Beech Grove Meeting Sixth month 18th, at Wilmington the 25th, and at Sabina, Seventh month 2d.

* * *

L. Jennie Reynolds, widow of the late Theodore Reynolds, who has been staying with Chas. Hester, Crewe, Va., has moved to Vermilion Grove, Ill., where she will make her home with a daughter.

* * *

Meade A. Kelsey, who has been pastor at Berkeley, Cal., the past three years, has accepted a call to serve as pastor at Oskaloosa, Iowa. He expects to attend Iowa Yearly Meeting in Ninth month.

* * *

Mary P. Michener, who has taught in New Providence Academy for a number of years, has accepted the position of High School Principal at Hubbard, Iowa, to which place she will remove with her family in a few weeks.

* * *

Murray S. Kenworthy, who has been serving the Silsbee Street Friends, Lynn, Mass., as pastor and doing graduate work in Harvard University, is moving to Richmond, Ind. In his future work he will be connected with the West Richmond Meeting and the Bible department of Earlham College.

* * *

J. N. Elliott, a member of the meeting at Fairmount, Ind., recently suffered a serious accident in the breaking of his right forearm.

He is a valued worker in the meeting, a trustee of Fairmount Academy, and an efficient teacher in the local Bible school.

* * *

Chas. D. and Ethel Hibbs Wood, with their daughter, Crescius Claire, and Mrs. L. V. Carter, with her sons, James and John, left New Providence for a two months visit in California the 5th inst. They were accompanied by Helen Kersey, who goes to join her parents, W. T. and Lesta Kersey, who have lately removed to that State for their future residence.

* * *

The formal dedication of the new Empire Friends Meeting House, at Vale, South Dakota, took place the 9th inst. The meeting house is well located in a place which will become very prosperous when once the irrigation system is complete.

The meeting is already an important factor in the Valley, and although a few months ago there were no Friends there, there is now a strong meeting worshipping in the new house under the ministry of Susan B. Sisson.

* * *

A. F. Styles, late principal of the academy at New Providence, Iowa, will remove to Wichita, Kansas, in the near future, he having accepted a position in Friends University. He expects to take his family with him. The academy at New Providence, is left in a condition of much uncertainty. Although plans are under consideration to run it next year, nothing definite has been accomplished, and it is quite apparent that it will in the near future become a public high school.

* * *

Laura A. Winston's many friends will be grieved to hear of the precarious condition of her health. She is now at Long Beach Sanitarium, California, under the care of a specialist. We trust that friends everywhere will pray for her speedy restoration to health. Just before leaving North Carolina she built a little chapel, "The Naomi Church," in memory of her sainted mother, and placed it under the auspices of the Friends Quarterly Meeting, at Guilford College.

* * *

Murray S. Wildman, of Northwestern University, is serving as Secretary of Organization to the National Citizens' League. This League in its initial organization is composed of prominent members of the Chicago Association of Commerce, who are attempting to work out a plan of banking reform that will meet the needs of the mercantile, industrial and agricultural interests. To that end it is proposed to organize branches in all the States and conduct an educational campaign among the Chambers of Commerce and Boards of Trade. The so-called Aldrich plan, with important modifications, will afford the basis for the movement.

* * *

A Friend at Winchester, Ind., expresses warm appreciation for the labors of George H. Levering, who has been laboring in that meeting for the past two years.

He says, "He has zealously labored to advance the master's cause at all times in an earnest and thoughtful manner. Before entering the ministry he took a thorough course at Earlham College, where the foundation was well laid for a broad and useful religious life. He has expounded the Gospel to the edification of the congregation and the strengthening of the Winchester Society. His pure and upright life has been a benediction to all who have come within its influence and when he moves away with his young and interesting family to pursue his labors in another vineyard they will take with them the love and esteem of the many friends they have made here in the last two years."

* * *

Before leaving his charge at Worcester, Mass., the members of that meeting tendered Earle J. Harold and wife a farewell reception. It took place in the meeting-house, the reception room of which was tastefully decorated with flowers. There was a good program of readings and music, and an original poem suitable to the occasion written by a veteran member, Samuel A. Arnold. John Metcalf spoke of the work of Earle J. Harold in the meeting and presented him with a purse of gold as a testimonial of the meeting's love and esteem. Some of the ministers from the local churches were also present.

Light refreshments were served, and in every way it was a most delightful time.

At present Earle J. Harold and family are enjoying a few weeks at Westport Harbor, R. I. They will go to Greensboro, N. C., where Earle J. Harold begins pastoral work the first of Eighth month.

* * *

The Minnetonka Summer School of Missions closed a most successful session on Third-day, Sixth month 20th. The attendance was very gratifying and the spiritual uplift was great.

The home mission text book for the coming year was presented by [Mrs.] D. B. Wells, of Chicago, and the foreign mission book by [Mrs.] A. F. Gale, of Minneapolis. The lessons on these two study books were extremely practical and helpful. Grace Lindley, of New York, led a most inspiring course in Bible study, taking St. Matthew's Gospel as her text. A unique feature of the school was a series of travel talks, in which [Mrs.] H. M. Longley, of St. Paul, gave some of the results of her visits to missions in Japan, China and Korea.

At the business meeting the last day of the school, officers were elected for the coming year and resolutions were passed thanking those who had contributed to the success of the school. A constitutional amendment was then passed, changing the name to the Minnesota Summer School of Missions. For two years the school has not been held at Lake Minnetonka and the name was thought to be a misnomer.

* * *

At New Garden Monthly Meeting held the 24th ult., special attention was given to the reports of the several lines of work, since these reports furnish the information which will go to the last quarterly meeting preceding yearly meeting. The peace report showed increased activity. One member, Professor J. Franklin Davis, attended the Baltimore National Peace Congress as a delegate, and made a public report to a meeting in Memorial Hall, Guilford College. The report on the religious condition of the membership showed considerable activity on part of the ministers, and members—good attendance and interest at First-day morning meetings, and in the Bible school. An anxious, prayerful interest in the spiritual welfare of the meeting and community has been developing for some time and was discussed in connection with the report of the Pastoral Committee. A committee was appointed to arrange for a series of meetings or otherwise meet the demand. A family of six were received by certificate, a man and his wife by request and six children from other families, some of them associate members by request of parents—in all 14 were added to the membership.

The following are notes of interest concerning various members of the meeting:

Dr. L. Lyndon Hobbs and wife are absent with minutes to attend New England Yearly Meeting, subsequently to spend the summer with relatives and friends in that region.

Julia S. White, a minister, with a minute to attend Canada Yearly Meeting, will spend the summer in the Dominion.

Joseph H. Peele, with a minute, is attending the Southern Summer School for Teachers at the University of Tennessee in Knoxville, and while there is filling the place of pastor in the Knoxville Friends Meeting in place of Waldo Woody, who, with his bride, is spending the summer at Guilford College, the home of his father and mother, Professor John W. and Mary C. Woody.

* * *

The following taken from the program for the summer session of London and Middlesex Quarterly Meeting gives some idea of interesting surroundings and the nature of the

subjects discussed. The meeting was to be held the afternoon and evening of the 1st inst., at Wanstead meeting-house. Then follows a description of the place:

Wanstead meeting-house is situated on the border of Epping Forest and not far from Wanstead Park. It was formerly an archery pavilion, and is among the least conventional of meeting-houses. In 1870 it was bought by Friends to accommodate the meeting started in the neighborhood in 1868. At the rear is the erstwhile archery grounds, surrounded by fine trees. Tea will be provided in a tent.

Friends who attend the morning meeting for worship will have an opportunity of visiting the Forest or Wanstead Park before the business sitting in the afternoon. Lunch packets should be brought, but a cup of tea will be provided at the meeting-house at about 2.30 P. M.

PROGRAM:

- 11.00 Meeting for worship.
- 1.00 Picnic lunch in Epping Forest.
- 2.30 Tea and biscuits for visiting Friends.
- 3.00 Quarterly meeting.

The following matters will probably claim attention at the afternoon or evening sitting:

Report of Sibford School for 1910.

Proposal to join with adjacent quarterly meetings in the formation of a Home Counties' Extension Committee.

Report of "Yearly Meeting Sunday" visitation.

The position of Australasian Friends in relation to compulsory military training.

Minute from Westminster and Longford Monthly Meeting as to the extension of the Parliamentary Franchise to Women. "Christianity and Business Methods" as referred to in the Yearly Meeting Epistle.

5.00 Tea, in the tent, by invitation of Wanstead Friends.

6.00 Quarterly meeting.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Being unable, on account of illness, to attend the recent sessions of New England Yearly Meeting, the reports that have come to me through various sources of what transpired this year at Providence have contained considerable food for thought and resulted in some serious meditation on the present condition and future prospects of the yearly meeting.

The announcement that the present membership of 4,109 shows a loss of 107 members during the past year prompted me to look up the record for recent years and while the minutes readily accessible went back only to 1905, this is the showing for the seven years past:

LOSSES.		GAINS.	
1905	78	1906	14
1908	73	1907	3
1909	22		—
1910	58		17
1911	107	Net loss	321

338

It will be noticed that in the five years in which losses occurred the losses were quite substantial while in the two which showed any gains, the gains were very insignificant, therefore, it is not a rash statement to make that gradual extinction is destined to be the lot of New England Yearly Meeting unless its members awake to the situation and take the necessary steps to build up their local meetings through which alone we may look for additions to the church at large.

With this situation confronting us it is difficult to under-

stand the process of reasoning which led the yearly meeting to ignore the modest request of the head of the Church Extension Committee for an appropriation of \$500, after having a day or two before rushed through with practically no opposition an appropriation of \$1,200 for one of its educational institutions which, notwithstanding this assistance given annually for a number of years, has been constantly running behind financially.

Is it not right here that we have failed in the past—in considering a part as greater or of more account than the whole? The educational work, the home and foreign mission work, the work among the Indians and freedmen are merely departments of church work. Let the church be crippled and all these must necessarily suffer. They are suffering now—some of them. The offerings through the envelope system have decreased quite materially since the system was started but that is the inevitable result of a declining membership.

Now the question is, is it the part of wisdom to any longer put the bulk of our money into these branches of church work and leave the Church Extension Committee, the only direct agency the church at large has for extending its borders, without any definite income with which to prosecute its work?

Personally I feel that such a devoted and enthusiastic superintendent as we have in Thomas Wood was entitled to more consideration when he made his request for a small appropriation and I hope that next year the yearly meeting will see the paramount need of properly financing his committee even if the appropriation for some lesser concern has to be cut down or cut out of the budget altogether.

ELISHA T. READ.

Woonsocket, R. I., Sixth month 29, 1911.

* * *

WOODBROOKE, SELLY OAK, BIRMINGHAM, ENGLAND,

June 17, 1911

TO THE EDITOR OF THE AMERICAN FRIEND:

I have long had it in my mind to write to my many known, and unknown, friends in America about Woodbrooke in general, but now I want to write about it in particular.

All Old Woodbrookers will know about the additions that are being made to the main house. The impression has got abroad that we are going to greatly increase the number of students. This is not the case because, delightful as it is to have many students, after a certain point we feel that the warm family feeling, and the freedom and helpfulness of our intercourse will be hindered. When the alterations are finished we shall have accommodations for forty-five full-term students, five rooms in which occasional students who come for a week or so may find a resting place, and two or three guest rooms for those who know Woodbrooke and those who would like to know it. All full-term students will thus be able to have a single study-bedroom each, where they may have opportunity for real study and for quiet times. There will also be a new common room, which will delight the heart of those who love space and airiness.

It is probably very well known that our friends, George and Elsie Cadbury, have given munificently to Woodbrooke. Not only the original house, with an endowment, but also several additional buildings, such as the Chalet and the Lecture Hall, Holland House, and substantial alterations in the present house, as well as gifts of a number of Scholarships from year to year. It seemed to the Committee that the time had arrived when other Friends should have an opportunity of helping forward the good work going on here. So great was the enthusiasm of the Wardens on the subject that they were allowed the privilege of collecting. This they undertook with hope and glee, being greatly assisted by one or two interested Friends. With very little difficulty over £3,000

has been collected, but there is still needed nearly £1,000 to complete the building and to furnish it throughout. It is because of this need that I am sending this letter.

Our thoughts often turn to the many Americans who have been over to Woodbrooke and who have gone back to their homes with a warm love in their hearts for it, and with a wider and deeper spiritual outlook. Is it not suitable that they and their friends should embrace this opportunity for a practical manifestation of their interest? I know there are very many calls, but I also know that the more one gives the more one can, and I do want to make a strong appeal just now for some substantial help towards finishing the new building. It seems very fitting that American Friends, who have so often rejoiced over the liberality of English Friends towards many of their colleges, should give something to this institution which is not English alone, but truly international.

It may be also that some Friends would like to help forward the regular work by an annual subscription. Of course the current expenses are larger than the receipts from the students, and if English Friends did not subscribe large sums the work could not go forward. A larger income would tend to greater efficiency.

I only wish I could come round and visit a number of my friends. I am sure they would not say No," for they do not say "No" in England as a rule, when the matter is properly put before them. By properly I mean making them understand that we are not trying to get something out of them, but are giving them a beautiful opportunity of helping forward the Lord's work in different countries, and a chance of having a share in the blessing which has so largely rested upon the work here.

Contributions should be sent to Isaac Braithwaite, Warden, Woodbrooke, Selly Oak, Birmingham, England.

Thy friend sincerely,

MARY SNOWDEN BRAITHWAITE.

Sixth month 17, 1911.

Married

BROWN-CHAMBERS.—At Port Arthur, Texas, Sixth month 28, 1911, Harry Howard Brown and Kate Chambers. At home after Seventh month 12th, Port Arthur, Texas.

JONES-CAREY.—At the home of the bride's parents, North Summitville, Ind. Sixth month 28, 1911, Joseph H. Jones, of Hughesville, Md., and Grace Carey.

KENT-PELL.—At the Friends Meeting House, Millbrook, N. Y., Sixth month 21, 1911, Ethel, daughter of John E. and Gertrude Pell, and Herbert Harrison Kent, of New York City.

MENDENHALL-WHITE.—At the home of the bride's parents, High Point, N. C., Sixth month 27, 1911, Alice Everett, daughter of Walter and Alice White, and E. Clarkson Mendenhall, of Deep River Meeting.

Bied

DILLON.—At East Haven, near Richmond, Ind., Sixth month 7, 1911, Keziah Dillon, aged seventy-eight years. She was a birthright Friend, faithful in her devotion to the church.

WOOD.—At Wellesley, Mass., Sixth month 21, 1911, Joseph Remington Wood, son of David S. and Lydia H. Wood and husband of Elisabeth R. Wood, aged thirty-eight years; a member of Haverford Monthly Meeting.

The International Bible School Lesson

THIRD QUARTER, LESSON IV.

SEVENTH MONTH 23, 1911.

JOSIAH'S DEVOTION TO GOD.

II CHRONICLES 34: 1-13.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth. Eccl. 12: 1.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 17th. Josiah's devotion. II Chron. 34: 1-13.

Third-day. Devotion of Asa. II Chron. 14: 1-15.

Fourth-day. Devotion of Jehoshaphat. II Chron. 17: 1-13.

Fifth-day. Hezekiah. II Chron. 29: 1-11.

Sixth-day. Devotion of Daniel. Dan. 1: 1-21.

Seventh-day. Three Israelites. Dan. 3: 1-30.

First-day. Devotion of Nehemiah. Neh. 1: 1-2, 20.

Time.—Josiah reigned B. C. 638-608.

Contemporaries.—Nabopolassar, founder of the new Babylonian empire; Pharaoh-Necho in Egypt; Regal period in Rome; Age of the Tyrants in Greece. Prophets.—Nahum, Zephaniah, Jeremiah, possibly Habakkuk.

Places.—Judah and Jerusalem.

Parallel Passages.—II Kings 22: 1-7; 23: 4-14.

The reign of Josiah is one of great interest and can only be understood by reading not only the accounts in II Kings, and II Chronicles, but also the contemporary prophets, and the contemporary heathen history. It was a period of great movements which directly or indirectly affected the little kingdom of Judah. The most important of these events were, (1) The great Scythian invasion from the North; (2) the rise of the new Babylonia, whose power the inhabitants of Judah were to feel so severely; (3) the fall of Nineveh (B. C. 607). Of these the actual fall of Nineveh was almost contemporaneous with the death of Josiah.

Of Josiah himself it may be said that he was one of the few successors of David who seemed to hold the good of his people in the first place. How, with such predecessors, he was so excellent a king and good a man is not related. It is not unlikely that he was greatly influenced by the prophet Zephaniah. Indeed, the prophet's influence on the whole nation must have been great.

If Zephaniah's prophecies be read, some idea of their effect will be gained. Compare for Assyria, Zeph. 2: 13-15. See also Nahum. Josiah began to reign when he was eight years old, and his guardians must have been righteous men or his career would have been very different.

The great event of his reign was the finding of the "book of the law," which is the subject of the next lesson.

1. "One and thirty years." One of the longer reigns. He married Zebudah (Zebidah, R. V.) at the age of thirteen. II Kings 23: 34, 36.

2. "Turned not aside." R. V.

3. "While he was yet young." Sixteen. "Twelfth year." When he was twenty. "The Asherim, and the graven images, and the molten images." R. V. That is, every kind of idol. The graven image was either of wood (Isa. 40: 20) or of stone (Isa. 21: 9). Molten means of metal.

4. "Brake down the altars of the Balamim." R. V. "The sun-images." R. V. or sun pillars. "Groves." Asherim, as

in verse 3. Compare Ex. 32: 20. "Strewed it upon the graves," etc. A kind of retributive, symbolical act of justice.

5. Compare II Kings 23: 15, 16, 20.

6. It is evident from this verse that the reform of Josiah extended over northern Israel. This shows that there were Hebrews living there; all had not been deported. "With their mattocks round about." "In their ruins round about." R. V.; or "He laid waste their houses round about." The original is not clear.

7. A repetition or summary of preceding verses. "All the land of Israel." The northern kingdom.

8. "Eighteenth year of his reign." He was then twenty-six. "Shaphan." The name occurs in verse 20 as the father of Ahikam, appears in Jer. 29: 3; 36: 10-12; Ezek. 8: 11. Whether these all refer to the same person does not appear.

9. The account in II Kings differs somewhat from this. II Kings 22: 4. Hilkiah was an ancestor of Ezra. He was in full sympathy with the reform movement, and evidently did all in his power to forward it. The Levites had acted as collectors of the subscriptions toward the expense of restoring the temple. As there is no record of any repairs having been made since the time of Joash, two hundred and forty years before, it is likely that extensive repairs were needed. "Of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem." R. V.

10. "And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house.

11. "Even to the carpenters and builders gave they it to buy hewn stone, and timber for couplings and to make beams for the houses which the kings of Judah had destroyed." Amer. R. V. The "houses" are the chambers in the temple enclosure. "Carpenter" here means a worker in metal as well as a worker in wood. Possibly the ruin wrought by the sons of Athaliah is referred to. II Chron. 24: 7.

12. "And the men did the work faithfully." Every one was trustworthy. In the account in II Kings "faithfully" is applied to those who had charge of the money. II Kings 22: 7. All the overseers were Levites. The author of Chronicles never loses an opportunity

to speak well of the Levites. No mention of the Levites is made in the account in II Kings.

"All that could skill of instruments of musick." An obsolete expression, meaning all that were skilled. "All that were skilful with instruments of music." Amer. R. V.

13. "Also they were over the bearers of burdens, and set forward all that did the work in every manner of service." Amer. R. V. The whole work was done faithfully and thoroughly. All seemed to recognize it as work done unto Jehovah.

Notice

THE ANTI-SALOON LEAGUE OF AMERICA.

The Fourteenth National Convention of the Anti-Saloon League of America will be held in Washington, D. C., Twelfth month 11th to 13th, 1911. Beginning on Twelfth month 6th and continuing until the 11th, a superintendents' and workers' conference will be held in the same city which will be attended by league officials and workers from every State in the Union. This conference will partake of a school of methods, and those who are interested in studying the temperance question from a practical standpoint will be welcome.

Arrangements are already under way which it is expected will make the convention the most important temperance event held in America thus far. The constitution provides for a large representation from every denominational and reform organization, but friends of the temperance cause will be welcomed.

The present extra session of Congress is not likely to give any consideration to general legislation outside of the program agreed upon by the Democratic caucus of the House. Plans are at work, however, to bring the interstate liquor question, as embodied in the Curtis bill (1523) to the attention of Congress at its regular session next Twelfth month. This measure is the same as the Miller-Curtis bill of the last Congress, and if enacted into law will place every interstate shipment of liquor within the power of the State to operate upon it as soon as the shipment enters the State to which consignment has been made. This will enable every State to carry into effect its policies relative to the liquor traffic without interference by Federal regulations. Meanwhile the friends of temperance reform should study this question deeply and from now on by resolution, by letters to Congressmen and by personal interviews the importance of Congressional action should be impressed fully. It is time for the National conscience of the nation to speak out upon this question in no uncertain tones.

S. E. NICHOLSON, *Secretary and Legislative Superintendent.*

TRUTHFUL SPOUSE.

"Where am I?" the invalid exclaimed, waking from the long delirium of fever and feeling the comfort that loving hands had supplied. "Where am I—in heaven?" "No, dear," cooed his wife; "I am still with you."—*Toledo Blade.*

New Publications

The Passing of the American, by Monroe Royce. Publisher, Thomas Whitaker, New York. Price, \$1.20, net.

In this little book the author makes a vigorous attempt to show that the native American is losing his grip on affairs even in his own country; that immigrants are doing a large part of the menial work; that they are gaining possession of the land and the factories; and that they hold the prominent positions in our universities, colleges and churches. While on the other hand Americans are not being called in any great numbers to responsible positions abroad.

There is no doubt that the American of the present generation does not take life as seriously as his European cousin, and in many ways is losing his grip on the world of today. But any one who is a close student of American society must admit that during the last decade there has been a change for the better, and that even Americans are asking what is likely to be the ultimate outcome of the tendencies that are controlling society.

* * *

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Volume X, "Reusch" to "Son of God." Edited by Samuel Macauley Jackson (Editor-in-Chief), George W. Gilmore, M.A. (Associate Editor) and others. Com-

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Probably the two articles that will most attract attention in Volume X, are those defining the position of the Roman Catholic Church on "The Use of the Bible in the Public Schools" and the fundamental reasons for the establishment and development of their "Parochial Schools in the United States." Both these articles are written by Prof. J. F. Driscoll, a Roman Catholic of standing, and they faithfully reflect the position of that Church in these important and timely matters.

"Revivals of Religion," is both historical and critical, showing what the Protestant Church has done at various times, and what the Roman Catholic Church has accomplished in its "mission" service. One feature touched upon is the occult phenomena, which more or less accompanies all revival experiences.

"Social Service of the Church," shows what has been the aim and the achievements of the Church since its earliest days, toward the betterment of mankind in general. It is significant to note that the doctrine of prevention has become practically a gospel in charitable work. The most prominent movements today in preventive charity are tenement-house reform, warfare against tuberculosis, the movement against child labor, the movement for parks and play grounds, the movement for the reduction of the congestion of population, for prison-reform, for better health, and many like movements. Charity workers are emphasizing the prominence of heredity and environment as causes of poverty.

In the article on "Christian Science" the first part is written by Lewis C. Strang, a Christian Scientist prominent in the affairs of the "Mother Church" at Boston. A judicial estimate of the system written by Lyman P. Powell, is brief but incisive, and shows an intimate knowledge of the teachings and doctrines of the cult, while the concluding part, by John F. Carson, is ultra-critical.

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Yearly Meetings in 1911

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

WRONG SORT.

PERHAPS PLAIN OLD MEAT, POTATOES AND BREAD MAY BE AGAINST YOU FOR A TIME.

A change to the right kind of food can lift one from a sick bed. A lady in Welles, Ill., says:

"Last spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried about every kind.

"I had become completely discouraged and given up all hope and thought I was doomed to starve to death, until one day my husband, trying to find something I could retain, brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once. My flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight.

"I liked Grape-Nuts so well that for four months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman; doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a God-send to my family; it surely saved my life; and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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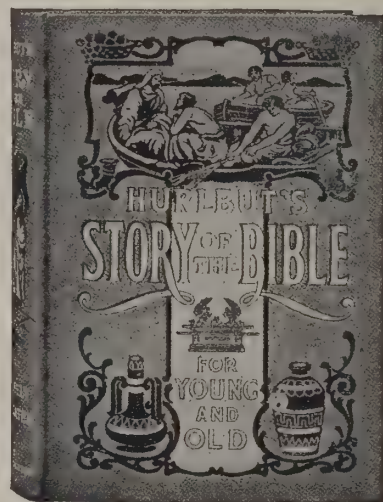
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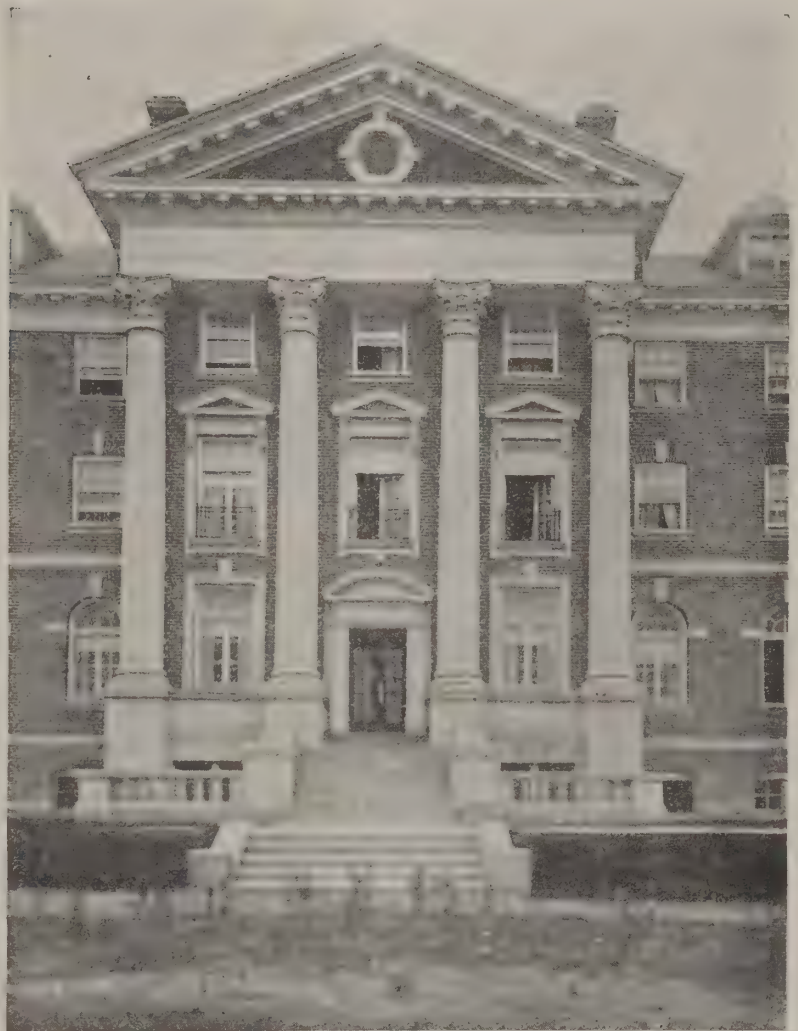
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SEVENTH MONTH 20, 1911

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MAIN ENTRANCE, PICKERING COLLEGE.
(SEE PAGE 454.)

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR SEVENTH MONTH 30, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

VII. MISSIONS IN BURMA AND INDIA.

ACTS 17: 16-31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 24th. Impotent gods. I Sam.

5: 1-5.

Third-day. Making a god. Isa. 40: 18-20.

Fourth-day. A man is like his god. Ps. 115: 8.

Fifth-day. A word to workers. Hag. 2: 4-8.

Sixth-day. Christ regenerating India. Eph. 4: 20-24.

Seventh-day. The vital seed. Matt. 13: 38.

Tell of your denominational missions in these lands.

How may our society help missions in these lands?

Give instances of the power of prayer in missions.

Two principal religions—Hindu and Mohammedan—account for 92 per cent. of the people in India. Of these the former claims more than 207,000,000; the latter about 62,500,000. There are about 3,000,000 Christians in India. Since 1877 the whole of India has been under the government of Great Britain. Much unrest on the part of the people of India has been noted during the last few years, due to the feeling that the natives themselves should have more voice in the government. Great Britain is meeting the situation by giving to the people increased representation in the legislative assemblies. An article in the Review of Reviews for April comments on this situation and might well be used as an aid in making this topic interesting.

Histories of Great Britain's relations to India may be found in public libraries, or in articles on India in Encyclopædias. The government's dealings with these peoples throw considerable light on the missionary situation.

Sketches of the lives of Wm. Carey, the first Baptist missionary to India (1793) and of Adoniram Judson, who reached India in 1814 will make a good introduction to a study of present day missions in India.

* * *

If a copy of "Western Women in Eastern Lands," by H. B. Montgomery (the text book used this last year by the W. F. M. S.) is available, many interesting items on work in India can be gathered by noting references in the index to India, Ramabai, etc. We note the following:

"Throughout India," says Ramabai, "widowhood is regarded as the punishment for a horrible crime or crimes committed by a woman in her former existence upon earth. Disobedience or disloyalty to the husband or murdering him in this earlier existence are the chief crimes punished in the present birth by widowhood. On this superstitious belief rest many of the cruelties practised upon the woman or child so unfortunate as to lose her husband. Because she is accused she is stripped of her ornaments, her hair shaved, her food restricted to one scant meal a day. Twice in the month she must go without food or water for forty-eight hours. Only one coarse white garment is allowed her, she is debarred from all family feasts, shunned, hated, made the drudge and the slave. If young, she is

closely guarded and treated with suspicion. A man thinks it unlucky to see a widow before starting on a journey. She may not even associate freely with her female friends.

"Her life then, destitute as it is of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable, a curse to herself and to society at large. It is not an uncommon thing for a young widow without occupation that may satisfy mind and heart, and unable longer to endure the slights and suspicions to which she is perpetually subjected, to escape from her prison-house. But when she gets from it, where shall she go? No respectable family even of a lower caste will have her for a servant. She is completely ignorant of any art by which she can make an honest living. She has nothing but the single garment she has upon her person. Starvation and death stare her in the face."

* * *

Ramabai is a woman in India who must be reckoned as one of the profound personal forces of the world. At Mukti she has a village community of seventeen hundred famine waifs, child widows, and rescued women. These diverse elements she has welded into an orderly and beautiful community. Clothing is made, food prepared, cloth woven, farm work and gardening done, all by the girls and women. But it is not the schools, the farms, the dairy, the printing-press, weaving, masonry, oil-making, that distinguish Mukti; it is the religious faith which envelopes it like an atmosphere.

Here is a community born and nurtured by faith. Ramabai has gathered these helpless waifs hundreds at a time, acquired the land, dug the wells, built the buildings, in absolute reliance on God's bounty to supply all her need.

* * *

In 1901 there were in India 25,891,936 widows; of these, 391,147 were under fifteen years of age; 14,000 were under four years of age.

* * *

The United Society of Christian Endeavor calls our attention to three publications on this topic: "Report of the World's Christian Endeavor Convention at Agra," Price, 50 cents. "The Christian Conquest of India," Price 35 cents. "Evenings with Missions, No. 10, India," Price, 10 cents.

We gather the following from the Endeavorer's Daily Companion for 1911, by Amos R. Wells (a book we have before urged Endeavorers to own).

"Fifty years ago there were in India only 300 miles of railway. Now she stands fifth among the nations in railways, having 30,000 miles, with 200,000 miles of good highways."

"Missionary work in many parts of India has become self-extending, the natives themselves taking up missionary work with great self-denial and devotion, and going or sending to their brethren in other divisions where there are no missionaries."

"It is not at all uncommon to read of India Christians giving up meat and fish and living entirely on rice in order to have something to give for missions; or even giving up rice and living on bread and water."

News in Brief

The House of Lords has begun amending the veto bill, although Lord Lansdowne realizes that the government will accept no changes in the measure. The Lords, evidently, will pass an amended bill and then the Commons will throw it out unceremoniously, adhering strongly to the original bill. Then the Lords will have to decide whether to yield or to force the king to create 500 new liberal peers.

* * *

The navy is the popular service, compared with the army, according to the general understanding, but there was a surprising dearth of candidates for admission at the recent entrance examinations at the Annapolis academy. There were 450 vacancies in the midshipman corps; 300 young men appeared and of them only 140 succeeded in passing the tests. Allowing for the usual number of failures to qualify, there should have been 700 or 800 candidates in order that all the vacancies this year might be filled.

* * *

On Ninth month 11th, the Waterloo of temperance is to be fought in Maine, and on the same day there convenes at the World's Capital, the Hague, the 13th International Congress against Alcoholism, to which many governments will send official delegates. Just preceding these events, on Ninth month 10th, comes the Quarterly Sunday School Temperance Lesson on Daniel and his comrades refusing the king's wine (Dan. 1). All over the world that day ought to be one of prayer and of impressive teaching and preaching.

* * *

The success of aviators in the German circuit flight, which took place in Europe last week, and of the American aviator, Harry M. Atwood, in his flight from Boston to Atlantic City via New London and New York, makes it increasingly certain that the time is not far distant when flying machines will be driven across the United States from coast to coast. While several of the European aviators fell by the way a number crossed and recrossed the English Channel like a flock of birds and passed over the Harz Mountains without mishap. Atwood's feat did not compare in distance or in speed with

(Continued on page 462.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, SEVENTH MONTH 20, 1911

No. 29

In Florence

Editorial Letter.

There is not much use going to Florence unless one cares for art, for next to Athens this city has produced the greatest creative painters and sculptors in the history of the race, and it contains probably the finest collections of great works of art now to be found in the world. It is rather pitiable to see how few of the tourists who pass through the city have any seeing eye or appreciative mind for these treasures. As I watch them flitting by these marvelous creations with only a sideways glance, with a flippant or otherwise inadequate remark, I wonder why they came and why they waste their money to see things of which they have no knowledge and for which they have no penetrating eye. Art has no educative power, no moulding influence, until the beholder rises to the meaning of the picture he contemplates and until he *sees* in some degree the truth which the harmonious lines and colors express. Almost any good person can enjoy the beauties of nature and feel the power of great natural scenery, but it needs something more than goodness of spirit—it needs an informed mind—to appreciate the creations of the genius of Florence, and the mere payment of money fees does not admit one to the treasures of this marvelous city—the city of Dante and Giotto, of Raphael and Michael Angelo and a hundred other great names.

A visit to the Catacombs in Rome very much helps one to understand the development of Christian art. These underground walls are everywhere scratched with rude drawings or colored with simple frescoes by which the Christians of the first three centuries tried to express their feelings of wonder, love and adoration. They were too untrained in drawing, too ignorant in the use of colors, to delineate life as it is or as it ought to be, and so they did what the child does and what all primitive peoples do—they made use of symbols. They could not paint Christ's face with its depth of love and pity, and so they drew a picture of a fish to stand for or symbolize Christ, since the initial letters Jesus Christ the

Saviour made the word "fish" in Greek. They had no vivid way of telling the story of suffering, redemptive love except that of drawing a cross with the rude outlines of a form stretched upon it. When they wanted to suggest the resurrection they scratched on the stone the figure of a whale throwing up Jonah, or a human form carrying away the stone cover of a sepulchre. Here, too, in the Catacombs was first wrought out the type of church building which was to reach its full glory at the hands of the great builders of the Middle Ages. Already here in stone and dirt the Christian meeting-place was in form of a cross with Nave and Transept, the dim prophecy of the Gothic cathedral which surpasses all other buildings on earth in beauty.

For hundreds of years this symbolic style of art, begun in the Catacombs, prevailed. As centuries rolled by, the symbolic figures became less rough and crude, but nobody succeeded in getting beyond the symbol to the thing itself, until there suddenly burst forth here in Florence a group of men who learned how to see and express life itself in its ideal and in its consummate glory. They were no longer content to let a fish or some other rude figure stand for Christ—they painted the face itself with infinite tenderness, and made men see the grace, the goodness, the love, the sorrow, the suffering and the glory of the Redeemer. For the first time they saw the infinite possibilities of holy womanhood, and they began to show through Madonnas' faces what wonderful beings mothers might be under the inspiration of love. The glory and joy of noble worship they expressed in the rapt and transformed faces of adoring saints, and in pictures of indescribable beauty they tried to hint to human eyes how the descending grace of God ennobles, dignifies, transforms and equips man both for the endurance of hardship and for the performance of service. The supreme gift of these mighty creators in the golden period of Florence was the gift of seeing life in its reality and glory—"you saw yourself as you might have been." You do not ask, when you look at Raphael's Ma-

donnas, whether Mary actually looked like this. You thank God and throb with joy that one person at least has seen so much in womanhood and such depth of mother-love. You do not ask whether this transfiguration scene presents a good "likeness" of Christ.

You bow your head with thanksgiving that one person has lived who could see and express such divine glory and power in a face and form. Art at its best was given for that.

R. M. J.

Sixth month 26, 1911.

Current Events and Comments

A Book That Inspires

One of the most fascinating and inspiring books in missionary biography that has yet come to our notice is the life of Dr. William Wilson of Madagascar.* Through its pages we are made to feel acquainted with a great, radiant life as though we had known him as a personal friend. The description of his early years, of the land where he spent the best part of his life, of the home in that far-away island, of his adventures and labors, and finally of his work as secretary of the Friends Foreign Missionary Association, is finely traced by his co-laborers and friends, Alfred J. and Gulielma Crosfield, and by his daughter, Emmeline Cadbury. Mark the vividness with which Madagascar is pictured in a single sentence:

A miniature Africa, with its low, malarious coast line and its forest belt leading up to tablelands; its climate of rains and sultry heats; its uplands of rank grass, where herds of cattle were exposed to the raids of wandering tribes; its villages nestling under rich tropical growths starred with brilliant flowers and alive with wonderful butterflies; its streams, dangerous with crocodiles; a land for the explorer and the adventurer, a land still more for the Christian enthusiast; what vistas of interest would open up to the young Englishman gazing for the first time on all these strange and fascinating scenes.

Equally apt in style is the daughter's allusion to one of the dark episodes in the family history:

When about three years old, I can remember one evening, as I was lying awake in my cot, my father came and took me up in his arms and carried me into a room where it was dark; my brother's cot was there, and my mother was sitting beside it with her head bowed down in her hands; my father put me into her arms, and I can remember now the little still form of the baby in the cot, and the tears in my father's blue eyes. My mother's sad face (she was not crying) made me realize that I was alone with them and my little brother had gone.

These are lines from the biographers, whose work in the text is liberally supplemented with numerous letters from Dr. and Mrs. Wilson themselves.

It is a charming book—one which lifts the reader to a new plane of living and gives him a new vision

* A MAN IN SHINING ARMOUR, by A. J. & G. Crosfield. Publishers, Headley Bros., 140 Bishopsgate, London, E. C., England. Price, 3s 6d, net.

of the Christian spirit as it radiates from the life of a faithful disciple.

Tuberculosis From Cattle

Since the discovery of the tuberculosis germ, experts have been in doubt as to whether the variety of germ found in cattle and other animals would cause tuberculosis in man. Dr. Koch, the distinguished discoverer of the *tubercle bacillus*, early became convinced that transference was impossible, or so rare that no precaution need be taken. The practical scientific world, however, has preferred to give humanity the benefit of the doubt. The wisdom of this course has just been confirmed by a report of the British Royal Commission on the subject. This commission finds that while pulmonary tuberculosis or "consumption" by infection from cattle is uncommon, yet a large percentage of intestinal and glandular tuberculosis is of bovine origin.

In speaking of the investigations made in this country, Dr. Krumwiede, of the New York Board of Health, says that their experience practically confirmed the British commission's report.

We found that pulmonary tuberculosis in adults was rarely if ever due to the bovine form of the tubercle bacillus. On the other hand, out of 88 children taken from the city at large, all under five years of age who died of tuberculosis, 11 cases, or 12½ per cent., showed a bovine origin.

It is in glandular tuberculosis of children that the ravages of the bovine form of the disease appear most clearly. This form of the disease is not generally fatal, but leads to disfigurement and the necessity of operative interference. In tuberculosis of the organs of the abdominal cavity, bovine infection is frequent in cases of children, and these cases, unlike those of the glandular variety, are frequently fatal. Bovine tuberculosis in the case of children thus causes an average of about 10 per cent. of the total fatalities.

Of all milk ordinarily offered for sale in the city markets, a certain proportion will be found to contain tubercle bacilli. It must be remembered that one cow may affect the whole herd because of the common practice of mixing the milk.

This finding should stimulate efforts to secure uninfected food—especially milk.

Anti-Tuberculosis Agitation in Japan

Friends in this country should congratulate themselves on having a representative in Japan who is making his influence felt in behalf of a national anti-tuberculosis movement. Our readers are already familiar with Gilbert Bowles' connection with the Japanese peace movement, and will be pleased to learn that he is now turning his attention to this newer but no less important reform.

The Japan Times, a leading daily in Tokyo, devotes most of its editorial page in its issue of the 8th ult. to a discussion of "The War on Tuberculosis," by Gilbert Bowles. The article as it appears is a translation from a late issue of the *Jitsugyo no Nihon*. For some years Gilbert Bowles has been making a close study of the subject from the practical side. He devoted most of his time while on furlough two years ago investigating the anti-tuberculosis movement in this country. He took a special course in the New York School of Philanthropy, and at the same time did considerable research work in Jersey City. The Japanese people are now to reap the fruits of his labor. The article in the *Times* is a clear statement of the primary facts about and methods for combating the disease. In Japan, where 100,000 people fall victims of the scourge every year, this constitutes a strong appeal for more decided action. The time for agitation is ripe, for the heart of the Japanese nation is just now "warm with gratitude for the Imperial gift of one million and a half yen for the care of the sick poor," and Gilbert Bowles urges "physicians, educators, statesmen and business men to organize a comprehensive campaign which will put Japan in the front rank among nations."

End of The Special Session in Sight

The Senate has finally fixed dates for voting on the principal measures now pending before it. The consent being unanimous, there is no possibility of changing the following program:

Canadian Reciprocity bill, Seventh-day, Seventh month 22d.

Wool Revision bill, Fifth day, Seventh month 27th.

Free List bill, Third-day, Eighth month 1st.

Apportionment bill, Fifth-day, Eighth month 3d.

Statehood bills for Arizona and New Mexico, Second-day, Eighth month 7th.

All of the votes to be taken will be without debate on the dates named except on the Statehood bill. No limit having been placed on this discussion, the "day" may be indefinitely prolonged by recesses so that the actual vote may not take place until several days later. There is little inclination, however, to prolong this debate more than two or three days, and an adjournment may be looked for within the week.

Of the bills named in the agreement, three are practically certain to pass—the Canadian Reciprocity

bill, the Apportionment bill and the bills granting Statehood to Arizona and New Mexico—providing the provision for the recall of judges in the Arizona constitution can be amicably disposed of.

The outcome as to the wool revision and free list bills depends largely on the attitude of the progressive Republicans, many of whom favor postponing tariff revision until after the tariff board reports at the next session. The President, in all probability, would veto the bills if passed at this session.

The prospect of adjourning early in Eighth month will doubtless hold up the consideration of the cotton schedule revision in the House until next fall. The bill is in the Ways and Means Committee and was to be reported this week, but the House leaders have no inclination to begin its consideration unless it can reach the Senate this session.

Income Tax Fails This Year

After much delay the New York Legislature finally ratified the Federal Income Tax Amendment, making the thirtieth State to go on record as unequivocally favoring the measure. In Arkansas the Governor has raised a nice constitutional question by vetoing the endorsement of the amendment by both branches of the State Legislature. Fifteen States have either defeated the amendment in one or both houses, have adjourned without action, or, having endorsed the measure in one branch, have gone into adjournment with the other branch unrecorded.

With 46 States in our Union, and with a prospect of two more before next year, it will be necessary to get four or five more State endorsements before the amendment will become operative. The sentiment throughout the country is so decidedly in its favor, however, that it is not likely to be held back more than another year.

The Fur Seal Treaty Signed

England, Russia, Japan and the United States have at last composed the acute differences that have existed among them for forty years relative to the killing of fur seals in the North Pacific. The treaty seems admirably adapted for the conservation of a fast-disappearing resource. The old common-law limitation of three miles from shore is abolished, and no fur seals are to be killed in the North Pacific Ocean, including the seas of Bering, Okhotsk, Kamtchatka and Japan. Provision is made for the maintenance of a patrol of the seal waters by representatives of all the nations concerned. The agreement is to run for fifteen years and as long thereafter as no one of the governments denounces it; but there is every likelihood that hereafter its terms will be strengthened and not weakened, now that the formidable initial difficulties have been so successfully overcome. Pres. Taft is of the opinion that the agreement forecasts the adoption of a code of useful game laws for the open ocean.



FRONT VIEW OF PICKERING COLLEGE, INSIDE THE CAMPUS.*

Pickering College

BY HOWARD H. BRINTON.

The history of Pickering College is the educational history of Canada Yearly Meeting. Though constantly handicapped by fewness of numbers, and separated by wide distances, that concern so characteristic of the Society of Friends everywhere for giving its children a thorough education surrounded by all those influences found in the best of Christian homes has always received an earnest and devoted attention from Friends in Canada. As long ago as 1837 the first steps were taken at the half year meeting held near Newmarket, Ontario. Joseph John Gurney was present, and largely through his influence and aid Westlake Boarding School was opened in 1841 near Picton, Prince Edward Co. Thomas Clark was superintendent, and his wife, matron. Jessie Haines, the principal, is described by a pupil as having "one of those saintly faces, beaming with wisdom and kindness that cannot be described." Thirty prim Quaker maidens in plain bonnets, seated side by side in a large van, on the way to monthly meeting, was probably not the least interesting of the sights of that neighborhood. Here the school existed for thirty years, carrying out with uncompromising rigidity those ideals of life and conduct so sternly upheld by the Friends of that period. Two heirlooms only have been handed down from that time to the school of the present—the spinning-wheel of the first student, and a reputation throughout the province for a rigid training in Christian morals.

In 1878 the school was moved to Pickering, the center of the yearly meeting activity. Prof. Burgess was the first principal. From the first it was without endowment and burdened with debt, and after a faithful effort of seven years, operations were suspended. In this period of perplexity and discouragement, with many counseling the permanent closing of the school, Samuel Rogers had faith that it could be saved. He, assisted by John R. Harris, Elias Rogers and others, through personal appeals,

collected funds enough in England and Canada to permit the school to be reopened in 1892. But another period of trial and struggle was still to pass, and only the untiring efforts of those in charge, assisted by a few whose timely contributions prevented disaster, saved the school for the conspicuous success it later attained.

From a small beginning in 1892, the principal, Dr. Firth, and Mrs. Firth, assisted by Sarah A. Dale as matron, built up a school so efficient in its work and so permeated by a healthy Christian spirit that its reputation finally brought it an attendance too large to be accommodated.

During the height of this increasing usefulness, with more students than ever enrolled, at the opening of the winter term of 1906 the main building was totally destroyed by fire. The blow seemed at first irretrievable, as so few, apparently, were able to render substantial aid. Heroic efforts toward restoration were, however, soon made. The loyalty of the old students and friends of the college was enlisted. The knowledge of Canadian Friends that the college was essential to the welfare of the yearly meeting gave to all a full measure of the spirit of self-sacrifice. Tributes from many prominent Canadians to the past work of the school, with their assertion that its permanent loss would be a calamity to the very cause of education in the province, encouraged Friends to undertake a thorough canvass for building funds. The spirit of Samuel Rogers passed to his son, and Albert S. Rogers, chairman of the college committee, directed the work.

English Friends, learning of the loss and of the earnest efforts to repair it, expressed their sympathy not only in words, but in a much more substantial form. Elias Rogers, who had himself most generously contributed, was invited at the Meeting for Sufferings to explain the situation. The appointment of a committee by that meeting resulted in generous subscriptions which proved to be the turning point. A few Friends in the United States also contributed, and Canadian Friends made heavy sacrifices. The result was that in the fall of 1909 a new college was opened, representing an investment of \$100,000. There is need for further funds to

* The illustrations with this article are kindly furnished by Legg Bros. Engraving Co., Toronto, Can.

pay the moderate debt which still exists and to provide for necessary improvements. Friends of the school have every confidence that this money will in time be forthcoming.

The old site was abandoned and a new one selected 28 miles north of Toronto, on the outskirts of the town of Newmarket, the center of a large early settlement of Friends. The past popularity of the school was attested by the fact that many towns had offered inducements to secure it.

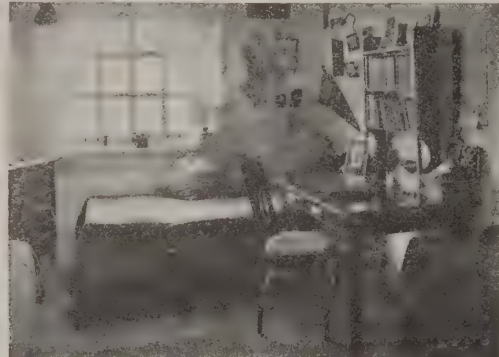
The close of the second year in the new building finds Pickering College well launched on a new career of usefulness, with the growing hope that in the future it will even surpass its former record. Certainly in the excellence of its present equipment

versity work and assumes the functions of a normal school in preparing teachers for the examinations admitting them to the faculties of education in the province. The commercial department provides for both the ordinary and extraordinary duties of a business life, while well-equipped music and art departments administer to needs of a more æsthetic nature.

In addition to the families of Friends, the school has a wide and varied clientage, for its purpose is by no means wholly denominational. Many have been gathered to its folds, from the tropical groves of Jamaica to the prairies of the great Northwest. In the minds of Canadians its uniqueness consists most of all in its demonstration that the prejudices



ICE RINK.



A GIRL'S ROOM.



VIEW OF NEWMARKET.



ON FAIRY LAKE.

there is every opportunity afforded for this end. The building, which can accommodate about 120 students, is surrounded by a campus of 25 acres, and is well supplied within with all the modern devices for rendering to its occupants a maximum of utility and attractiveness. In the winter of 1910 a large covered skating-rink was added, which has proved a most valuable asset. Much of its former prestige is retained through the continuance of the able direction of Dr. Firth and wife, who have brought to their present task the successful experience of the past.

In its curriculum, Pickering College has provided for fulfilling a wide variety of needs. In addition to preparing students for university matriculation and also providing broader courses for the more general duties of life, it does the first year of uni-

versity work, derived principally from English sources, are wholly unfounded.

The loss incident on the fire was more than financial, and the three years' suspension has brought in so many of those problems which accompany the founding of an entirely new school that another period of crisis must be passed after the travail of its rebirth. In this the loyal aid of all friends and well-wishers is necessary to success, and those able to give help of a substantial nature would find in Pickering College an object worthy of their support. The fees are not high and do not by any means pay for all that is received. Even then, and with a special reduction to Friends, many of those for whom the school was especially provided are unable to take advantage of the opportunities it offers. Scholarship

funds are most urgently needed if the school is to successfully accomplish its primary purpose.

Among Canadian schools there is a growing tendency to impose military training, and thus a Friends school has in this respect its mission to perform. At the time of the fire it was said that "it was the only school of its grade in Ontario from which the military spirit and training were entirely absent."

Depending as it does on the confidence of those parents who wish for their children an environment deprived of many of the risks of the home neighborhood, and embodying in its present ideals the ideals of its founders, the aim of the school is easily understood. If the Kingdom of God can be advanced by furnishing for a select group of young people a carefully guarded home, where spiritual, intellectual and physical needs are met in a manner dictated by long experience and Quaker precepts, then Pickering College will fulfill its mission. Deprived as it is of that spirit of commercialism which makes of most private schools merely financial propositions, it has won in the past and is winning now the loyal support of its students and alumni. As the outward expression of the most cherished plans of Canadian Friends for the future, as a visible center around which their thoughts and hopes might gather, and as an earnest effort of the yearly meeting to solve one of its gravest problems, that the young people might not desert its ranks, already thinned too much, its success and the success of the yearly meeting are most closely associated. Many further sacrifices will indeed be necessary for the full attainment of this end. That Pickering College will share the growing prosperity of the Canadian people and stand in the future, as it has stood in the past, consecrated to that highest of all tasks, the production of a cultured Christian character, is the prayerful expectation of those devoted to its interests.

Newmarket, Ont.

"Yearly Meeting Sunday"

How English Friends Make Use of Ministers Attending Yearly Meeting.

BY ED. HAROLD MARSH.

One of the features of London Yearly Meeting is the effort made each year to take advantage of the presence in town of ministering Friends from various parts of the country by holding specially advertised public meetings on First-day. This practice is by no means new, as it was started more than forty years ago; it has, however, changed somewhat during that period.

At first the idea was to try to reach people who would never go to a meeting-house, so theaters and music halls were hired and the public was invited to attend ordinary meetings for worship held in such novel surroundings. At that time there were several disused meeting-houses in and near London, and it was usual to hold meetings in them also. After some years of experience Friends have come to the con-

clusion that it is better to hold these specially advertised meetings in meeting-houses where there are local Friends to help, so that is the usual practice nowadays.

Preparations begin in the winter. Early in the year the committee in charge of the arrangements sends a letter to the clerks of all the London meetings and also of some other meetings not in London Quarterly Meeting but within a radius of about 20 or 30 miles. Circulars are also sent to ministering Friends (not necessarily recorded ministers) inviting them to take part in this visitation on "Yearly Meeting Sunday." As the replies come in the committee meets to hear what meetings have applied for a visitor and the character of the efforts which local Friends propose to make. Local Friends may ask for one or more of four alternatives: (1) Visitors for the ordinary morning meeting for worship, held after the traditional manner of Friends. (2) A Friend to give an address on some view of Truth as Friends see it. Such an address is generally followed by a meeting for worship. Local meetings may ask for (3) a speaker for the evening mission meeting. These meetings are more or less prearranged, and include an opening prayer, Bible reading and hymn-singing. Meetings sometimes ask for (4) a Friend to lead a "round table conference" or "group-talk," which young Friends and attenders "on the fringe of Quakerism" are especially invited to attend. This last is held in the afternoon, or at some time other than the hours of public worship.

The expected presence of visiting ministers or other Friends naturally causes the local Friends to rally to meeting, even those who do not attend regularly, so there is an increased attendance of Friends, and when numbers of the general public come in the total attendance at the meetings on First-day of yearly meeting week is often much above the average. This is especially true of Jordans. It is only about a year ago that a regular weekly meeting at this historic spot was reopened, and the ordinary attendance is 15 to 25. About a month ago, on "Yearly Meeting Sunday," the attendance was just 100, and about three-quarters of these people were not Friends. The afternoon was fine, so there was a still larger attendance, and as the meeting-house will hold only 100, and about 250 people gathered from all the countryside, the meeting had to be held in the open air. It was held under the fine lime trees and close to the graves of William Penn and his family. "Yearly Meeting Sunday" at Jordans reminds the writer very forcibly of "Quaker Sunday" at some of the yearly meetings in the Middle Western States.

Jordans is an exceptional case, but at other places, whose names have no special interest to American readers, the attendance may be anything up to four or five times the usual on "Yearly Meeting Sunday."

It is hard to have to say so much about the attendance at these meetings, as though attendance were the measure of their quality, but it is exceedingly difficult, even if profitable, to particularize as to the spiritual tone of a Friends meeting. The number of

people present at a meeting can easily be recorded, but the quality of the meeting must be experienced.

At the yearly meeting just past, visits were arranged to 48 local meetings—37 in London and Middlesex Quarterly Meeting, and 11 outside that area. Jordans is one of the latter.

A Friend who visited one of the smaller country meetings reported afterwards: "This, like many other small meetings, needs periodical visiting. We need, like our early Friends, to have an itinerant ministry. These meetings (on the First-day of yearly meeting) fill a very real and useful place in the religious life of country districts and one that is often above sectarianism, taking in the larger needs of humanity."

Another of the visiting Friends reported: "I cannot but feel that were Friends more generally to experience the happy social intercourse and spiritual uplift which the visitation of meetings affords, there would be no need to deplore the decrease of inter-visitation in the meetings of our Society."

There is a permanent organization responsible for the arrangement of occasional visits to meetings in London, but on account of distance and for other reasons the country meetings receive far fewer visits. And it is these country meetings which especially appreciate the efforts made on their behalf on "Yearly Meeting Sunday."

Dorking, England.

California Yearly Meeting

California Yearly Meeting convened at Whittier in its seventeenth annual session on Third-day, Sixth month 27th, for the transaction of preliminary business. The usual opening meeting for worship was deferred to 10 A. M. Fourth-day, in which John W. Stribling took a leading part in the ministry.

Ministers and workers present from abroad during the week included Wm. L. Pearson, Charles W. Dickinson, Parker Moon and Calvin C. Kessinger, Kansas Yearly Meeting; John W. Stribling and wife, Laura P. Townsend and Carlton Wood, Iowa; Edmond Albertson, Western; Jennie Ridgeway, Indiana; Margaret Elliott, Baltimore; Arnold Hodgins and wife, Ohio; David S. Sampson and wife, North Carolina; E. M. Sein, Mexico; Julius Hodson, Oregon; Dr. B. F. Andrews, of Chicago. Many of these had been in attendance at the International Sunday-school Convention at San Francisco, and brought with them an enthusiasm that added zest and interest to the yearly meeting sessions.

John Chawner was again chosen clerk, by which appointment he entered upon his fifteenth year of continuous service in this position. Mabel H. Douglas was appointed assistant clerk; Susan H. Johnson, recording clerk, and Geo. Taylor, announcing clerk.

The reading of the London general epistle took precedence of business, and its weighty and helpful utterances were listened to with marked interest and were commented on most favorably.

Instead of reading the American epistles as heretofore, a digest of them was presented, which proved so satisfactory that this plan was adopted for the coming year. As the reading of the digest only occupied eighteen minutes, as against probably two hours formerly consumed in reading and considering these epistles, the economy of time seemed to nearly all a satisfactory reason for continuing the new plan. An epistle from the Friends Yearly Meeting in China, accompanied by the original document in Chinese characters from which it was translated, was received. As an omen of the extension of our borders beyond the seas, and as fraught with a spirit of love and Christian fellowship, it was read with deep interest and an answering message was provided for.

The evangelistic session was one of deep interest, and in answer to an earnest appeal by Dr. Sylvester Newlin for more aggressive work, a subscription of \$1,482 was taken for this department. The meeting endorsed a proposition from the board to return to the former plan of employing a general evangelistic superintendent instead of assigning the work to quarterly meeting superintendents as during two years past. Laura P. Townsend, late of Iowa, was chosen for this service.

The failure under the somewhat desultory and inadequately supported efforts of past years to hold in several instances important vantage ground that had been gained has given rise to a strong feeling that more systematic methods, better support financially, with probably a competent field secretary to take charge of the more important departments of the work, will be necessary to the largest success, and this feeling found significant expression.

The report on "Peace" by Superintendent Robert C. Root enlisted much interest. His work as secretary of the Pacific branch of the American Peace Society, in conjunction with his duties as yearly meeting superintendent, has enlisted the interest and support of the leading educators of this coast. His labors were so much appreciated that an appropriation of \$200 was placed at his disposal.

The report on missions reviewed a successful year, with a growing missionary spirit and enlarging opportunities in Alaska and Central America. Children from the Spanish school in Whittier, and Japanese members of the local Friends church, added interest by rendering songs and repeating scriptural texts. It was shown that organized work among the Japanese of California is maintained at seven different places in the yearly meeting; also that the reindeer herds owned by the missions in Alaska number 322 animals at Kotzebue and 144 at Deering, with a total valuation of \$11,600. Benjamin Coppock's devoted and successful work is highly valued, and he was reappointed superintendent of missions.

Interest in the yearly meeting seemed to reach high tide in the educational session devoted to the college. President Newlin's report showed a prosperous year, with an increased attendance in the college department, but with increased financial demands and pressing needs incident to a growing institution and

the maintenance of a high standard. Wm. L. Pearson, H. Edwin McGrew and Mead A. Kelsey made strong addresses, highly commending the work of the institution. In response, 34 scholarships for the coming year were promptly subscribed, being the equivalent of \$2,040.

At another session, emphatic expression was given on several questions of public interest, including the divorce evil, the use of our denominational name as a label for pernicious articles, such as Quaker whiskey, etc., the erection of a peace statue at the entrance of the Panama Canal, the sending of a delegation of 50 Christian ministers to Japan to promote fraternal relations with that country, and the sending of petitions to the United States Senate urging the ratification of the treaty of arbitration with England. Strong committees were appointed on some of these subjects.

The Christian Endeavor session, both in numbers and interest, showed a substantial advance on all lines among the young people, which indeed was manifest at all the sessions of the yearly meeting.

A very large attendance and sustained interest marked the several meetings for worship on First-day. Wm. L. Pearson took a leading part in the morning meeting, and Arnold Hodgkin led the evening meeting. Dr. Sylvester Newlin and Wallace E. Gill answered calls from sister churches of the city. Overflow meetings in the Bible school bungalow were addressed by Tilman Hobson and Arnold Hodgkin. The Bible school hour was given to hearing echoes from the great convention in San Francisco, President Thomas Newlin, and Margaret Elliott, of Baltimore, giving inspiring addresses.

Most profitable meetings for the children were

conducted at 4 P. M. daily by Ella C. Veeder, with chalk talks as a means of instruction.

It was ordered that next year the reports from the leading departments shall be printed in advance, so that members may have them in hand when they are brought in review. An hour was also reserved on next year's program for the men's leagues or brotherhoods of the different meetings.

As the closing moments of the yearly meeting approached, the flower committee, under the lead of Sarah V. Sharpless, its chairman, sprung a pleasant surprise as they entered the room bearing numerous beautiful bouquets, which were presented with fitting words to the clerks, the visiting ministers and workers and the aged members present. The fragrance and beauty of these floral offerings seemed a fitting symbol of the harmony and Christian love that had marked the sessions, and the treasured gifts in the hands of the receivers were aptly and feelingly referred to by the visitors in their parting messages.

Among the aged members in attendance were Lydia Sharpless, 101 years old; Washington Hadley, 94; Jane M. Grinnell, 86; Amanda Way, 83; Asenath B. Cox, 82.

John Henry Douglas and Thomas Armstrong, who have relinquished strenuous labors on account of advanced years, were able to be present and participate throughout the sessions.

The statistical report showed a net gain of 107 in the home membership of the yearly meeting, with the remarkable record for a small yearly meeting that 74 of these accessions were by birth.

The usual early morning evangelistic meetings were conducted daily and were signally owned of God in blessing to many souls. H. D. W.

Things of Interest Among Ourselves

Alfred T. Ware, of Haviland, Kans., has accepted a call to become pastor at New Providence, Ia.

* * *

Prof. Rayner W. Kelsey, of Haverford College, Pa., expects to deliver the Educational address at North Carolina Yearly Meeting next month.

* * *

Abner White, who is serving as pastor at Paton, Ia., and is acting as superintendent of Scranton Quarterly Meeting, is planning to open work in Glidden.

* * *

The meeting-house at Dale, S. D., was dedicated the 9th inst., Susan B. Sisson and her daughter Jessie (Berry) Wright were the speakers for the occasion.

* * *

Dr. T. R. Woodard, of Knightstown, Ind., an old graduate of Earlham College, '77, recently won the Eckhart Prize of \$100.00 for writing the best conversation on Prohibition.

* * *

Alfred J. Hanson has been invited to remain at Lynnville, Ia., another year in pastoral service, and Alvin Hoskins, who has been serving the meeting at Richland, Ia., will continue another year.

Isaac Mills, of Eugene, Oregon, has renewed his subscription to THE AMERICAN FRIEND. He will be eighty-nine years old in Ninth month and his wife eighty-five years old in Eighth month.

* * *

William S. Kitch, superintendent of Bear Creek Quarterly Meeting, is planning for a summer campaign at East Lynn and Linden, Ia. A tent is to be used and J. T. Malloy will be in charge of the work.

* * *

Charles Sweet has left the work at Marion, Ind., for a two-months vacation at Pigeon Cove, Mass., where he will be at the home of J. J. Dean. Chas. Hiatt is expected to assume pastoral work at Marion, following yearly meeting.

* * *

W. Jasper Hadley was present at the recent session of Greenville Quarterly Meeting, held at Greenville, Ia., the 8th and 9th inst., and rendered valuable assistance. Florence Baker is the pastor in the local meeting at Greenville, and is much beloved by the people.

* * *

President David M. Edwards and family are spending a few days at Lake Okoboji, Ia., where he is recuperating after

his strenuous endowment campaign for Penn College. He preached at Arnold's Park Meeting the 9th, while the pastor, Grace M. Elliott, was attending quarterly meeting at Greenville.

* * *

Q. B. Stanfield, who is pastor in Epworth Meeting, Stanley, N. D., reports the work in flourishing condition. There is now an active membership of over fifty in the meeting, and twenty associate members. He feels that the work in that field is greater than the present working force of the meeting can do, and extends a warm welcome to any who will come and help.

* * *

Honey Creek Quarterly Meeting, held at Honey Creek, Ia., the 1st and 2d inst., was occupied with the usual annual reports preparatory for yearly meeting. E. Howard Brown spoke Seventh-day morning on "Peace"; while his brother, Clark Brown preached in the evening. W. Jasper Hadley preached First-day morning, and spoke to the Christian Endeavorers at their meeting in the evening. Two services were held First-day evening, one at the meeting-house, at which Zeno H. Doan preached, and the other in the grove near by, conducted by I. N. Rich and Carrie Butler.

* * *

About half the American Yearly Meetings were represented at the denominational Christian Endeavor Rally, Second-day, last week, at Atlantic City. Among those present were a number of missionaries:

Clotilda L. Pretlow, of Gibara, Cuba, who has been at home on furlough for the past year and expects to return to Cuba next month; and Sada F. Stanley, of Albany, Jamaica, who stopped on her way home from Jamaica on a month's furlough (she went from the convention to her old home in Ohio); also Jefferson W. and Helen F. Ford, of Buck Bay, Jamaica.

* * *

The following is taken from the *Los Angeles Times* for the 3d inst.:

California Yearly Meeting of the Friends Church quickly raised thirty-two annual scholarships of the value of sixty dollars each at the session this afternoon, [Seventh month 2d,] after the annual report of the college and in response to an earnest appeal for support of the institution and its work. This result came as a climax to the work of the week.

Among the distinguished visitors is Eucario M. Sein of Mexico City, who is the general superintendent of Sunday-school work for the evangelical churches of the republic of Mexico. John Henry Douglas of Pasadena, a veteran minister of the church, and undoubtedly the best known Friends minister in the world is present and has taken an active part in the deliberations of the meeting. He began his ministry in Maine, fifty-nine years ago, and is the father of the evangelistic movement in the Friends Church. He was thus for many years active in evangelistic and revival work throughout America and England. For the past few years his health has precluded church attendance.

The statistical report for the yearly meeting showed a membership of 3,003, besides 612 adherents in Alaska.

Today the pulpits of the various churches in the city were filled by visiting ministers.

* * *

Jonathan M. and Florence T. Steere, of Haverford, Pa., who went abroad early in Sixth month, are reported as attending the recent session of Westmoreland Quarterly Meeting, held the 16th and 17th ult., at the old Colthouse meeting-

house, near Hawkshead, in the Esthwaite Valley, England. The following is taken from *The Friend*, London:

"The first party arrived about 11.30, and very interesting it was to watch the gathering of representatives from nearly all the particular meetings at this first quarterly meeting in the Esthwaite Valley. After lunch and a social time in the garden at Beck Side, where the views of moor and mountain added to the charm, the first sitting took place. The Clerk gave a warm welcome to the many visitors, among them Dr. J. Herbert Thorp and his wife from Liverpool, and Jonathan Steere and his wife from Haverford. The Visitation and Extension Committee reported that fifty-eight visits had been paid by thirty-eight members of the meeting, being fifteen more visits than last year. Three new meetings have been established,—at Kirkwald, Barrow, and Ambleside. Interesting written accounts of yearly meeting from J. Herbert Midgley and Ernest Jones were read, other Friends giving verbal accounts. During a devotional pause at the close, Jonathan Steere gave us a hearty greeting from Friends in America. He had been struck how the same problems came before our meetings as Friends over there were considering."

* * *

Fairmount Meeting as well as much of Grant County, Ind., has felt keenly the loss of Susanah Hockett whose obituary appears in this issue. She was converted in early life and for a number of years was a helpful elder. She and Louis Hockett her husband walked the path of life together for over fifty-two years. She was an active worker with the W. C. T. U. organization from its beginning. She was also a charter member of the Grant County Orphans' Home Board, in which she took great interest, meeting with the board once each month through the year, regardless of weather conditions. Having no children of their own, she and her husband adopted two orphans and many who were homeless and helpless found kind shelter and comfort around their fireside.

Again were the Friends at Fairmount called to mourn the loss of a valued member in the death of Louisa Rush. Since her marriage with Nixon Rush, Tenth month, 1861, she has resided in this meeting. Here for fifty years they toiled and rejoiced together and established a beautiful home. Their first great sorrow was the loss of their oldest child, in infancy, but through her blinding tears she saw the finger of God pointing her to public work. She gave her heart and life to His service. For thirty-five years she was active in the ministry. She was the mother of seven children and no sacrifice was too great, nor labor too hard if it would benefit or fit them for their life work. She was greatly interested in education and was herself a student as long as health would permit. At one time she was a member of the Board of Trustees of Earlham College, and was among the first contributors to its endowment fund. She took an active interest in the establishment and maintenance of Fairmount Academy. She was deeply interested in the cause of temperance and her name is one of the list of charter members of Fairmount W. C. T. U. but her greatest interest was in the spread of the Gospel. Nixon Rush, her husband, was also a minister, and in company they held many evangelistic meetings and saw many brought into the Kingdom of Christ.

They also traveled much together visiting meetings and preaching in the States of Iowa, Kansas, Arkansas, Oklahoma, Tennessee, North Carolina, California, Oregon, Ohio and Indiana besides an extensive visit to the missions in Cuba.

* * *

New Garden Quarterly Meeting was held at Guilford College, N. C., the 8th inst. Thomas Hodgkin, of Eastern Quarterly Meeting, and Enos Harvey, from Deep River Quarterly

Meeting, were in attendance and had acceptable service in the ministry. Of special interest during the business session was the report of a committee appointed three months ago to investigate the Boy Scout Movement and see what could be done toward eliminating military features from the organization. This committee conferred with the Ministerial Association, of Greensboro, and reported that no military features existed in the work as it was carried on at that place. The Boy Scouts recently went out on a camping trip without any military accoutrements whatever, and expected to go on another expedition of the same kind later in the summer.

The reports from the several monthly meetings yielded the following information: A number of mission study classes have been conducted and special meetings held with encouraging results. Greensboro Monthly Meeting has a Peace Study Class which is using "The Moral Evil of War" as a text book. Lectures on Peace and other presentations of the subject have been made at Guilford College. Pamona Monthly Meeting held a series of evangelistic meetings which resulted in a large number of professed conversions, and 78 additions to the membership. Friends in this monthly meeting are divided into groups, each under the special care of a suitable person. The membership of the quarterly meeting at the close of Sixth month this year was 884, a gain of 45 over last year; this entitles the quarterly meeting to an additional representative in the yearly meeting, the number now being nine.

* * *

The recent monthly reports from Friends Indian Missions in Oklahoma, shows that meetings have been held at eighteen different places on First-days and 595 family visits made. In sending the reports our superintendents, W. P. and A. C. Haworth, at Shawnee, write as follows:

"The enclosed reports from each of our stations bespeak earnest effort on the part of all our missionaries to do their individual part in fulfilling the Master's command to preach the Gospel to every creature. This frequently has to be done under difficult circumstances, amid summer's heat and winter's cold, in the face of opposition and ridicule with the stern features of the Indian clearly indicating his indifference and opposition to your kindly message of love. While again individuals, small groups and even large gatherings listen with marked interest and attention as the upturned face or tear of penitence indicates the surety of God's declaration. Isaiah 55: 10, 11.

"Our drought and heat continue with unabated severity, extending over our entire mission field, except the northeast part of the State, where four of our missions report somewhat more favorable conditions. Feed for stock as well as provisions and food for men will become a great problem with many in these parts long before another crop can be produced, unless the late summer and early fall rains bring us relief.

"Missionaries and other Friends from Kickapoo and Iowa Missions drove across the country this week to attend monthly meeting at Big Jim Mission. My wife and I drove from Shawnee; the heat was so intense we stopped twice on the road to bathe our faces with damp cloths to rest and refresh us before we could continue our journey."

* * *

The Philadelphia *Journal of Commerce* for the 1st inst., publishes an excellent picture of Joshua L. Baily on the cover page, also a short editorial sketch of his public service and an account of his recent eighty-fifth birthday celebration. Having alluded to the fame of Philadelphia's merchant princes, the sketch states that Joshua L. Baily is "believed to be the

oldest of those now living, and undoubtedly the longest in service." The article continues, "Joshua L. Baily entered the dry goods trade at the age of sixteen, and now, at eighty-five, is the head of the great firm of Joshua L. Baily & Co., wholesale dry goods, the outlet of many of the great mills of the country and maintaining stores and offices in several of the principal cities of the United States.

"It is not only in merchandising that Mr. Baily has been a strong factor in the life of our city. In political and economic affairs and in all those circles where subjects relating to civic betterment and moral improvement were agitated, he has been interested and active. He is president of the Philadelphia Society for Employment and Instruction of the Poor, and has been a member of its Board of Managers for over sixty years. He has been for twenty-seven years president of the Philadelphia Fountain Society. He was one of the original members of the Committee of One Hundred in 1879 and took an active part in all its campaigns. He is a member of the Board of Managers of the American Bible Society, and has been a member of its Acting Committee for over fifty years. He was one of the founders of the Philadelphia Society for Organized Charity, and was for eighteen years its president. He was Chairman of the Citizen's Relief Committee, appointed by the Mayor on several occasions, notably the Charleston earthquake, the floods in the Ohio Valley and the yellow fever scourge in the South. As far back as 1846 he served on a committee to collect funds to relieve the sufferers by the famine in Ireland.

"Mr. Baily was a member of the National Relief Commission during the Spanish-American war, and gave active and valuable service to the Government. He made frequent visits to many hospitals and camps. He is vice-president of a number of important societies, among which should be mentioned the American Tract Society, The American Peace Society, and the National Temperance Society. He is a member of many other benevolent, humanitarian and educational societies. He has been a life-long friend of the colored people. He is a member of a number of societies organized and maintained for their education and improvement, and has contributed liberally to their support. He is also a member of the Merion and Contemporary Clubs.

"It will thus be seen that Mr. Baily has been a man of boundless energy, and his life has been filled with deeds of human interest. He apparently has all the vigor and strength of a man of fifty. While the weightier cares of business have been turned over to his four sons, who are partners with him, he comes to the store every day and takes an active interest in the business. We cheerfully join in extending congratulations to this young old man. We trust that life's shadows may lengthen slowly and that the golden glow of its approaching sunset may linger many years to symbolize the purity and wholesomeness of a life we all should emulate."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

The formal Minute covering the action of Kansas Yearly Meeting Board of Foreign Missions, in regard to the proposed transfer of the work formerly under its care at Douglas, Alaska, to the Presbyterian Board, was published in No. 22 of THE AMERICAN FRIEND.

I am just in receipt of a letter from an Oregon member of the Alaska Field Committee, informing me that the proposition to transfer the mission at Kake, to the Presbyterian Board, has been united with by Oregon Yearly Meeting, the transfer to be completed as soon as all details can be

arranged. I think it desirable at this time to explain some of the reasons why our Board approved of the proposed transfer.

My personal interest in the work at Douglas dates back prior to the year 1889, when I visited Douglas to investigate the feasibility of establishing a cannery in connection with the Mission, to furnish industrial employment. It did not seem wise to do this, but I was appointed a member of the Board at our next yearly meeting, and have served almost continuously upon it ever since. After a connection with the work of over twenty years, I cannot see it pass to other hands without feeling some heart pangs. The sentiments expressed in the following quotations from a private letter from Annis Peebles, in charge at Douglas while the Hadley's are on furlough, to a member of our Board, practically describes my own feelings. She writes: "I could not help some 'heart pangs' when I read of the decision of the Board, and thought of the work that has been *so dear* to us going into other hands. But I am not finding any fault with your decision at all, for this territory really belongs to the Presbyterians, and if they want it as they do now, we could not hold on to it with Christian courtesy, unless the Lord showed us clearly it was right to do so. So I am praying that the right (thing) may be done."

The field open to our missionaries or native workers at Douglas, is a very limited one. When they attempt to extend their work, they quickly come in contact with missions already established by the Presbyterians. There were a few outlying points which we might have secured some years ago, but we did not feel at that time financially able to care for them and the Presbyterians have now established missions at most if not all, available points. We have no school in which to train our young converts to become efficient workers. We must either let them go to the Presbyterian school at Sitka or to some government Indian school in the States. In either case, they must be away from under our influence for a number of years during the formative period of their lives.

We do not think it would be right or wise, in any case, to maintain a solitary mission at a great distance from our other missions, and from the base of control, unless there were a prospect that it might become a center of growth from which the Gospel might spread to others. We do not think we should simply support a church for the benefit of a few natives, but should look forward at every mission station to the time when the native church may become self-sustaining, and our help may be given to newer and more needy fields further on.

The major portion of the work of the evangelization of the heathen must be done by the native converts themselves. In the absence of any facilities for training the natives at Douglas, and with the knowledge that even if we did succeed in training them, the only fields they could work in outside of Douglas, would be in the territory of Presbyterian missions, it seems wisest to accept the offer of the Presbyterian Board to take over the work at Douglas, if satisfactory arrangements can be made.

The knowledge that Oregon Yearly Meeting was contemplating this step, influenced our Board in its decision, and also the fact that many of our members feel a deep interest in their work, in Mexico, Cuba, and Africa, now under the American Friends Board, to which our Yearly Meeting is tributary, and where a large field seems open before us. Members of our own yearly meeting are now working in all three of these fields.

I am glad to be able to state that the Presbyterian Board proposes to pay us the fair value of such property as we turn over to them, to be ascertained by appraisal. I hope that

any funds so received, may be immediately available toward the extension of the work in the three fields as outlined under the heading, "The Present Need of Our Mission Field" in No. 25 of THE AMERICAN FRIEND.

FRANCIS A. WRIGHT,
Chairman Kansas Yearly Meeting
Board of Foreign Missions.

521 American Bank Bldg.

Kansas City, Mo., Seventh month 6, 1911.

Born

GADDIS.—To Ernest and Treva Gaddis, Seventh month 7, 1911, at Fairmount, Ind., a son, John Marcus.

WRIGHT.—To William A. and Jessie W. (Berry) Wright, Nisland, S. Dakota, Sixth month 5, 1911, a daughter, Ethel Marie.

Married

BYE-HELDING.—In Amsterdam, Holland, Seventh month 4, 1911, Mary Catharine, daughter of Dr. Jan Lodenwijk and Geertruide Margaretha Jacoba Heldring van Eeghen, of Amsterdam, and Arthur Edwin, son of Andrew Moore and Mary Taylor Bye, of Germantown, Philadelphia. The young couple expect to return to the United States the latter part of Eighth month, making two more permanent members of the Woodbrookers in America.

COULSON-FORDYCE.—At Portland, Oregon, Sixth month 21, 1911, Emma Fordyce and D. Dwight Coulson.

HALE-WOODS.—At Newberg, Oregon, Sixth month 22, 1911, Iona Woods and Clyde Hale.

MONTGOMERY-WINSLOW.—At Portland, Oregon, Sixth month 16, 1911, Esther Winslow and George I. Montgomery.

NEAVE-RAIFORD.—At Friends Meeting House, Corinth, Va., Sixth month 29, 1911, Ethel T., daughter of George W. and Almedia B. Raiford, and Allen J. Neave, son of Samuel R. and Lillias A. Neave, of Hughesville, Md.

Died

BIRCH.—At Cedar Falls, Ia., Fourth month 23, 1911, Lois Hill-Birch, daughter of William B. and Anna E. Hill, Carthage, Indiana.

EBRITE.—At her home, Muncie, Ind., Sixth month 18, 1911, Mary Dennis Ebrite, wife of William Ebrite, in her sixty-fifth year. She was a birthright Friend, an earnest, active worker, and for a number of years has been an Elder in Muncie Meeting.

HOCKETT.—At Fairmount, Ind., Fifth month 9, 1911, Susanah Hockett, in her seventy-first year. She was a birthright Friend and an elder in the meeting.

HOLLINGSWORTH.—At her home, near Bangor, Ia., Seventh month 6, 1911, Hester A. Hollingsworth, in her seventy-second year. She was a loyal member of Friends from the time she was four years old. For several years she held the position of overseer.

RUSH.—At her home near Fairmount, Ind., Fifth month 24, 1911, Louisa Rush, wife of Nixon Rush. The deceased was a birthright Friend, and for thirty-five years a recognized minister of the Gospel.

TERRELL.—At Newberg, Oregon, Sixth month 28, 1911, Matthew Terrell, aged nearly seventy-five.

The International Bible School Lesson

THIRD QUARTER, LESSON V.

SEVENTH MONTH 30, 1911

THE FINDING OF THE BOOK OF THE LAW.

II CHRONICLES 34: 14-33.

For Special Study, Verses 14-21, 23-33.

GOLDEN TEXT.—Thy word have I hid in mine heart, that I might not sin against Thee. Psalms 119: 11.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Seventh month 24th. Finding the law. II Chron. 34: 14-33.

Third-day. Blessings and cursings. Deut. 28: 1-19.

Fourth-day. Covenant. II Chron. 34: 29-33; II Kings 23: 1-3.

Fifth-day. Passover. II Chron. 35: 1-19.

Sixth-day. High places. II Kings, 23: 4-20.

Seventh-day. Turned to Jehovah. II Kings 23: 24-27.

First-day. Josiah lamented. 2 Chron. 35: 20-27.

Time.—Josiah reigned B. C. 638-608. The incident of the lesson happened about B. C. 621.

Place.—The Temple, and royal residence at Jerusalem.

Persons.—Josiah; Huldah, the prophetess; Hilkiah, the high priest; Shaphan, the scribe or secretary.

Parallel Passage.—II Kings 22: 8-23, 4; II Kings 23: 21-23; II Chron. 35: 1-19.

The incident of the lesson so graphically described here and in II Kings (Chap. 22) is one of great interest. What exactly was the book found has given rise to a great deal of discussion. The phrase, "Book of the Law" is indefinite. Chronicles says, "given by Moses"; these words are wanting in Kings. From the character of the reforms instituted by Josiah, and especially from verses 19, 21, it would seem positive that the book contained the curses enumerated in Deuteronomy (Chap. 28) and therefore was at least part of Deuteronomy. Inasmuch as Josiah made Jerusalem the only place where sacrifice was to be made, and Deuteronomy implies this, while the other books are silent on the matter, this also implies that Deuteronomy was the book. In Kings it is said that Shaphan read it, implying that he read all from this, it is inferred that only a part of the book was found. Scholars have suggested that the parts found were Deut. 5 to 26, 28; others, Chapters 12-26. All is, however, conjecture. The important feature is that the book spoke of a "covenant" (verse 30), and this covenant having been broken, the people were liable to be exposed to the curses pronounced upon those who broke the covenant. No hint is given as to when the book had been lost.

14. In the work of cleansing the Temple the roll was found.

15, 16. Shaphan was the king's secretary. The work of cleansing had been done thoroughly.

17. "Gathered together." Better "emptied out." That is from the boxes in which it had been collected.

18. "Read therein." "Read it before the king." (II Kings 22: 11). The whole of it showing it could not have been very long.

19. It is evident that there were some terrible denunciations, and Deuteronomy 28 suits this better than any other passage in the Pentateuch.

20. The king commands four of his most trustworthy followers to consult

the one who was believed to be in closest touch with Jehovah. Ahikam is mentioned in Jeremiah (16:24). "The king's servant." What the special office of this man was is not known.

21. "Go and inquire," etc. Prophets and prophetesses were believed to be in close communion with Jehovah, and that through them He would reveal His will.

22-28. Only two other prophetesses are named in the Old Testament: Miriam (Exodus 15: 20); and Deborah (Judges 4: 4). The wife of Isaiah is also called a prophetess (Isa. 8: 3) but we know nothing about her. Noadiah (Neh. 6: 14) is called a prophetess but is put with false prophets.

Huldah confirms the statements of the "book of the law," but says that owing to the fact that Josiah had "hearkened" unto the words of Jehovah, and his heart had been tender and he had humbled himself, that therefore the curses would not be fulfilled in his day.

29. As soon as the king heard the message he gathered all the elders together, that is, the heads of clans and families. The men of position and authority.

30. "Levites." Kings has, "prophets." "All the words of the book of the covenant." This implies that the roll could not have been very long. A covenant implies two persons or parties. Josiah set the example by making an individual covenant with Jehovah. This would be of comparatively little avail unless it was supported by his people. Josiah did this publicly, and he did it "with all his heart, and with all his soul." The whole man was involved. "In his place." Kings says "The king stood by the pillar." See II Kings 11: 14; 23: 3. This was probably some special column in the Temple enclosure alongside of which it was customary for the king to place himself on State occasions.

32. "All that were found." R. V. "To stand to it." That is, to keep it. From this time it would appear that during the reign of Josiah, outwardly at least, the inhabitants of Jerusalem were faithful.

33. Josiah was not satisfied to re-establish the covenant in his kingdom proper, but all Hebrews, who were "found" (R. V.) in the limits of the old northern kingdom were required to observe the statutes of Jehovah.

It should be noted that at the time of Josiah's reformation it is not stated that Jehovah made a new covenant with

Josiah and his people. The covenant had been made with their fathers, and they simply made a solemn engagement to keep the law. The effect was to give the Deuteronomic code the force of statute law—it became the law of the land. The weak point in the reformation was that it came to be thought by many that "the punctilious observance of the outward forms of religion would in some way compensate for neglect of plain duties and obligations." See Jer. 7: 3-11.

(Continued from page 450.)

some of the European flights—the significant feature of his venture being his battle with strong winds, which at times completely retarded the progress of his machine.

It no longer requires any great stretch of the imagination to picture rival aeroplane manufacturers bidding for trade, as the makers of automobiles have in the past, with accounts of such coast-to-coast trips as evidence of durability and dependability.

[FOR THE AMERICAN FRIEND.]

THE SONG OF THAT LAND.

BY EDWARD WING.

In my fancy or dreaming I sometimes
can hear
A chorus celestial borne in on my ear;
It fills all my soul with its beauty and
worth,
For 'tis sweeter by far than the music
of earth.

The words oft escape me, and leave but
the thrill—
The transporting rapture abides with
me still.
But I once caught the chorus of "Jesus
can save,
And the valley of shadow He has
bridged by the grave."

And I give it to you, O ye sorrowing
here,
For the dear ones departed let us dry
every tear;
For the song of that land is: Jesus
can save,
And the valley of shadow He has
bridged by the grave.

I watched o'er a mother with eyes filled
with tears,
As she passed from my sight with her
burden of years;
But she shouts back to dear ones that
Jesus can save,
And the valley of shadow He has
bridged by the grave.

Of the sins that would lure us from
virtue and right
We well may be fearful and flee at their
sight;
But the grave is Heaven's doorway, and
Jesus can save,
And the valley of shadow He has
bridged by the grave.

When I stand by the river, I will dread
not its tide;
I will fear not its shadow as I stand
by its side;
But I'll join in the chorus that Jesus
can save,
And the valley of shadow He has
bridged by the grave.

Oakland, Me.

New Publications

Missions and Modern Thought, by William O. Carver. Publishers The Macmillan Co., New York. Price, \$1.50 net.

Doctor Carver has faced the issues involved in Christian missions in the light of a broad historical study of comparative religions, and points out the ground upon which the Christian faith may base its right to become the universal religion of the race. The work is written from the modern standpoint and is full of solid food for thought.

* * *

The Unoccupied Mission Fields of Africa and Asia, by Samuel M. Zwemmer. Publishers, the Student Volunteer Movement, New York. Price, \$1.00.

This is the text book for missionary study classes prepared by the Student Volunteer Movement, for the year 1911. The author discusses the large areas of Asia and Africa yet unoccupied by Christian missionaries. The problem of the work is that of the skirmish line of the Christian church in its conquest of the world.

* * *

The York Missionary Conference Report, by Friends Foreign Mission Association, London, England. Price, is 6d, post free.

In Second month the Friends Foreign Mission Association of London Yearly Meeting met in York and reviewed the Edinburgh Conference together with the reports of its eight commissions with

A SPOON SHAKER.

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"I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect.

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a view of ascertaining what Friends could glean from the conference that would advance their efficiency in foreign missionary work. The present volume is the stenographic report of this conference. It contains a number of very helpful studies of the current missionary problems confronting Friends.

BE TRUE TO HIM.

What God has joined, try not, dear one, to sunder.

Be true to Him at any time and cost! Fear not the lightning's flash, the muttering thunder,

And fail Him not when thou art tempest tost!

In God's unfolding plan for us, the morrow,

Reveals the purpose in a present trial; And shows that though in depths of heart-felt sorrow,

Eternal glories gleam, more bright the while.

Therefore fear not, but press to full completeness,

The purposes of God in life of thine! For trial is but the Master's way to sweetness,

In lives that know the touch of love Divine.

Aye, fear thou not, my child! Thy hairs are numbered,

Thy very thought is known to One Divine.

Fear only if thy love for Him has slumbered,

If sin has soiled thy soul with touch malign!

So press thou on to Heaven's eternal glory,

While love Divine with laurels crowns thy brow.

In songs of joyous triumph chant God's story,

My Lord and Master saves! He saves me now!

George M. Hicks.

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North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 22d. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

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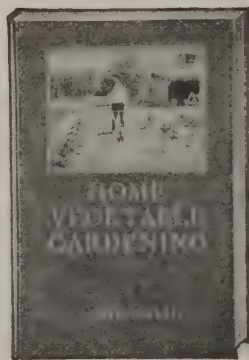


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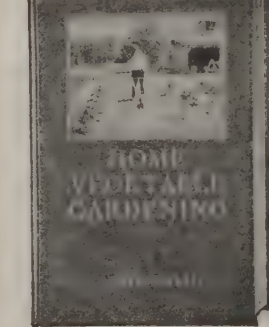
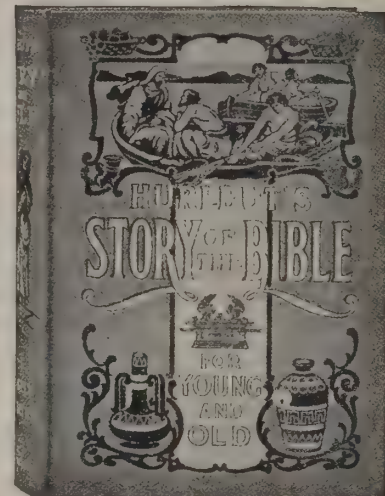
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Vol. XVIII

SEVENTH MONTH 27, 1911

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Recompense

We are quite sure
That He will give them back—bright, pure, and
beautiful

We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.

* * * * *

My lost, my own and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

—George Klinge.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR EIGHTH MONTH 6, 1911.

LESSONS FROM GREAT LIVES.

VIII. JOB.

JOB 6: 1-11; 42: 1-6.

(Consecration Meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Seventh month 31st. Solicitous fatherhood.

Job 1: 1-5.

Third-day. Bolts from the blue. Job 1: 13-22.

Fourth-day. Test of patience. Job 2: 1-10.

Fifth-day. A lesson in faith. Job 19: 21-29.

Sixth-day. Misjudged. Job 42: 7-12.

Seventh-day. A lesson in humility. Job 40: 1-4.

How are we today tested by God?

Tell of other Bible characters that were tested.

How can we get strength in trials?

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle, to make a great Aeolian harp. Then he waited and listened to hear the music from it. For a time the air was still and no sound was heard. The wires hung silent in the air. After a while came gentle breezes, and the harp sang softly. At length came the stern winter winds, strong and storm-like in their forces. Then the wires gave forth majestic music which was heard far and near. There are human lives that never, in the calm of quiet days, yield the music that is in them. When the breezes of common care sweep over them they give out soft murmurings of song. But it is only when the storms of adversity blow upon them that they answer in notes of noble victoriousness. It takes some trouble to bring out the best that is in them.

J. R. MILLER.

During the siege of Sebastopol a Russian shell buried itself in the side of a hill outside the city and opened a spring. A little fountain bubbled forth where the missile of death had fallen and afforded to the weary troops encamped there an abundance of pure cold water during all the rest of the siege. Job's worst afflictions revealed springs of love in the divine heart that he would never have discovered otherwise. Stars are visible only in the night. The myriad marvels of the heavens are not seen by day. God's comfort, which is so much of His deeper nature, does not waste itself upon those who need it not. The child's need calls out the mother's sympathy, the father's help.

"Count each affliction, whether light or grave,
God's messenger sent down to thee;
do thou
With courtesy receive him: rise and bow,
And, ere his shadow pass thy threshold,
crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast.
Allow
No cloud of passion to usurp thy brow
Or mar thy hospitality: nor wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief
should be

Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making
free;

Strong to assume small troubles; to
commend

Great thoughts, grave thoughts, thoughts
lasting to the end."

* * *

Compare Job's experience when he realizes the presence of God with that of other men.

Job 42: 6. "I abhor myself and repent in dust and ashes."

Ex. 3: 6. Moses hid his face at the burning bush.

Luke 5: 6. Peter realized his sinfulness.

Acts 9: 4. Paul fell to the earth.

Rev. 1: 17. John "fell at his feet as one dead."

Have you ever realized the presence of God in your life? Describe your feelings. Contrast the spiritual outlook of the first and the last verses of the great poem (Job 3: 3 and 42: 6.)

* * *

Job's life began with a beautiful sunrise, continued amid cloud and storm, and ended with a glorious sunset. The most glorious sunsets are those in which there are many clouds for the sun to illumine with its own splendor. The life of Job sanctified by sorrow blossomed into the divine image. It culminated in the clear shining after rain. Clouds are the inseparable companions of every day's sky. Whether they add splendor or gloom depends on their nature. Whether the clouds in the sky of every human life add splendor or gloom depends upon the life.

* * *

Many men are called to act. Job was called to bear—simply to bear; and yet to endure is always hard, often bitterly hard. To submit and smile; to suffer and say, "Thy will be done;" to throb with pain and pray for forgiveness for the pain giver—this is more than Job-like, it is Christlike—it is Christian.

* * *

Job is proverbial for his patience. He is patience in the concrete. The patience of Job is vindicated by his outcry. There can be no patience without an inward cry. Lifeless, nerveless, youthful things can't be patient. The peace which the world gives is Stoicism, where the heart is still because it is lifeless. Job's heart quivers, throbs, struggles, here patience has her perfect work. The alloy, the slag is burned out, the

pure gold in the stillness of its superheated furnace reflects the image of its refiner.

* * *

"Thy peace, (O God), is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests 'in hope.' Bring me that peace of Thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervour, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear Thee in the Whirlwind, there will be a great calm!"

* * *

"When winds are raging o'er the upper ocean,

And billows wild contend with angry roar,

'Tis said, far down beneath the wild commotion,

That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,

And silver waves chime ever peacefully;

And no rude storm, how fierce soe'er he flieth,

Disturbs the Sabbath of that deeper sea.

So to the soul that knows thy love, O Purest,

There is a temple peaceful evermore!

And all the babble of life's angry voices
Die in hushed stillness at its sacred door."

* * *

"Think out, float away from where
The pressure of the trembling air

Keeps down to earth the shrunken mind.

Set free the smothered thought, and find,

Beyond our world, a vaster place
To thrill and vibrate out through space,—

As some auroral banner streams
Up through the night in widening gleams,

And floats and flashes o'er our dreams;

There let the whirling planet fall
Down—down, till but a vanishing ball,

A misty gleam: and dwindled so,
Thyself, thy world, no trace can show;

Too small to have a care or woe
Or wish, apart from that one Will

That doth His worlds with music fill."

* * *

"I used to feel that all we have to do in this world is to grow up like grass or clover-blossoms, and to perform our part by being just as green or as sweet-smelling as our natures allow. But I do not think that way now. Along comes a cow, and our careers are ended. Of course, we cannot get out of the way of our fate any more than grass can get out of the way of the cow; but it often happens that we can accommodate ourselves to our misfortunes. We can be content to being nibbled close; we can spring up again from the roots; or we can patiently wait until we blossom again the next summer."

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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Two Types of Religion

Editorial Letter.

I am living at present in the small but very interesting city of Marburg, which is situated on the Lahn River, in the District of Hesse, and which belongs to the Kingdom of Prussia. I shall write some account of the city and its history in my next letter. Today I want to speak of two types of religion which I have seen on the continent of Europe. While I was in Italy I went whenever possible to religious services, for I desired to see what Christianity meant now to the people in the land which for many centuries was the fatherland of the Church. I was always touched by the simple faith and devotion of the common people in Italy—the hard-working, unthinking peasant people. They put down their heavy baskets and loads by the door of the church, and kneel by the altar in the quiet hush of the vast building and pray before the crucifix or the image of Mary as though their whole life depended on this act of prayer. I could not tell how far it was superstition and idol-worship and how far their deeper spirits reached through the symbol and laid hold of the divine and infinite Life which their hungry souls yearned for. I could only see that they were seriously seeking for help and were bowing in faith before what was to them the supreme reality. The "public services" of the churches, on the other hand, impressed me very unfavorably—I mean the services in which the priests officiated and celebrated the mass. I am fully aware that nobody can speak intelligently about any form of religion so long as he knows it only from the outside, and of course I know Italian Catholicism only from the outside, as a spectacle which I stand and watch. As a spectacle it is often very gorgeous. The altar is a blaze of light. The priests—especially those of the higher orders—are resplendent with robes of rich color. The air is laden with incense. Powerful use is made of lofty music and of visible beauty in painting and architecture, and to the eyes of the faithful, in the sacrament which the priest is performing, the eternal Christ is literally embodied. There could, of course, hardly be a more powerful appeal to emotion and to imagination.

But to the onlooker it is a performance pitifully devoid of reality or significance. As I look at the patient, suffering eyes of the Christ, who always hangs above the altar, it seems as though He would say, if the carved lips could speak: "Is this all that has come from My life and suffering and death, that after nearly two thousand years of My sway over men they are still satisfied with such childish mummary?" The whole thing is carried through with that dull and mechanical air which settles upon everything that grows into an habitual performance. The chanting of the service produces a weird and sing-song effect upon me and reminds me always of the Baal-cries on far-off Carmel. The worst of it all, however, is that these performances seem to *constitute* religion for these people. The deeper, actual meaning of religion they seem hardly at all to know. It does not occur to them, apparently, that religion means a deep and abiding union of soul with God as the true Life and Light of man, a union which involves a complete transformation of the inner and outer self and which sets the soul that experiences it to living in new spiritual power and in new relations with men. They rest satisfied with giving the people who belong to the Church and come under their care a spectacle for eye and ear, and they have almost no sense of that true shepherd's duty of interpreting the Gospel in fresh and living ways to the consciousness of men, of training those under them to spiritual appreciation of God and of producing for them, by wise and well-directed methods and activities, a more enlightened social environment. As I listen to the long-drawn chant of the ancient service, rendered in a language which is dead and without meaning for the listeners, and as I see amid the candles' blaze the gorgeously arrayed priest raise, with multiform bowings and kneelings, the host which is supposed to be the actual body of the Christ, I ask myself again and again what benefit does all this bring to any mortal soul—what good does it accomplish either for the priest himself or for the bowing spectators? What advance does it indicate over the worship of the pagan with his idol or the Jew with his golden cherubim where God was believed to dwell? How does it all help the soul to

unite itself in true moral and spiritual relations with the God whom Jesus Christ has revealed? Here in Germany, at least in this part of Germany, everything is different. One cannot for a moment forget that he is in a land that has had a Reformation, for the spirit of Luther is very much alive in the hearts of the people with whom I am mingling. The preaching which I have so far heard goes right to the root of things and has a powerful moral tone in it which the listeners feel. There is an air of deep piety and religious devotion in the people with whom I have mingled. They do not seem to treat their religion as a church spectacle, but as a way of approach to God and as a way of living among men. "Is Christianity," I heard one minister ask in the pulpit, "is Christianity a thing of the past—a religion which was good for Peter and Paul, but which has played out for the modern world and is no longer a living source of power which sends the man of today out to the tasks of spiritual conquests?" And his

ringing answer was that Jesus Christ is the same yesterday, today and forever, and that those who live in a present faith in Him and enter into personal relations of love and confidence and fellowship with Him are, as of old, ready for the spiritual work of the modern world and have the power of victory in their lives. I can see everywhere the visible effects of this virile Christianity among the people of this region. They do not yet realize the peaceful nature of the Gospel and they do not see, as I wish they did, the inconsistency of war, but in most other respects they have caught the deeper meaning of Christ's message and are turning it into life and character. The lectures which I have heard in the university here are permeated with a profound Christian spirit, and I feel that I am living in the midst of a people who know, appreciate and honor the Christ whom we Friends are striving to follow.

R. M. J.

Marburg, Germany, Seventh month 6, 1911.

Current Events and Comments

Canadian Reciprocity Endorsed

After weeks of discussion and numerous attempts to amend the Canadian Reciprocity Bill, it passed the Senate last Seventh-day in its original form by a vote of 53 to 27. An early adjournment of the House until Fourth-day this week caused a slight delay, as the bill had to be engrossed on parchment and signed by the Speaker while the House was in session before it could be sent to the President. This, however, was done in a few hours, and thereby the United States became a party to the compact, which now awaits like action by the Canadian Government to make it the law of both countries.



Wickersham Favors a Price Commission

Seldom has a speech provoked more comment than that of Attorney-General Wickersham at Duluth last Fourth-day; not because his ideas were startling, but because they came from one who is well versed in corporation affairs and in statecraft, and speaks as close adviser of the President. Not only did he favor national control of corporations doing an interstate business, but advocated the appointment of a national commission to regulate prices. He said in part:

Whether or not such a Federal industrial commission should have power to regulate prices is, of course, a matter for serious consideration. Yet the principle on which the regulation of transportation rates is based is simply that when property is used in a manner to make it of public consequence and affect the community at large it becomes clothed with a public use and

may be controlled by the public for the common good.

* * * * *

The anti-trust legislation of the United States and most of the separate States is based on the theory that the natural price of an article is that fixed by the operation of the natural law of supply and demand, working without artificial restraint.

* * * * *

The fact seems to be that the prices of standard articles of consumption sold in the United States for a number of years past have not been fixed at all by the operation of the laws of supply and demand or of unrestrained competition, but by associations of the producers, without the participation of the consumer or the general public; that is, without those who have had to pay the bill having any voice in fixing the price. In this view it is certainly not unreasonable that the purchasing public should desire to have some part in determining the price it is to pay, in like manner as has been recognized to be just with respect to the cost of transportation.



Dr. Wiley and His Opponents

Dr. Harvey W. Wiley, chief of the Bureau of Chemistry, Washington, who bears the burden of enforcing the pure food and drug act, has always been a "marked" man, but of late has become the object of a special attack by a coterie of interests bent on securing his official scalp. There are ample reasons for this movement. Certain manufacturers

suffered from his announcement that benzoate of soda used as a preservative in mixtures containing over-ripe fruits and meats was deleterious; patent medicine men were offended at his exposures in their worthless trade; but, above all, his frank statements concerning the effect of intoxicants has incurred the enmity of the liquor interests, who are at present making their influence felt, especially through the Advertisers' Protective Association. This organization has announced its determination to have Dr. Wiley removed and someone appointed in his stead who will enforce the food and drug act "along respectable and just lines." In order to clinch this demand, a further announcement is made that if Dr. Wiley is not removed by the 1st of First month, 1912, it will be the endeavor of this organization to obtain a pledge from the next Republican presidential nominee, as well as the Democratic nominee, for the removal of Dr. Wiley before said nominee can obtain the support of the organization.

Wiley's Recent Offense.

Meanwhile some of Dr. Wiley's opponents within the department at Washington have charged him with a technical violation of law. No turpitude is imputed, merely an error in legal judgment. The law permits this department to pay only a certain rate per annum for expert service, but, being unable to secure the right kind of a man in certain extreme situations, Dr. Wiley hit upon the expedient of employing such a one for a part of the time only. Thus he kept within the limits of his allowance and secured the quality of service needed. There was no secret about the affair, and he followed a precedent previously established in an auxiliary department by his superior, Secretary Wilson.

The committee on the personnel of the Department of Agriculture has decided that Dr. Wiley's course was illegal and that he should therefore be discharged from the service. Attorney-General Wickersham has confirmed this conclusion. Before making a final decision, however, the President asked Secretary Wilson to pass upon Dr. Wiley's reply. This is causing some delay, since the secretary is placed in the dilemma of condemning his own course or rendering an opinion adverse to that of the attorney-general. No one believes that Wiley will be dismissed, but many are wondering how President Taft is going to make matters right.

Precautions Against Cholera

The most drastic order that this Government ever issued to protect the country from the invasion of a contagious disease was sent out last week to the public health officers at ports receiving immigrants. In various quarters, especially in Italy, cholera has become so prevalent that every immigrant from the disease-infected countries will be subjected to an individual bacteriological examination. The few cases that have developed among the immigrants at

New York have been promptly isolated, so that the health officers are certain that there is no danger that the disease will spread.

No contrast could be more pleasing than that between the way in which the public is acting today in face of the danger of cholera and the way it acted when the same danger was in sight less than twenty years ago. Of the excitement, bordering on panic, which then prevailed, there is now not the faintest trace. The change has a double significance, as testifying on the one hand to the education of the public, and on the other to the efficacy which our health service has developed.

Luther's Letter Goes to Germany

A recent act of personal kindness which should augment goodwill between Germany and the United States is the gift of J. Pierpont Morgan to Emperor William of a manuscript letter by Martin Luther for which the former paid \$25,500. When it was purchased, the German press bitterly complained that America was robbing the fatherland of a historic relic; it is now restored to the emperor gratis.

The letter was written at the crisis of Luther's life, when, after his defiance of the Diet at Worms, he was placed under the ban of the empire. The same hand that had affixed the 95 heterodox theses to the cathedral doors addressed the emperor in such terms that no one dared to incur the imperial displeasure by delivering the letter.

It is not merely an impassioned protest and appeal from the militant Protestant to Charles V of Germany. It is a bold assertion of individual rights—an insistence upon freedom of speech and religious liberty as salient and as challenging as Luther's words before the emperor and Diet at his memorable trial: "Here I stand. I cannot do otherwise."

Elizabethan English

That the brogue of Ireland is much like the English spoken in Shakespeare's day has long been held by students of phonetics. Twenty-five years ago Richard Grant White did much to set the public right on this point. But such things need to be repeated often, and James J. Walsh's article on this subject in *Harper's Magazine* for Seventh month has caused some surprised comment. It is easy for one accustomed to the standard modern form of a language to get a false idea of the nature and significance of a dialect. It is often vaguely imagined that there is some peculiarity about the Irishman's tongue which makes him pronounce "e" like "i" in a word like "men" or "ten," just as the foreigner from Spain or Italy turns the short "i" of "it" into "ee" because the opener sound is difficult for him. But the Irishman with the brogue is not mispronouncing a letter; he is merely pronouncing certain words as he has always heard them and as they used to be sounded in England in the Elizabethan age.

A Mountain Shadow

Yonder the sun-kissed summits
And snows of the great divide,
Yonder the shadowed places,
Where columbine loves to hide.

O the works of God are so mighty,
And the works of man are so small,
How meager the gift we bring Him,
Even when we bring Him all.

MABEL MUNNS CHARLES.

How Abraham Came to Canaan

BY RUFUS M. JONES.

When this person, about whom I am going to write a story, was a little boy, his name was Abram, and he lived in a low, flat country between two great rivers, in a city named Ur. When he was a little fellow, playing on the sandy shore of the great river that went rolling by, nobody knew that he was one day to become a famous man and was to be the father of a great race of people, but his mother felt that he was a very unusual boy!

He had no Bible to read, for it had not been written yet, and he had no story books, for nobody knew how to write any; but his mother and his father and his old grandfather told him stories. They could not tell him very much about God, for they did not know much about Him. In that country the people thought that the sun and the stars and the rivers and the palm trees were gods, and they prayed to these things, instead of to the great God who made the sun and the stars and the rivers and the trees.

But Abram used to wonder a great deal about these things. He would sit by the river when the sun was sparkling on the ripples, and the beauty of the light and the water made his little soul thrill and he wished he knew how it all came to be. I have heard a story which tells how, one night, he sat up for the first time to see the stars. They were so beautiful and wonderful that he could not speak as he gazed up at them. When he had looked a long time, so still that he hardly breathed, he cried out: "Those wonderful stars must be God; I will pray to them." But while he was praying, the moon came up. It was so bright that it made the stars look very dim, and some of them were too dim for him to see them. This made him very still for a little time, and then he said: "That light is very much greater and stronger than the stars. That must be God. I will pray to the beautiful moon." But in the early morning, another light came streaming up the sky in the east. At first there were just rosy streamers of light, and then it grew brighter and brighter, until all the stars went out of sight and the moon grew too pale for him to see it. Then the sun himself came up, at first with a soft and gentle light and heat, which soon became too dazzling for him to look straight at it. He bowed his head for a long time and was very quiet and full of wonder. Then he said: "That sun is much stronger and

greater than all the stars and the moon. He has made them all go out of sight before his light. He must be God. I will pray to him."

All day he watched the work of the sun. He saw how it made the birds sing and how it waked up the flowers; how it dried the dew and drove away the mist; how the trees lived on it, and how all things turned toward it, and he thought to himself: "Yes, this must be the real God of the world. How beautiful he is up there in the blue dome of his sky!" But when he came out to look at the sun, after he had eaten his supper in the evening, he saw him far down in the west, now much more mild and gentle to look at, with beautiful lights on the little clouds floating over him. But in a few minutes he had dropped clear out of the sky. He was gone as the stars and the moon before him had gone. "There must be," he thought, "Somebody greater and more powerful than the sun, for even the sun goes out of sight and disappears. There must be Somebody who brings him in in the morning and takes him away at night. There must be Somebody who made the sun and the moon and the stars. They are so beautiful that the Person who made them must be much more beautiful than they are. This great Person, greater than the stars, greater than the moon, greater than the sun, who made all and who guides them all, He must be God. I will pray to Him."

So Abram learned more about God, while he was a little boy, than anybody else in that country knew, and when he grew up he wanted to move away from the country where people prayed to the stars and the sun and the rivers and trees and go to a new place, where he and his family could live by themselves, out in the fields with the sheep, and where they could learn more about the God who has made all the beautiful things in the world. One of the most beautiful things in all the world, Abram thought, was a young girl, named Sarah. It would have been very hard to go away and leave her behind. They had played together, and talked together about the things which Abram loved most to talk about, and they could not bear to be parted. Before he started on his long journey, Abram asked Sarah to be his wife, and so they went together.

It was a long, long journey. They rode on camels and carried with them all they had. They drove in front all their sheep and goats, the little lambs and the kids, and so, of course, they had to go very slowly. They stopped at first in a country named Haran, and they thought they would live there. They were glad to have the journey done and to set up their tents and to turn out their flocks in the fields as though it was home. But Abram did not quite like this country. He kept thinking of a better country farther on—a country he had heard about, named Canaan.

One day there in Haran, after his dear old father had died, Abram heard a Voice speaking in his heart, and he knew that it was the Voice of that God he had learned to pray to as a boy, by the river in Ur, and he listened. The Voice told him that the time

had come for him to go on to that beautiful country of hills and rivers, named Canaan. And God said, "I will show thee the way, and I will go with thee. I will keep thee and bless thee. I will make thee great, and I will make thee the father of a very great people." So once more they put all their goods upon the camels' backs, and they gathered their flocks from the fields and started on to the country which was to be their land, and after many long days of travel, far off in the distance they saw the hills of Canaan, and were full of joy. After they got to this beautiful land and found their home and the fields for their flocks, a little laughing boy was born to Abram and Sarah, and, because he laughed, he was named Isaac, which means "the laughter"; and, now that he had a son, Abram was called by his longer name, Abraham, which means "father."

One day Abraham wanted to do something that would please God very much, and he felt that he must give God the best thing he had in the world. Well, the best thing he had in the world was his own dear son Isaac. It was terribly hard to give him up, but he thought he must do it, for he thought it would please God more than anything else. So he started off, with his little boy by his side, to go to the holy place where he expected to offer little laughing Isaac to God. But when he got there, all ready to give him, God told him that he might keep his boy. Standing there by the holy place, Abraham began to see that God wanted his love and trust, but that he did not want to take away from him the child He had given him. And, hand in hand, under the beautiful stars, Abraham and his dear boy walked back together to their home, too full of joy to speak. Years went by; Isaac grew to be a man, and Abraham became rich in flocks and herds, and many wonderful things happened to him in the new land to which he had come, but he and Isaac never forgot the day when they stood together in the holy place and God gave little Isaac back to his father.

Pocono Lake Preserve

BY JOSEPH ELKINTON.

The ability to enjoy life during such a hot fortnight as we have just survived speaks volumes both for the place and people camping about Pocono Lake, Penna. The maximum temperature has been 80° and 90° F. instead of 90° and 100° F. and higher elsewhere. The nights have been refreshing. We place our bungalows—some 50 in number—mostly in the shade of the evergreens and far enough back from the lake not to be visible from it. This winding body of water, four miles long and a mile wide in places, is fed by the Tobyhanna and Tunkhannock Creeks as well as several smaller streams from springs which make this region noted for its drinking water.

The ample facilities for sailing add much to the enjoyment of our evenings, especially as the sunsets, when seen from the lake, are often glorious. The

original pine and hemlock forests on this mountain were as fine as the State produced, but the lumberman's axe removed them a half century since, so we have another growth of thirty or forty years, with here and there a century-old sentinel and, happily, in a few places a group of these primeval marvels, which produce a cathedral effect as we walk beneath their towering branches.

Our colony has entered upon its fourth season with a capable superintendent, Egbert S. Cary, formerly teacher at Westtown Boarding School, and Anna E. Willets in charge of the Lake End dining camp, where meals are served at reasonable rates to campers and transients. The purpose of our settlement was brought out at a campfire on the "Fourth," when the whole community shared in the celebration of the day as that of Pocono Lake and of Independence. Our entertainment was the harmonious outcome of a belief in the simple life and close fellowship with nature.

The lines of Prof. L. Whitaker, who has made his summer home on the mountain for several years, conveys the spirit that pervades the colony:

There is a spot where giant pine
Has fallen guard, midst birch and beeches;
Tunkhannock flowing thro' its vine
Keeps tryst with pool and silent reaches.

Midst laurel brake and royal fern
And spruce and rhododendron thicket,
The cardinal, with scarlet, burns—
Titania's lamp in fairy thicket.

This mirror set in tangled frame
Reflects the hawk, that's poised above it;
Kingfisher, heron, trout and crane
Make this their haunt, because they love it.

Pray God, this pool, so dear to Pan
Be never known to Nature's vandals
But kept a shrine, in beauty's plan,
For those who wear John Burrough's sandals.

Our desire is that woodcraft and bird-study may be encouraged in the most practical way. During a week this month 58 varieties of birds were recognized about the lake. Five eagles fly over it. Two of them have made their nest in the neighborhood for several years.

The hermit thrush and the veery are heard on every hand at eventide, while the whip-poor-will and the great blue heron frequent the woods and shores of the lake.

Speckled and brown trout, black and calico bass, are caught in the Tobyhanna as it flows through the Preserve. Bears and an occasional deer have left their tracks.

Dr. S. C. Schmucker entertained the whole group at a campfire recently, explaining the pleasure and instruction to be had from photographing individual trees and birds. He also emphasized the joy one may get by studying the stars at this elevation.

The still water of the lake makes a marvelous mirror, and the evening on which he spoke the heavens were reflected so perfectly we looked into its depths to find more stars and more brilliant planets with a milky way that contains nebula be-

wildering to the imagination but inspiring to the emotions.

The woods when it is raining have a charm realized by few. Put on your "old gray bonnet" and a waterproof and sally forth as the drops cause each leaf and fern to shine with its dripping burden and you will feel a joy in the many forms of mosses and ground pine, to say nothing of the partridge berry and snow berry and all the loveliness of the ferns which bend and wave and welcome the explorer of the wild.

This is a veritable paradise for children, and they love it because of the freedom and natural life. Conventionality has scant courtesy where bare arms and the play of initiative to supply the primary needs of our being receive such encouragement.

Twenty to thirty canoes, converging toward a log

The International Christian Endeavor Convention

The Twenty-fifth International Christian Endeavor Convention was held at Atlantic City, N. J., the 6th to 12th inst. In spite of the unprecedented heat there was a registration of nearly 10,000 delegates, and on the evening when President Taft spoke, the papers reported an attendance of 14,000.

Beginning with the opening address of President Francis E. Clark, the great notes that rang throughout all the sessions were *peace among nations, and fellowship among the peoples*. The Endeavor organization, which placed itself squarely on record two years ago at St. Paul, has taken even more advanced and positive ground looking toward the abolition of war. On the question of temperance it is equally



A GROUP OF FRIENDS AT THE DENOMINATIONAL CHRISTIAN ENDEAVOR RALLY, ATLANTIC CITY.

fire, is a most picturesque sight, but much more soul-uplifting is the group of 150 to 175 seated in the temple grove where our First-day afternoon meetings are held.

Everyone around the lake is free to attend and take part in these meetings, which have drawn the whole colony together with a spiritual purpose; and it is beautiful to witness the appreciation and reverence that has been crowned with the divine Presence so frequently few feel they can afford to miss the blessing we share. We sit in silence, and the ministry of the spirit in this setting has been accompanied by utterances which have impressed us all as contributing to our spiritual upbuilding. Surely God is in this place and we are renewed by His love.

All service ranks the same with God; there is no last nor first.—*Browning*.

pronounced, and announces as its slogan: "A saloonless nation by 1920." The missionary problem was prominent, and missionaries from India, China, Burmah, Turkey, Japan, Cuba and Jamaica were heard in regard to the work in their respective fields.

The report of the general secretary showed more than 10,000 new societies organized in the past two years and more than 1,000,000 new members. Substantial progress also has been made toward completing the fund for the erection of the headquarters building in Boston.

The forenoon sessions were devoted to sectional conferences, where various phases of practical work were discussed by experts, there being eight or ten different sections meeting simultaneously. In the afternoons and evenings two great meetings were held simultaneously, with programs of such equal merit that the crowd was well divided and well satisfied.

Both sections were addressed by President Taft, by Speaker Champ Clark and by ex-Vice-president Fairbanks.

Other notable addresses were given by [Rev.] F. J. Horsefield, Bristol, England; Judge Ben. Lindsey, Denver; Dr. Ira Landrith, Nashville, and, representing the colored race, by Booker T. Washington and Dr. Julian C. Caldwell, general secretary of the Allen Christian Endeavor League.

At the hour set for the denominational rallies, the Friends met in the Friends meeting-house. This had been kindly opened for the Endeavorers, although Philadelphia Yearly Meeting has no such organization and looks somewhat askance upon its methods. There were representatives present from New England, New York, Baltimore, Wilmington, Indiana, Kansas, Iowa and Nebraska. Some members of North Carolina were present at part of the convention, but had to leave before the rally. Several members of Philadelphia attended the rally.

Richard R. Newby presided, and opened the meeting with some well-chosen remarks, following a season of devotion. J. Henry Bartlett spoke as a member of the trustees controlling the Atlantic City Meeting-house, and called attention to the large amount of practical Christian service done by young Friends of Philadelphia Yearly Meeting under other forms of organization. Earle J. Harold, Wm. E. Cadbury and L. Oscar Moon, who were on program, were prevented from attending, but the latter sent a paper, which was read by Ruth Farquhar, Wilmington. Jefferson W. Ford and Sada Stanley, Jamaica; [Miss] Gifford, under appointment for work in Japan, and Clotilde Pretlow, Cuba, spoke of the Christian Endeavor work abroad and brought greetings from their respective mission fields. Short talks were also given by Lillian Hayes, Herman Newman and Robert E. Pretlow. After the session, a group picture was taken of the Friends present.

The next international Christian Endeavor convention is to be held in Los Angeles in 1913. As the emphasis of the past two years has been largely upon increase, that of the next two years is to be upon efficiency and deepening of the spiritual life.

R. E. P.

Educational Work in Palestine

BY A. ROSENBERGER.

On Fifth month 3d, 4th and 5th occurred a most interesting and profitable "Conference of Educational Workers" in Palestine and Syria, it being the first general meeting of foreign workers ever held in this country. The boundaries include as far as Tripoli on the north, Beersheba on the south, the Mediterranean on the west and the region of the Euphrates on the east, the last not being very accurately defined. Within these boundaries are enclosed lofty mountain ranges, deep valleys and undulating plains. The plains of Sharon, extending from Mount Carmel along the Mediterranean to the deserts of Arabia; Esdraelon, reaching from Mount

Carmel to the valley of the Jordan, famous as a battleground in ancient and medieval times, and the Houran beyond the Jordan, are by far the largest and most productive, though there are many prosperous valleys that broaden into plains of considerable extent in which are located thriving villages and growing cities of second rank. In these during Fifth and Sixth months are to be seen vast fields of growing grain, as these constitute the great "grain belts" of the country. Wheat, oats, barley, lentils, peas and various kinds of beans are the leading agricultural products. The terraced hillsides and mountain slopes are covered with vineyards and orchards of olives, figs, apricots, almonds, pomegranates and other fruits.

Home life is still unsettled, there yet being many Bedouin tribes who, following their inherited nomadic instincts, wander from north to south and from east to west with their flocks in search of green pastures, as did Abraham, Isaac and Jacob in the long ago. Many of them are either outright or quasi-robbert tribes who live by secret stealing or by open plunder and highway robbery.

Church Affiliations.

Instead of the "Republican" and "Democrat," "native born" and "foreign born," of the Federal census in the United States, the subjects of the Ottoman Empire are enumerated according to church affiliations, those not otherwise classed being set to the credit of the Christians. The following church statistics are only approximately correct, but the most accurate that can be obtained:

Moslems, 1,865,595; Christians, 978,988; Latins, 35,844; Maronites, 308,744; United Greeks, 141,479; United Syrians, 45,793; United Armenians, 19,459; United Chaldeans, 17,865; Syrian Jacobites, 45,805; Orthodox Nestorians, 15,300; Orthodox Greeks, 204,140; Gregorian Armenians, 23,815; Protestants, 21,520; Jews, 90,380; Druses, 151,837; Nusairiyeh, 119,720; Ishmailiyeh, 9,000; foreigners, 20,000.

The Conference.

The program of the educational conference as it met in its daily sessions included such vital questions as: I. The field for Protestant educational work in Syria. (a) Work being done. (b) Unoccupied districts. (c) Opportunities for extension of work. (d) Co-operation in relation to extension of work. II. The aims of educational missionary work. III. Educational principles in their application to the problems in Syria. IV. The training of Christian workers in general and special training of teachers. Carefully prepared papers were introduced, followed by general discussions which were pointed and able. These discussions took into consideration such subjects as: Direct conversion of individuals to Christ; development of character; preparation for work in life; preparation of leaders of thought in the nation; preparation of Christian workers; standard curriculum and uniform courses of study; instruction in Christian doctrine, etc. The morning sessions be-

gan at 9 o'clock and continued until noon, and the afternoon sessions from 2 to 5 o'clock, every minute of the time being profitably occupied. It is not necessary to add the statement that every session was opened by a season of devotion, for to do otherwise would be an anomaly on the mission field.

Societies.

Thirty-five different societies carry on educational work in Palestine and Syria, and among them are the following: The American Board, the Church of England, the German Evangelical, the British Syrian, the Society of Friends, the Covenanters, Church of Scotland, United Free Church of Scotland, Church Missionary Alliance, the Presbyterians, Danish Church to the Orient, Swedish Church to the Jews in Jerusalem, etc. There are over 500 foreign Protestant schools, of which 300 are carried on by societies in America, with more than 20,000 children in attendance. The American Board alone has 100 elementary and 8 high schools.

The Friends.

The English Friends carry on a splendid work at Brumana, where they have been at their post for a half century. Here they have two excellent high schools under the management of Charles Fox and wife, together with several English teachers. More than 120 are enrolled in their two boarding schools. Daniel Oliver and wife have under their supervision 14 day schools, scattered among 11 different villages, with an enrollment of 1,000 children. Daniel Oliver is a Friend who joined the Society from conviction, being led to it by reading "Barclay's Apology," and he continues to be a Friend of the George Fox type. These British Friends took a leading part in the conference. Their work has on it the stamp of true English thoroughness.

For more than a score of years the New England Friends have been engaged in educational and evangelistic work at Ramallah, a few miles north of Jerusalem in one of the most delightful locations to be found in Palestine. They have centered their energies upon this choice place until they have built up one of the best missions schools to be found in any land. John R. Mott and wife, who visited this school recently on a world tour of missions, after seeing all the leading mission stations of the world, declared the Ramallah work to be one of the very brightest and best they had met in all their extensive travels. The hour they spent in the mission home was a gracious season of "refreshing from the presence of the Lord." Bishop William Burt, who spent a quiet Sabbath in the mission home and had a most acceptable Gospel service with us, wrote: "What I saw and heard at Jerusalem oppressed me, but at Ramallah I saw that you good people were doing genuine Christian work. After twenty-five years of experience in other difficult mission fields, I am convinced that nothing succeeds or abides like the patient building up of Christian character in the boys and girls who are to become the leaders among their own people. You and your co-workers are doing exactly

this important work, and hence there can be no doubt—absolutely no doubt—concerning the good results which must follow. Anyone visiting Ramallah has the proof before him. Your work is Christ-inspired and has the evident seal of His approval." The two training homes have in them 30 boys and 50 girls, gathered as the brightest and best from a large number of villages. The character of the work is universally acknowledged to be of a superior order, and from the doors of the mission homes are going forth currents of influence that make for righteousness in this whole region of country. Perhaps Eli and Sibyl Jones would be surprised if they could behold the growth of the little vine they helped to plant more than two score years ago.

In addition to the training homes, the New England Friends, assisted by others, support seven village schools, with an enrollment of something more than 300 children, and have the superintendence of another school in a Moslem village. One of the schools formerly known as the "dirty school," because of the untidy condition of the children, has so changed as to work a complete transformation in that whole section of the village, and now the term of reproach is no longer appropriate to it. It has taken less than six years to effect this change.

Arabic versus English.

English is well taught in all the schools under the management of English-speaking boards of control. No force work is required in securing diligent application to the study of English, as the Syrian children are anxious to acquire both a reading and speaking knowledge of it. The Syrians have wonderful memories and are experts in modern languages, and it was the general judgment of the conference that the courses of study should be made strong in language work. So great is their desire for English that it was thought best for them not to have too free a use of the Bible in English lest it lose its sacred character and degenerate into a common text-book of a secular nature. If the English Bible is used at all by them, it should be by those who have already acquired a good knowledge of English.

On the other hand, it was urged that a daily use should be made of the Arabic Bible and that Arabic should be well taught, for it possesses enduring elements that will keep it as one of the great world languages. It is the religious language of 200,000,000 people, and it is impossible to be able to get at their real heart-life except in their own tongue. Even after men have become very much at home in a foreign language, they always drop back into their mother tongue when they pray. A missionary mother, whose little son had been taught to say "And now I lay me down to sleep" in English, desired him to learn to pray in Arabic, when, in objecting to her wish, to her surprise, he said: "God does not understand Arabic." While one may learn to say his prayers in a foreign speech, his real heart outbursts of praise and devotion will always find utterance in

the language his mother taught him at her knee. It was therefore urged by all the workers that those holding responsible places in the foreign field should early acquire a good useable knowledge of the language of the country where they are to labor.

Things Emphasized.

Unity of Christian effort for the spread of the knowledge of the Gospel.

Co-operation as a means to extension of the work.

Uniform courses of study and proper school inspection.

The training of Christian workers in general.

The specific training of Christian teachers.

Instruction in Christian doctrine.

Awakening to the realization of the missionary aim.

The crowning aim should be the building up of the Church of Jesus Christ.

Things of Interest Among Ourselves

During Eighth month, George A. Barton is to give two courses of lectures in the Theological School of the University of Chicago.

* * *

Friends who attend the Winona Bible conference will hold two afternoon conferences. The announcement appears elsewhere in this issue.

* * *

C. J. Jenkins, superintendent of the Associated Charities of North Yakima, Wash., writes: "Having re-united with the branch of the church I love and the love for which I have never lost, I desire as an absentee member to keep as closely in touch with its movements as possible, so am sending for the AMERICAN FRIEND."

* * *

A letter from John M. Watson tells of his regaining strength after a confinement for three months at the home of his daughter, Wilmington, Ohio. While years are telling on his physical strength his spirit is as young as ever. He closes the letter with the words: "As time moves on and my strength returns I hope to do more to help in shoving the car of progress."

* * *

Richard L. Hallowell and family, who have for the past five years been located in Brooklyn, N. Y., have moved to Columbia, S. C., where he has been placed in charge as financial agent of a group of three cotton mills, for which his firm, the Farish-Stafford Co., of New York, are selling agents. They retain their membership in the Brooklyn Meeting, to which they have become very much attached and which they leave with much regret.

* * *

A plan has been formed among the various circles of young Friends of our Eastern yearly meetings for a Whittier fellowship pilgrimage to the Whittier country from Ninth Month 1st to 4th (Labor Day) of this year. The plan is to read Whittier's poetry and consider what is the equivalent of his service in the life of today. (An announcement appears in another column as a "notice.")

The idea is to have a time of simple fellowship and mutual endeavor rather than a school of teachers and listeners. Each one should plan to come at the beginning if possible, for the first evening will offer one of the most interesting features—reminiscences of Whittier by those who knew him. Reread your Whittier this summer and come prepared to contribute.

* * *

Owing to local troubles at Matehuala, Mexico, three of the workers have come to the States for the summer—Sarah Lindley, Minnie C. Holding, and Mary B. Whinnery.

Difficulties arose from a strike in a smelter—difficulties which were aggravated by the already existing general disturbances in the Republic. R. S. Holding remained in the field. A letter from him dated Seventh month 6th to Phariba W. Stephens, Secretary Mexico Field Committee, reads as follows: "Things are moving along quietly here just now, with no new political troubles. The state of Tamaulipas seems to be a peaceful place. It must be because the Friends' views on war have been so thoroughly disseminated that war is distasteful to the Tamaulipicos. I content myself at least in thinking that "El Ranis" has something to do with it."

"During the local uprising here we can well consider it a compliment that none of our property was in any way injured. We have all proceeded with our respective duties and entertain no evil forebodings. We are going right on pushing school and church work. I have been here at Matehuala all the time as indicated at the heading of each letter. Stayed in Cedral one night when there were dangerous forebodings here. The rabble now say they are "free." What an erroneous idea of freedom. To them it is the absence of law and order, which are the very constituents of freedom. I am living in the new home with the boy we are schooling. He is rather an exceptional boy, studies his Bible a great deal and asks many questions. Will have some snap-shots of the new home and send thee one soon."

* * *

We have already told how at the close of President Taft's speech at Marion, Ind., he was presented with a wreath of American beauty roses by the Friends of Grant County, Ind., as a token of their appreciation of his efforts in behalf of arbitration and international peace. The following memorial was also presented:

In behalf of more than 3,800 members of two quarterly meetings of the Society of Friends, located in Grant County, Ind., and constituents of Indiana Yearly Meeting, the largest yearly meeting in the world, this memorial is presented to William H. Taft, President of the United States, on the occasion of his visit to Marion and Grant County, this the third day of July, 1911.

We commend the President for his broad, intelligent and effective work to secure peace among the nations of the world. As believers in the principles of peace advocated by our forefather, William Penn, and maintained by his successors for more than two and a half centuries, based upon the brotherhood of man, we believe that right reasoning and a proper sense of justice and right should impel nations to live peaceable with each other, and not to resort to the arbitrament of war.

We are much pleased to note the high plane of the President's action; that he has attracted the attention of the world to his call for a sane and righteous peace, and that his appeal

has touched responsive chords in sister nations, and that some of them have already manifested their desire to lend their influence toward the successful accomplishment of the peace of the world.

We believe the President is an instrument of the Divine Ruler of the world in bringing about the reign of peace, when, according to His word, "nation shall not lift up sword against nation, neither shall they learn war any more."

We therefore submit this memorial in token of our profound appreciation, and of our hearty sympathy with the President and of our faith in his achievement of success.

We are solicitous for the advancement of our National Government, and prayerful that unbounded prosperity may crown her righteous efforts. And we join Whittier in the prayer:

Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old.

By authority and in behalf of representatives appointed by the meeting of Friends in Grant County.

Respectfully submitted,

RICHARD HAWORTH, *Chairman*,
ROBERT L. SMITH, *Secretary*.

A few days after the above event Richard Haworth received the following from the White House:

"MY DEAR SIR.—The President has requested me to thank you and Mr. Smith cordially for your courtesy in sending him the resolutions which were adopted by the members of the Society of Friends located in Grant County, Indiana, and which were handed to the President at Marion. He was deeply touched and gratified by their kindly expressions.

"Sincerely yours,

"CHARLES D. HILLES.

"Secretary to the President."

* * *

On the 5th inst., Levi Gregory, representing the committee from Berkeley Quarterly Meeting, formally opened Lindsay Monthly Meeting, Lindsay, Cal. Twenty-two Friends from various parts of the United States who had transferred their membership to Berkeley Monthly Meeting made the request. In addition to these charter members almost an equal number of Friends who are now members in Southern California meetings will doubtless soon have their rights transferred to this new meeting. Wm. P. Smith, formerly from Oregon, has been selected as clerk of the monthly meeting.

About \$700 has been subscribed by local Friends towards securing a site and erecting a permanent church home. At the recent session of California Yearly Meeting a little more than \$500 was pledged by individual subscriptions and an equal amount was offered from the loaning fund of the yearly meeting which makes a commendable start towards securing a church building.

In a recent communication to the editor of THE AMERICAN FRIEND, John W. Dorland, of Los Angeles, gives the following account of the Friends settlement at Lindsay:

"About midway between Los Angeles and San Francisco, in the beautiful San Joaquin Valley, lies the town of Lindsay.

"It was the writer's good fortune to be able to visit Lindsay, more especially to meet with the Friends settled there, than to study the district from a commercial point of view. It might be interesting to note, however, that Lindsay claims to be the second citrus district in California, with 12,000 acres planted to oranges, Riverside alone excelling it in acreage of groves. For the past three years the nurseries of the State have been drained of all their available supply of trees for planting, and

nursery statistics show that during those three years over one-third of all the orange trees planted in the State have been planted at Lindsay. A. J. Wells writing for the Sunset Magazine, speaking of Lindsay says: 'We were there late in March, only the Valencias were unmarked; but some Navels were in full blossom; we rode through miles of golden poppies in such splendor of March sunshine as only California can show, and in the perfect air with happy meadow larks fluting deliriously. One had only to lift his eyes from the fragrant white blossoms and golden fruit of the dark green trees, to the flashing summit peaks hanging in the blue sky to feel the



ORANGE TREES AND SIERRA NEVADA MOUNTAINS.

enchantment of the situation. The region needs only to blossom with the homes of men to make the picture complete. Familiar as I am with the older orange districts, I am free to say that I know nowhere such soil, such climate, such absence of danger to the ripening fruit, such early maturity, such promise of remuneration.'

"The town of Lindsay itself was an agreeable surprise, expecting a sort of one-horse settlement, I found a busy town of 2,500 population, with well-paved sidewalks and oiled streets, electric lights, three banks, good stores, schools and churches, and last, but by no means least, no saloons.

Members of the Society of Friends have come to Lindsay quite recently, but as far as that is concerned, Lindsay's real growth has been in the last three or four years, so some of the Friends have grown up with the town.

"Mahlon Smith and wife came to Lindsay five years ago from Indianola, Iowa, and were the first Friends to settle in Lindsay. Henry Austin came here from Linville, Iowa, and invested in land about five years ago, and is now living in Lindsay. Robert Meredith, Elmer Gifford (who was connected with the work of Penn College for many years) and John H. Morgan all of Oskaloosa, Iowa, bought land near Lindsay three years ago, and three months later came with their families to settle. The pastor of the meeting is Chas. S. White, of Muncie, Ind., who came to Lindsay with his family last summer. E. J. Allan, Whittier, Cal., has recently come to Lindsay, also F. A. Nixon and family from the same place. Wm. P. Smith came this spring from the State of Washington, and Daniel Cook and wife came here from Oskaloosa, Iowa, a year ago last Christmas. Z. A. W. Smith and family came here from Whittier a year ago, also C. A. Rees and wife. Friends by the name of Dowell and Runnells recently members of Western Yearly Meeting are also settled at Lindsay. Mabel Flint, Oskaloosa, Iowa, a graduate of Penn College, lives with her parents in Lindsay. Practically all these Friends are engaged in the citrus industry, and have splendid orange groves ranging from ten to forty acres."

Correspondence

To the dear friends in New England, in Philadelphia and the East, in Indianapolis and other places in the West, Greetings!

It has long been in my thought to voice once more my deep and lasting affection for all the dear ones lovingly and gratefully remembered.

Down here in the pleasant Southland my path lies now and duty seems to beckon, but neither time nor distance can efface the bonds of other days, and my heart goes out in deep and spiritual love to all the friends and co-workers in our great cause, in the mission fields of long ago and latterly in the work of the Society.

Having met with a painful and rather serious accident which has and is still confining me to my bed, I have had ample leisure to consider many things. The great and wonderful bounty of our gracious Lord and the love of Christ, whose vicarious suffering for the sins of mankind I have never doubted or questioned, nor could, with the many proofs that have been vouchsafed me.

Long years ago, while doing mission work in the Indian Territory, I recall the case of an Indian chief, Frank Modoc, or Steamboat Frank, as he was oftentimes called. The wonderful story of the Christ had been brought to him, his famished soul longed to believe, to be filled and comforted, yet he doubted. Again and yet again he took counsel with himself, deeply he pondered.

Is this true, does the white man know or does he not? One day, weary with his unsatisfying arguments he knelt by a wayside tree and to his Heavenly Father prayed for a token that might reveal to him the truth. O Heavenly Father, he prayed, I must know the truth, is this true or is it not, do they know or do they not, and out of the simple and fervent prayer, voicing the desire of a great soul came the answer. In the words of Frank: "I stood up and Christ stood beside me, I saw His hands, I saw His feet and His pierced side and never more I doubted." Nor did he, for long years after he lived in the sunshine of God's love and passed away rejoicing in eternal blessedness.

My heart is filled with gratitude and love to the Great Giver of all good and perfect gifts. My soul rests satisfied, knowing I am in His loving care and the Everlasting arms are about me.

So dear friends, tried and true, I send this message of love and remembrance, and to you I say, trust in the Lord, seek ever the spiritual understanding of life, therein lies the secret of salvation. Our society has ever upheld the spiritual church an indestructible and imperishable structure built of Truth and Love.

Yours in the Kingdom of our Lord, Jesus Christ,

EMMELINE H. TUTTLE.

New Orleans, La., Seventh month 7, 1911.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

There has just come to my hand a circular letter issued by the American Friends Board of Foreign Missions which stirs my heart deeply and I tremble to think of the consequences if we fail to respond in full measure to this call of opportunity. There is the field in equatorial Africa with its teeming population of wounded and bruised and robbed souls—the only place where our Society is face to face with heathenism in its most extreme and degraded forms, and where the British Government has definitely assigned us a protected sphere of influence, on condition, however, that we adequately equip the work. If we fail the Roman Catholic Church stands ready to take the field and they want it, and then in any event there is the constant menace of Mohamed-

anism that is pressing its way from the north with the intent of absorbing all of those interior tribes, and they will do it unless the territory be fully occupied by the church very shortly.

And besides this clear Macedonian cry there is the urgent appeal from the countries immediately south of us—our neighbors, who have been robbed and bruised by Roman Catholicism, these centuries, but are now looking to us for the light. How anyone with any means at all to aid can look upon these and then pass by on the other side is past comprehension. The opportunity at Victoria, Mexico, of securing a tract of land contiguous to the city for the needed enlargement of the plant for the education and training of boys is a concrete example of immediate and pressing demand.

And what are we going to do about it? At the recent International Sunday School Convention in San Francisco, we saw Mr. Hartshorn, of Boston, subscribe \$15,000 for Sunday-school work among the Negroes of the South; saw Mr. E. R. Warren, of Three Oaks, Mich., give thousands to the general work of the association; and I thought, we must have some such men as these back of our foreign missionary enterprise if we are to meet our obligation. In fact it is for just such purposes as this that men are entrusted with large means by our Heavenly Father, and happy are they who understand it. A gift of wealth is as sacred as a gift in the ministry for the service of the kingdom and the withholding of it is fraught with the gravest peril to the souls. Not that God would have the wealthy give it all. That would be a wrong to the rest of us, but undoubtedly they should live the heavy end.

Take the case in hand, the board informs us that \$25,000 is needed now for equipment in Africa, Mexico and Cuba, a surprisingly small amount and one that should be raised with joyfulness. Now let some Friend of means offer to duplicate every dollar given by the rest of us, or to give half of the needed sum if the balance is raised within a given time and see how easily we can do it. Where there is a will there is a way, especially where the heart is moved by the love of God.

A FRIEND.

Born

ROWNTREE.—To Bernard and Gertrude Ellen Lester Rowntree, Oradell, N. J., Seventh month 13, 1911, a son, Cedric.

THAYER.—To Herbert Stanley and Elizabeth Herbert Thayer, Belmont, Mass., Seventh month 17, 1911, a daughter, Lucile Basset.

Died

SPENCER.—At his home, Wichita, Kans., Sixth month 1, 1911, Ezra Spencer in his eighty-fourth year. He was a native of Indiana but since 1878 a resident of Kansas. He held almost every office in the gift of the church and for forty years was a minister. He was twice elected County Treasurer of his county and was held in esteem by all who knew him. For some years he had not been very active in the ministry, but excelled as a Bible school teacher.

Life is the mirror of King and of slave,

'Tis just what you are and do;

Then give to the world the best you have,

And the best will come back to you.

—M. S. Bridges.

The more we help others to bear their burdens the lighter our own will be.

The International Bible School Lesson

THIRD QUARTER, LESSON VI.

EIGHTH MONTH 6, 1911.

JEREMIAH TRIED AND ACQUITTED.

JEREMIAH 26.

(For Special Study, Verses 7-19.)

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear? Psa. 27: 1.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Seventh month 31st. Jeremiah acquitted. Jer. 26: 1-24.

Third-day. Jeremiah's warnings. Jer. 25: 1-14.

Fourth-day. Warning of Micah. Mic. 3: 1-12.

Fifth-day. Warning of Malachi. Mal. 1: 1-14.

Sixth-day. Jesus adjudged guilty. Matt. 26: 57-68.

Seventh-day. Stephen adjudged guilty. Acts 6: 8; 7: 60.

First-day. Rock of my strength. Psa. 62: 1-12.

Time.—Josiah was killed in the battle of Megiddo, 608 B. C. Jehoiakim began to reign B. C. 608, and reigned eleven years, or till 597.

Places.—Jerusalem, and Judah.

Person.—Jeremiah began to prophesy about B. C. 626, during the reign of Josiah, and he prophesied forty years, till the destruction of Jerusalem in B. C. 586.

Parallel Passage.—None.

Contemporary Prophets.—Zephaniah, Nahum, Huldah, Habakkuk.

Jeremiah, thought by many to be the greatest of the prophets, lived during the decline and fall of the kingdom of Judah. He had the bitter experience of having a clear vision of the truth, and of what was best to do, and yet to speak to deaf ears, or unbelieving hearts. And not only that, but to have his words rejected and discredited by those who claimed to be prophets of Jehovah.

He began his prophecies in the 13th year of Josiah (about 626); and we lose sight of him in Egypt, where he was taken unwillingly, about B. C. 586. So his known life covers about 40 years. His native place was Anathoth, a village about three miles north of Jerusalem (See Jer. 1: 1, 2). He was called to be a prophet even before his birth (Jer. 1: 4) and we can hardly imagine a man who so faithfully minded his calling.

It has been well said: "Jeremiah's is a tragic figure; and the conflicts, spiritual and material, which form the tragedy of his life stand recorded in his book. But his isolation, his loneliness, his repulse by men, drove him to God; he unburdens his heart to God, discloses to Him his inmost feelings, and hears the Divine reply to his prayers and yearnings." "There were pious men before Jeremiah, but the long drawn out struggle of his life revealed piety more than ever before."

The discovery of the Book of the Law (see Lesson V.) was apparently before Jeremiah began to prophesy, but judging from the references to it, and quotations, it would seem to have made a profound impression upon him. (See references to Deuteronomy in a reference Bible). If we are to judge from the book of Jeremiah, the reformation under Josiah, like that under Hezekiah, does not seem to have penetrated much below the surface. It is difficult to gain a clear understanding of the Book of Jeremiah unless there is some knowledge of the political conditions in and surrounding the kingdom of Judah. It

is not practicable here to do more than recall the fact that Judah lay between Assyria and Egypt and was liable to become the prey of either. Her policy was to be neutral. By actively adhering to Assyria, Josiah had met his death at the hands of Egypt at Megiddo, and at the time of the lesson Egypt was in control of Judah.

Another fact to be remembered is that the prophecies of Jeremiah are not arranged chronologically. In the view of many, chapter 26, the lesson, is a summary of events which took place during the period covered by chapters 7-10. But it is impossible to speak with certainty.

1-6. Jeremiah speaks words of solemn warning to the people.

7. "Prophets." Here, false prophets (Jer. 6: 13, 14). "House of the Lord." Doubtless the outer court of the Temple where the people would assemble. (19: 14).

8. "Took," "Laid hold," (R. V.) seized him.

9. "Like Shiloh" This was a town in Ephraim, and was about the center of Palestine and so convenient for the resting place of the ark and tabernacle. It fell into idolatry and it lost the ark (1 Sam. 4). See also Psa. 78: 58-61. "Against," better, "unto," R. V.

10. "Princess of Judah." Probably some of the chief men of prominent families. "New gate." Possibly a gate leading to the inner court of the Temple enclosure. II Kings 15: 35.

11. Literally, "A sentence of death is due this man." "As ye have heard with your ears." This is, of course, addressed to the people.

12. His defence is, that he was delivering a message from Jehovah. Compare Acts 5: 39.

13. "Your ways and your doings." "Ways" means rather the habits, and "doings" the separate acts. "Amend," etc. Compare Deut. 7: 12-15. "Repent him of the evil." Speaking in language adapted to the understanding of men. It means here, "He will alter His treatment."

14, 15. Note the courage of the prophet. He simply gave the message of Jehovah and is ready to suffer the consequences, whatever they may be.

16. Jeremiah's courage and evident honesty make a deep impression on all but his accusers. The princes and people pronounce him innocent, and so accept him as a prophet.

1. "The elders." It has been thought that the "Princes" represented the king,

and the "elders" represented the people. 18. "Micah the Morasthite." That is, a native of Moresheth, probably a village which was about twenty-three miles southwest of Jerusalem (see Micah 1: 1). The words are quoted verbatim from Micah (3: 12).

19. Micah's words in the days of Hezekiah were surely as harsh as those of Jeremiah. If Hezekiah did not punish Micah then, why should Jeremiah be punished now?

20-23. These verses evidently do not belong to the above account, but to a later period of Jehoiakim's reign. Possibly they were put in to show how great a danger Jeremiah escaped.

24. "Ahikam." An important personage. See II Kings 22: 12.

News in Brief

The Austrian Emperor, although declining to give his approval to the Anti-Dueling League, has taken a step in the right direction. He has issued an order that officers, whenever possible, shall seek redress for insult or indignity from the law courts, especially when the provocation comes from a civilian; that no officer shall fight who is insulted or challenged in the performance of duty; and that no duel shall be fought except for most serious matters, and not even then until after a court of honor has declared in favor of it.

* * *

There is no good reason why the House should not concur in the Senate amendment to the Campaign Publicity bill, limiting the expenditure of a candidate for the United States Senate to \$10,000 and of a candidate for the House of Representatives to \$5,000. In no case is the candidate's outlay to exceed 10 cents for every vote cast. Applying as the Senate bill does, to primary elections as well as general elections, the fixed limitation removes one of the most frequently urged objections to direct nominations, namely, that their high cost puts office only within the reach of wealthy men.

* * *

An interesting action by the big Christian Endeavor convention at Atlantic City last week was the endorsing of Esperanto as a world language. Speakers at the convention declared that the language would do more for universal peace than any number of peace treaties, resolutions or Hague conferences. The convention endorsed the efforts of the Esperanto Society of the United States to get Congressional recognition of the language. Because of the ease with which students acquire a knowledge of the language it was said that Esperanto would be a great help to the missionary movement. Chinamen who find it difficult to acquire a knowledge of English in eight years are known to become thoroughly conversant with Esperanto in two. It was also pointed out that the language would greatly facilitate the postal service of the world and would be a great factor in the transaction of world business in any international convention. To secure these beneficial results the convention recommended the study of Esperanto in the public schools.

Notices

A conference of Friends who will attend the Winona Bible Conference this year will be held on the afternoons of Eighth month 24th and 25th. On the afternoon of the 24th, Chas E. Tebbetts will open the discussion on "The Five Years Meeting; What Shall it Be" General discussion will follow.

On Sixth-day afternoon, Dr. Benj. F. Trueblood, who is to deliver a Peace address before the general conference, will also address the Friends rally on "The Relation of the Friends Church to World Movements." Further discussion will be had on "How to Build Up the Friends Church in Indiana."

It is desired that many Friends attend these sessions and enjoy the great program of the Bible conference.

M. C. PEARSON.

* * *

At the Whittier Fellowship Pilgrimage, which is to be held by young Friends of all branches at Amesbury and Hampton Falls from Ninth month

FALSE HUNGER.

A SYMPTOM OF STOMACH TROUBLE CORRECTED BY GOOD FOOD.

There is, with some forms of stomach trouble; an abnormal craving for food which is frequently mistaken for a 'good appetite.' A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years, and up to nine years ago had good, average health. Nine years ago, however, my health began to fail, and continued to grow worse steadily, in spite of doctor's prescriptions, and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry.

"The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches.

"The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will-power alone keeping me up. till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have found it delicious, always appetizing and satisfying.

"I owe my restoration to health to Grape-Nuts. My weight has returned and for more than two years, I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Co., Battle Creek, Mich.

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1st to 4th, it is proposed to study Whittier's life and service as a point of departure for considering the call to young Friends in the present day. Friends at Amesbury will give reminiscences of Whittier's life as lived in their midst and the group will study "Whittier's Religious Message" and his "Social Message" with the "Present Social Unrest." They will also discuss the work of young Friends circles, the ministry and the question whether the present society of Friends is worthy of their allegiance and whether it gives scope to their lives.

There will be excursions to the sea near the "Wreck of the Rivermouth," to Haverhill and down the Merrimac to Newburyport.

The fare from New York to Amesbury is \$5.77 by rail and \$5.02 by boat, and living expenses will amount to \$5.00 for the four days. The expense of the excursions will be extra. Those who would like to attend are asked to correspond with Carolena M. Wood, Mount Kisco, N. Y., and to make arrangements for entertainment with W. B. Froehlich, The Wellswood, Hampton Falls, N. H.

* * *

Program of the Bible School and Christian Endeavor Assembly of Western Yearly Meeting to be held at Westfield, Ind., Eighth month 8, 9, and 10, 1911:

THIRD-DAY EVENING.

7.45 Devotional.
8.00 Male quartette.
8.10 Address, President R. L. Kelly.

FOURTH-DAY MORNING.

8.00-8.45 Devotion and praise service.
8.45-9.00 Appointment of Committee on Time and Place.

9.00-9.45 Christian Endeavor conference, George H. Moore.

9.45-10.00 Rest.
10.00-10.10 Male quartette.
10.10-11.00 Address, President D. M. Edwards.

11.00-12.00 (Junior Hour) Address, Florence E. Lamb.

AFTERNOON.

1.15-1.30 Devotional.

1.30-2.15 Address, George N. Burnie.
2.15-3.00 Address, President R. L. Kelly.

3.00-3.10 Rest.
3.10-3.45 Address, George N. Burnie.
3.45-4.15 Conference, Rev. Morton C. Pearson.
7.30 Devotional.

EVENING.

8.00 Address, D. M. Edwards.
FIFTH-DAY MORNING.
8.30-8.50 Devotional.
8.50-9.10 Our publications, E. J. Carter.
9.10-9.45 Address, George N. Burnie.
9.45-10.00 Rest.

10.00-11.00 Assembly sermon, Dr. J. J. Mills.
11.00-12.00 Consecration service, Gertrude Reyneer.

AFTERNOON.

1.30-1.45 Devotional.
1.45-2.30 Address, President D. M. Edwards.
2.30-3.15 Missionary hour, Charity Owens.

3.15-3.45 Reports of committees.
3.45 Miscellaneous.

Bible schools and Christian Endeavor societies are requested to send delegates.

Lodging and supper the first day will be free, and after that lodging and breakfast free each day.

Delegates will please send their names in at once, so that the entertainment committee may be able to make the assignments. Send all names to Mary Gause, Westfield, Ind.

The Monon trains leave Indianapolis for Westfield at 7.00 A. M., 11.45 A. M., 3.10 P. M. Trains from Westfield to Indianapolis, 7.12 A. M., 4.17 P. M., 1.36 P. M.

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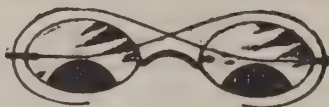
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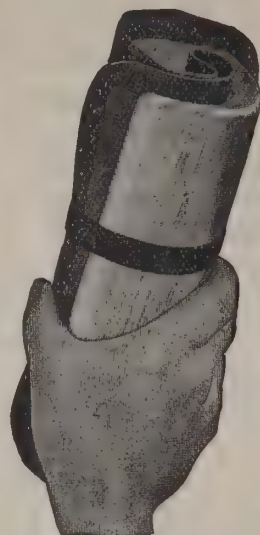
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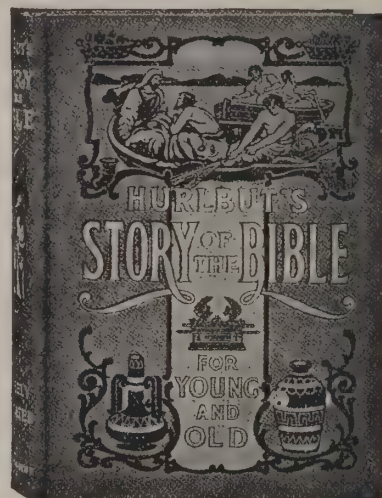
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THE AMERICAN FRIEND

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PHILADELPHIA, PA.

The American Friend

Vol. XVIII

EIGHTH MONTH 3, 1911

No. 31

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The Way of Life

THE Way of Life is a Way of Conversion. It matters little what term we use, so long as it signifies an experience of change, which lies at the root of all Christian growth. We are awakened, turned from the bondage of sin and the love of self, to accept the forgiveness of the Father in Christ, and to enter the way of life.

Changed lives may be called the scientific facts of Christianity. They come before us in a striking form in the histories of those who are rescued from weltering moral degradation to become honorable and useful men; but it is not less true that a change must take place also in those who have been brought up in homes where religion is respected, and who have not done anything which the world calls wrong. Let us not think that conformity with conventions of a semi-Christian civilization, or birth in the suburbs, as it were, of the Heavenly City, absolves us from the need of this change.—*From the London General Epistle, 1911.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR EIGHTH MONTH 13, 1911.

SMALL BEGINNINGS OF INTEMPERANCE.

Prov. 23: 29-35.

(Temperance Meeting).

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 7th. Small cause, big effect.
Gen. 3: 6.

Third-day. Beware self-confidence. Prov. 28: 26.

Fourth-day. Wine's allurements. Prov. 23: 31, 32.

Fifth-day. The drunkard's inefficiency. I Kings 20: 13-21.

Sixth-day. Power of habit. Jer. 13: 23; 22: 21.

Seventh-day. Touch not. Col. 2: 21; Rom. 14: 21.

Give instances of the growth of intemperance.

How can our society advance the temperance cause?

What is the effect of strong drink on body and mind?

A better warning against the evils of intemperance cannot be found than in the testimony of men who have been close observers, and in the verdict of science upon the effect of alcohol upon the human system. We use our space this week to submit a cluster of these testimonies. After his assassination and before he died, Abraham Lincoln said, "After reconstruction, the next great question will be the overthrow of the liquor traffic." History is vindicating his prophecy.

* * *

President Wm. H. Taft, in an interview in *The Defender*, New York, August, 1906, declared himself an abstainer and told young men it was the best plan, and in 1908, he turned his wine glass down and said it was "going to stay down forever."

Rt. Hon. John Burns, foremost of the labor leaders: "My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy and political strength of the people. Give up drink or give up hope of holding your place in the industrial world."

President Emeritus C. W. Eliot, of Harvard University, at Massachusetts No License Convention, 1908: "The recent progress of medical science, largely accomplished through animal experimentation, has satisfied me that even the moderate use of alcohol is objectionable; that the habitual use of alcohol in any form is lowering to the intellectual and nervous power."

As I have grown older and seen more, I have changed my view about license and no-license. It is physically and mentally and morally for the advantage of a population as a whole to go without alcoholic drinks, as a rule. The collective good, in excluding saloons from Cambridge, justified the abridgment of the individual liberty."

Andrew Carnegie, in the "Empire of Business," said: "You are more likely to fail in your career from acquiring the habit of drinking liquor than from all other temptations likely to assail you."

* * *

In France the following statements compiled by scientific men are published on posters for distribution through the nation.

Alcoholism is the Chronic poisoning which results from the habitual use of alcohol, even when the latter would not produce drunkenness.

It is an error to say that alcohol is necessary to workmen who engage in fatiguing labor; that it gives heart to the work, or that it repairs strength. The artificial excitation which it produces gives place very quickly to nervous depression and feebleness.

The habit of drinking entails disaffection from the family, forgetfulness of all duties to society, distaste for work, misery, theft and crime. It leads at the least to the hospital, for alcohol engenders the most varied maladies; paralysis, lunacy, disease of the stomach and liver, dropsy. It is one of the most frequent causes of tuberculosis. Finally, it complicates and aggravates all acute maladies. Typhoid fever, pneumonia, erysipelas, which would be mild in the case of a sober man, would quickly carry off the alcoholic drinker. The hygienic faults of parents fall upon their children. If the latter survive the first months they are threatened with idiocy or epilepsy, or, still worse, they are carried off a little later by tuberculosis, meningitis or phthisis.

For the health of the individual, for the existence of the family, for the future of the nation, alcohol is one of the most terrible scourges.

* * *

City governments in England are posting the following in public places.

The continued use of alcohol, whether in form of beer, wine or spirits, even though not to the extent of drunkenness often leads to chronic poisoning.

Of 61,215 people the average deaths per year by insurance tables will be 1,000. Of 61,215 liquor sellers, the death average is 1,642. Of 61,215 Rechabites (abstainers) the death average is 560.

Sir Frederick Treves, physician to King Edward, declares that alcohol is an insidious poison, and should be subject to the same strict limitations as opium, morphia or strychnine and that its supposed stimulating effects are delusive.

* * *

WHAT BREAD AND BEER DO.

Bread increases a man's muscle.

Beer changes the muscle to fat.

Grain, made into bread, builds up the man. The strong man builds up his community, helps build the schools and churches, aids in the growth of industries and commerce. He makes all life happier because he uses God's gifts as God intended them to be used.

Grain, made into beer, or fruits made into wine, or cider or any form of al-

cohol drink, break down the man. And the man who takes them, instead of helping to build up a community, is a menace to it. Such men help to fill our jails, penitentiaries, almshouses and asylums. They bring great expense to a community because they necessitate having many policemen, hospitals and places of reform.

* * *

Captain Richmond P. Hobson, in his remarkable address before the Reformers' Conclave, held in Washington, D.C., summarized the moral effect of alcohol as follows:

Scientific investigations have shown that oft-repeated doses of alcohol affect the brain cells, impairing first of all the higher, most lately acquired faculties of reason, judgment, and self-control. The singular thing is that the destroyer will mark for destruction the highest and noblest men in the community, those in whom the higher brain cells are becoming the most active, and those men whom nature has designed to be of the highest and noblest type. The young man with talent and genius and the great qualities of heart and mind, and with the brightest future, the man who is the soul of honor, will, under the continued destroying effect of this poison, ere long become careless of the truth, and unreliable. You will find in the end that the moral sense has practically disappeared. You will find men who were good and law-abiding citizens reverting back to the days when men lived by strife. Nearly all the murders can be traced directly to the power of this destroyer.

Nelus in Brier

Edmund F. Prendergast was installed as the third Archbishop of the Metropolitan See of Philadelphia last week. He succeeds Archbishop Ryan, deceased.

* * *

A dispatch from Tokyo, dated the 26th, says that a typhoon swept over that city and Yokohama, causing considerable damage to property, and loss of life.

* * *

Last Fourth-day, A. Beaumont, a French Lieutenant, won the London *Daily Mail* prize of \$50,000, in an aviation race of 1,010 miles in a circuit of Great Britain. He traveled the entire distance in twenty-two hours and twenty-seven seconds. His fellow contestant was fifty-six minutes and thirty-three seconds behind him.

* * *

In one respect President Taft has outdistanced his predecessors in rising above party limitations. In a statement issued last week he commends the Democrats for the part they took in passing the Canadian reciprocity measure. "The Democrats did not 'play politics' in the colloquial sense in which these words are used," said the President, "but they followed the dictate of a higher policy."

* * *

Last week brought rumors of threatened war in Europe over the Moroccan situation. It was feared that France was yielding ground in her "conver-

(Continued on page 495.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, EIGHTH MONTH 3, 1911

No. 31

In an Ancient German City

Editorial Letter.

Marburg, where I am spending some weeks of the summer, is one of the most interesting small cities of Germany. It was only a few miles from here, on the lofty hill of Amöneburg, which is an immense mass of basaltic rock rising out of a level plain, that St. Boniface began his great work of Christianizing the German people in 722. His English name, for he was a missionary from England, was Wilfred. He felt called to give his life to spread the Gospel among the heathen in the German forests and he came, with his life in his hands, to this region and built his first chapel here on the rocky hill of Amöneburg. It was a little farther to the North that he cut down the holy oak which was sacred to Thor the Thunderer, and when the people and their chief saw that the Thunderer was powerless to protect his tree and powerless to harm the destroyer of it, with one accord they became followers of Christ. This Wilfred, better known under his Latin name of Boniface, belongs in the list of the greatest missionaries the world has seen. He carried his work even far beyond the limits of the German people and finally was martyred in an attempt to convert the pagan races of Friesland. He fell with his Bible in his hand and this famous Bible of the great missionary to Germany, still marked with the cut of the Friesian spear, is preserved among the other relics of the martyred missionary.

Another Christian saint is still more intimately associated with Marburg—the great Saint Elizabeth. She was a Hungarian princess who came to this land as the bride of Ludwig, Count of Thuringia. While still in his youth the Count joined the Crusaders and started for the Holy Land, though his wife had forebodings that he would never return. He was stricken with fever in Italy and died there. His young wife found life in the Wartburg, which had been her husband's castle, almost impossible, so hostile to her was her mother-in-law. And so she came to Marburg. All her wealth of love and grace was henceforth poured out upon the poor and suffering in this region. She took St. Francis for her

model and like him she endeavored to become in word and in truth the follower of Christ in the path of poverty and self-sacrifice. She founded here in Marburg a hospital, which still exists, and with her own hands she nursed the sick and dying, washed their clothes, cooked their food and made herself the servant of servants. As with all the saints of the thirteenth century her life-story is full of miracle and legend. Pious imagination has colored her deeds with a glory which did not perhaps belong to the deeds themselves, but always beneath the halo which has grown about her there was a beautiful and saintly woman. One of the finest of the legends tells how she was carrying loaves of bread to the poor when one of the members of her family, who disapproved of her labors of charity, overtook her and began reproving her for spending so much of her time in works of love, and when she opened her apron to show what she had in it, the apron was filled with beautiful roses, into which by miracle the bread had been transformed. Somewhat so her own life was transformed and breathed a perfume of real holiness. She had hardly been laid away in her grave when miracles began to be worked among those who visited her resting-place and it became one of the greatest shrines for pilgrimage in the world, and the large Gothic church of St. Elizabeth, which is now one of the great sights of the city, was built over her tomb. In the time of the Reformation an attempt was made to break up the pilgrimages which were looked upon as superstition, and the body of the saint was taken up and hidden.

Those who are interested in the story of this thirteenth century saint should read Whittier's fine poem on "The Two Elizabeth's," in which he compares St. Elizabeth and Elizabeth Fry.

Our modern saints do not have churches built over them and they do not work miracles from their tomb so that their bodies have to be dug up and hidden away! But, I believe, there are multitudes of noble women—and perhaps some men!—who, in our less superstitious and less poetical age, beautify human life and turn everything they touch into the perfume of roses. It would be well if we had the

fine art of recognizing as the middle ages had it, our saints when they come among us.

Boniface, one of the greatest missionaries of the centuries; Elizabeth, one of the greatest saints of the Christian church, did their work well long before the great country in the western world was dreamed of. And they have been enshrined in the halo of legend and canonized among the saints. Multitudes of American travelers come to see the places where

they did their shining deeds. But, thank God, from our young land there have gone out missionaries every bit as valiant and consecrated as Boniface was and in it there are working among the sick and dying, among the poor and needy, women as wise and holy as was this fragrant saint of Marburg.

Next week I shall write about Luther's famous day in Marburg.

R. M. J.

Seventh Month 12, 1911.

Current Events and Comments

The President and the Controller Bay Affair

During the past few weeks there has been considerable discussion in the public press because it was generally believed that President Taft had granted to a representative of the Morgan-Guggenheim Syndicate the right of way through a public forest reserve to the last of the three possible outlets from the Bering coal fields, in Alaska—the grant also including considerable water frontage on Controller Bay. It was feared that while the Government had been careful in disallowing the Cunningham claims and saving these coal fields from monopolistic control, President Taft and his associates had been remiss in guarding the avenues to market. The agitation moved the House to appoint an investigating committee, and the Senate called for an explanation. The President replied by special message last week. It appears from evidence submitted (*a*) that the Controller Railway and Navigation Co., to which the grant of land was made, is not a part of the Morgan-Guggenheim Syndicate; (*b*) that the grant does not cover all the possible routes from the Bering coal fields to Controller Bay, nor does it exhaust the water frontage on the channel, and (*c*) that Congress controls the bay, whatever the land grants on the shore, so that no company can secure an unrestricted monopoly of transportation. The President goes on to say:

"I am in full sympathy with the concern of reasonable and patriotic men that the valuable resources of Alaska should not be turned over to be exploited for the profit of greedy, absorbing and monopolistic corporations or syndicates. Whatever the attempts which have been made, no one, as a matter of fact, has secured in Alaska any undue privilege or franchise not completely under the control of Congress. I am in full agreement with the view that every care, both in administration and in legislation, must be observed to prevent the corrupt or unfair acquisition of undue privilege, franchise or right from the Government in that district. But every one must know that the resources of Alaska can never become available to the people of Alaska or to the public of the United States, unless reasonable opportunity is granted to those

who would invest their money to secure a return proportionate to the risk run in the investment and reasonable under all the circumstances."

"Dick To Dick" Fake

The most unwholesome development in connection with the affair is what is known as the "Dick to Dick" postscript fake. It was reported that a stenographer in the Interior Department had discovered a postscript to a letter written by Richard S. Ryan, promoter of the Controller Railway and Navigation Co., to Richard Ballinger, then Secretary of the Interior, to the effect that undue influence had been brought to bear on the President, through his brother, "Charlie" Taft, in securing his (the President's) consent to the grant. It happened that Secretary Ballinger was not in Washington when this letter was received, so that it was forwarded to President Taft at Beverly. Neither the President nor any of the clerks who read the letter at that time saw the postscript, nor can it be located at present; Richard S. Ryan denies having written it, and Charles P. Taft knows nothing of the affair. In his emphatic remarks concerning the matter, President Taft points a very good moral:

"The wanton recklessness and eagerness with which attempts have been made to besmirch the characters of high officials having to do with the Alaskan Government, and even of persons not in public life, present a condition that calls for condemnation and requires that the public be warned of the demoralization that has been produced by the hysterical suspicions of good people and the unscrupulous and corrupt misrepresentations of the wicked."

The Issue

The issue between the President and progressive Conservationists, however, which this agitation emphasizes, is not a matter of motive, but of policy. No fair-minded person questioned the integrity and good intentions of the President or his associates, but there are a large number who think that the President has been misled. The fundamental issue between them arises from a different interpretation

of what constitutes a "reasonable opportunity" for the investment of wealth in Alaska. The President believes that it is necessary to grant perpetual claims in order to induce individuals and corporations to invest their money in this field. On the other hand, the Conservationists contend that this can be accomplished through long term leases, and that the Government should never relinquish its title to harbors, water-power rights, and the like. They say it makes no difference who Richard S. Ryan represents, or whether he has secured a restricted or unrestricted right of way from the coal fields to Controller Bay. According to them, President Taft made a mistake in releasing even a portion of the Forest Reserve.

In speaking of the matter Gifford Pinchot is quoted as saying:

"The President is right when he says that what Alaska needs is development, but no legitimate development of the harbor front on Controller Bay has been and can be proposed that could not proceed as well and as rapidly under suitable lease on Government land as on private land. So long as these terminal lands remained in Government ownership, no one could monopolize the harbor. The moment any of them passed into private hands, the danger of monopoly began."

Prohibition in Texas.

State-wide prohibition was defeated in Texas by the insignificant majority of 5,000 in a total vote of 475,000. While this is not a sweeping victory for the Prohibitionists such as we would like to record, it is far from being a victory for the other side. Governor Colquitt predicted that the State would give a majority of 100,000 against the prohibition amendment. The fact that the Prohibitionists were able to reduce this majority nineteen-twentieths indicates that the sentiment in the State is swinging toward State-wide prohibition; and it is practically certain that the matter will be re-submitted by the next Legislature. Meanwhile the State will continue under its present local option regime, which has already banished liquor from a large part of the State. The anti-saloon forces control both houses of the present Legislature, so there is no likelihood of relaxing of the present laws. Indications are that prohibition sentiment is on the increase in the State, and the anti-saloon forces are looking forward with confidence to a sweeping victory in the next contest.

The New Wool Schedule

The passage of a compromise wool bill by the Senate last Fifth-day points the way to what may be the final outcome of tariff legislation at this session. The wool schedule from the House, which reduced the tariff from between 40 and 50 per cent. to 20 per cent. ad valorem, was defeated by a strict party vote, but a substitute amendment fixing the

tariff at 35 per cent. ad valorem was passed, receiving the support of both the progressive Republicans and the Democrats. The leaders of the House seem disposed to concede to this compromise, so that it is now generally believed that a new bill reducing the tariff on wool to a point agreeable to the progressive Republicans will be sanctioned by the Conference Committee and finally sent to the President. But this is only the beginning of a policy which will probably be carried out in dealing with the "farmers' free list" and the "cotton schedule."

The Lords Submit.

The pathetic submission of the British House of Lords in its final acceptance of the veto bill is an interesting commentary on the anomalous position which the Upper House of Parliament has long occupied in the British constitution. The passage of the veto bill will be less an annulment of aristocratic power than a revelation of how little power the aristocracy has really had all these years. For the Lords are being literally forced into accepting a measure which an overwhelming majority of them detest. When they came face to face with the steadfast House of Commons supporting the Government unflinchingly, there was nothing open to them but to admit they were not free agents, and that utter surrender was the only alternative for ruin.

When the new arrangement is perfected, the Lords will still have a chance to register twice their antagonism to any bill passed by Liberal Commons. But that exhausts their power. If the Commons pass the bill the third time, it becomes law, regardless of what the Lords may say about it. Their sole function, therefore, will be spent in delaying for two years any measure which they do not like. It is expected that home rule in Ireland will be the first legislation enacted under the new method.

Canada and Reciprocity.

Reciprocity is by no means an accomplished fact as yet. The resistance to it in Canada is apparently far more tenacious and far more formidable than that which is encountered in our own Congress. The outlook now is for a dissolution of the Canadian Parliament on the issue and the holding of a general election. Unfortunately the outcome of that election will turn not only upon the abstract issue of reciprocity, but will be complicated by issues which have nothing to do with it. Premier Laurier, who champions the measure, has been in power for fifteen years, and the desire for a change of administration operates against the agreement. The silly talk about annexation from Champ Clark, Gov. Osborn and others will also have an adverse influence in the campaign. Besides there are local issues which cannot be separated from Laurier's candidacy. However, the Premier and his friends have decided to stake their political fortunes on reciprocity and risk a general election, which will probably take place in Ninth month.

Living Letters

BY ELLISON R. PURDY.

"You yourselves are our letter—a letter written on our hearts, and one which everybody can understand and read. All can see that you are a letter from Christ entrusted to our care, a letter written not with ink, but with the spirit of the ever-living God, and not on tablets of stone, but on tablets of human hearts."—Paul.

Paul tells the Corinthians that he is "not in the habit of trading on God's message" as some do, but that he speaks in sincerity as one commissioned of God, belonging to Christ and in plain sight of God. And if this seems like an effort to commend himself he will let them know that he does not need any letter to them or from them; that he needs no "minute for service." They are his epistles.

If it should be asked, "What is the material upon which God has written his most important epistles to men?" some one might answer, "He wrote them upon stone." "Those ten words," he would say, "written upon the tables of stone, form the greatest writing the world has ever seen." But, did it ever occur to you that those tables of stone were not the original documents? That God wrote every one of those commandments with his own finger, before they appeared upon the rock? Before there was engraved in granite the words, "Thou shalt have no other God before me," there were men like Abraham and Joseph who lived in splendid loyalty and devotion to the one living God. Before Sinai trembled at the voice of the Almighty, there were men who worshipped God, kept the Sabbath, honored their parents, were true and honest and pure, and thus manifested the fact that on their lives was written the great moral law. Perhaps it may be said, "God wrote once upon the wall in letters of fire 'Thou art weighed in the balance and found wanting,'" but the same message has been repeatedly written upon human lives. In those lives which, wasted and shattered, stand close to the brink of ruin, men can read the letters, "thou art weighed in the balance and found wanting."

On the other hand, wherever there is a life conspicuous for nobility of character and faithfulness of service, that life is a hand writing saying to the trifler and to the desecrator, "thou art weighed in the balance and found wanting."

We say that the Bible is the page where God has written, and it is, but every truth of the Bible was written in some human heart, and has been written again and again in lives, since first it appeared in letters of ink.

There is a fascination about writing,—a fascination even in the penmanship—an exhilaration in the sweeping curves, the delicate tracings, and the deeper shades,—a thrill in the sense of mastery over the pen. Hours are sometimes spent in just such occupation, while one writes on and on, a captive to the spell of loops and circles.

There is a fascination in composing,—in committing one's thoughts to the work of the pen,—a fascination akin to primping before the looking-glass,—in beholding one's thoughts, one's self reflected from the mirror of the written page. But there is something finer than that, finer than the finger movement, or the muscular movement; finer than the whole arm movement of penmanship, is the soul movement of life. Something finer than entrusting one's thoughts to paper, finer than adjusting sentences to an ideal harmony, even though that brings the tremor of daring adventure, the quiver of doubtful investment. The finer thing is to compose a life, to work out ideals and purposes in the indelible letters of action; to adjust the sentences of high thinking to the harmony of true living. Grandeur than to write an epistle is it to be one.

They say that the art of letter writing is a lost art. Perhaps that should be lamented. But how much sadder to lose the art of letter living!

What does a college ask of its students? That they should write letters in its interest? That would be a reasonable request, and perhaps there is not one but could write a letter to some one, that would be of value to his college. But there is something even better than that. Your college asks you to be its letter. So does your home, so does your country, so does your church. The aim of all true education, culture, religion, is that men should not only write letters but live them.

What higher thing could be said of any man than, "This man is a true letter of Christ." That upon the fair, clean page of his life, there is written in large, plain letters, the message of integrity, faithfulness, reverence, purity, kindness, gentleness, self-sacrifice, love, of which He was the personification.

What sort of a letter will you be? A kind of anonymous letter that sensible people will not read? A mis-directed letter that finds its way to the dead letter office? A scurrilous letter legally debarred from the mails? A dunning letter, only seeking to get something, perhaps something you do not deserve, a kind of black-mail? A mussy, fussy, scrawly letter? A complaining, sour or acrimonious letter? An indistinct and indefinite letter? Will you be one of those letters that always bore? Will people put you at the bottom of the pile to be read last if at all? Or will you be a letter of cheer, of courage and of help? A letter that causes people to feel better when they see you in the hands of the post man? A letter that people like to show to their friends? Above all, will you be an epistle of Christ, written not with ink, but with the Spirit of the Living God?

Wilmington, Ohio.

Have you bettered the poor man's narrow span?

Have you brightened the way he trod?

Perchance when he learns the love of man,

He may trust the love of God.

Indians and Pioneers*

BY JESSE R. TOWNSEND.

The Abused Indian.

The sentiment contained in the flippant expression, "The only good Indian is the dead Indian," has found a large place in the minds of many, especially those who have not carefully studied the true character of this neglected and abused race. With an experience of several years in close contact, both as clerk in the Indian agent's office and afterwards as teacher of the Indian children, I write with a desire to show the better, brighter side of the In-

cause of our Indian wars, found out that not a single treaty had been first broken by Indians.

Immediately after the discovery of gold and silver in Colorado, notwithstanding the treaty stipulations and solemn promises to protect the Cheyennes and Arapahoes from invasion by the whites, the gold seekers and land sharks swept into their reservation, ignoring all their rights. Troubles arose, collisions occurred. To correct this a new treaty was made. A reservation was assigned them on both sides of the Arkansas river in Kansas—their lands in Colorado reverted back to the government. Congress failed to ratify this treaty, the squatters took posses-



STANDING FROM RIGHT TO LEFT: LAWRIE TATUM, JOHN HADLEY, JONATHAN RICHARDS, ENOCH HOAG, SUPT. REUBEN L. ROBERTS, ISAAC T. GIBSON. SEATED FROM RIGHT TO LEFT: JOEL MORRIS, MAHLON STUBBS, BRINTON DARLINGTON, JOHN D. MILES, HIRAM JONES.

SUPERINTENDENT AND FIRST AGENTS APPOINTED UNDER THE GRANT PEACE POLICY.

dian character. A little reference to the treatment of the Indians by the government may be of interest. Helen Hunt Jackson, the author of "A Century of Dishonor," and an accepted authority on the American Indian, after an examination of all the treaties made by our government with Indian tribes and the

sion of their lands and the Indians were left homeless. Their rations were withheld in violation of the agreement. Black Kettle, a Cheyenne chief, applied to the Governor of Colorado for protection, which was refused. An Indian was charged with stealing a horse and without any investigation, soldiers were sent to seize Indian ponies and war was brought on. Black Kettle, anxious to preserve peace, sent his two brothers with a flag of truce to meet the soldiers and both were shot beneath the flag.

Our nation has sacrificed many thousands of lives

* Taken from a series of Indian sketches written for *Sturm's Oklahoma Magazine*, by our friend, Jesse R. Townsend, of Pasadena, Cal. Many of our readers will recognize familiar faces in the picture, a worthy group of pioneer Friends.

and \$500,000,000 in Indian wars. General Harney, who was forty years in military service in the West and in many Indian campaigns, says: "In every war that has been waged between the United States and the Indians, justice was on the side of the Indian." They have in every case been simply defending their rights and their homes against the treachery and bad faith of the civil and the cunning brute force of the military department of the government." Generals Crook, Terry, Sherman and Miles have each in turn endorsed these sentiments of General Harney. General Crook, in an official paper says: "It goes against my conscience to fight Indians when I know that the right is on their side and the wrong on ours." I have cited these incidents of the treatment of the Indians as the reason for the inauguration of what is known as "Grant's peace policy" as regards the management of the reservation Indian tribes.

"Grant's Peace Policy."

At the time of the election of General U. S. Grant to the presidency there was such a prejudice and hatred of the Indians that there arose a clamor for the extermination of the whole race. This aroused the sympathy of the American Friends, which resulted in the appointment of a delegation of the orthodox Friends from all their yearly meetings in the United States to confer with the newly elected president. They suggested the plan of appointing Christian men as Indian agents, who would employ Christian workers as far as practicable. This, they thought, would be an improvement over the prevailing situation. After listening to the petition of these Friends with great interest, the president replied, "Gentlemen, your advice is good. I accept it. Now give me the names of some Friends for Indian agents and I will appoint them. If you can make Quakers out of Indians it will take the fight out of them—let us have peace."

A report favoring a selection of capable men for superintendent and agents was soon made and forwarded to the president for his appointment, and the Grant peace policy was finally inaugurated with Enoch Hoag as general superintendent, the headquarters established at Lawrence, Kansas, and ten agents in charge of the Indians of the Indian Territory. Some of the wilder tribes thus brought under the supervision of Friends were the Southern Cheyennes and Arapahoes, the warlike tribes of the Kiowas and Comanches, a small band of Apaches, besides several remnants of tribes called the affiliated bands, such as Caddos, Wichitas, Kuchies, Wacoos, and several others, more or less civilized. In view of the fact that I am to chronicle some of the early history of these aboriginal tribes of the now great and prosperous State of Oklahoma it seemed proper to lay my foundation as I have.

Very soon after receiving the appointment as United States Indian agent to the Cheyennes and Arapahoes, Brinton Darlington proceeded to Camp Supply, near the western border of the Indian Terri-

tory, on the north Fork of the Canadian river. Col. Nelson was in charge of this military post at this time, December, 1869. Captain Bonney was in charge of the Indian stores and annuity goods, under the Interior Department. By request of Agent Darlington, my wife, who was the agent's daughter, and myself, were called to assist in the Agency office and the setting up of a civilized home in the midst of these wild and savage people, numbering at that time about 3,000. Israel Negus, of Springdale, Iowa, was to accompany us.

Traveling on the Plains.

In this day of electricity and rapid transit it might be of interest to briefly note some of the incidents on the long journey, by mule team, from the city of Lawrence, Kansas, via Wichita, along the Chisholm cattle trail to the North Fork of the Canadian river.

Wichita, at this time (1869) was on the border line of civilization, and consisted of two log cabins near the crossing of the Arkansas river. In crossing this treacherous, quick-sandy, swift-flowing stream the mules and wagons began to sink and all was at a standstill. Our deliverance came at last by the kindness of some teamsters from the other shore, who quickly came to our rescue with their strong mules and safely landed us on solid ground. Thankful for this deliverance we proceeded on our long, untried trail. I call it a trail, for our road was to follow what was the Chisholm trail over which many thousands of Texas cattle were annually driven to the northern markets.

One camping point of special interest as we passed southward was Pond Creek crossing, it being the place General Hazen had selected as the new headquarters for the Cheyenne and Arapahoe Agency, and where we had the most thrilling experience of all the days, months and years that were to follow. General Hazen had sent forward a generous supply of government annuity goods to be consigned to Brinton Darlington. Very soon after these goods were unloaded, we were greatly surprised by the arrival of a very large band of Osage Indians on their homeward way from a buffalo hunt. These wild, hungry men thought they saw a chance for something better than buffalo meat and at once planned to capture these annuity goods, which would have been an easy task, as our little company was unarmed and helpless in way of defense. Agent Darlington, who had returned from Camp Supply to meet us, unmoved and fearless in the face of the howling mob, addressed the chief in charge of the savages through an interpreter, about as follows: "You see these provisions and blankets—they are not mine. They have been sent here by your Great Father in Washington for the Cheyennes and Arapahoes. I am their agent. I am unarmed and cannot keep you from taking the goods, but mark this, if you do take them it will be the worst day's work you ever did." This firm decided stand of the agent was convincing and effective and old Poh-ne-no-poh-

she, the chief, ordered his young braves to go to their camps. Agent Darlington then issued a generous peace offering out of the government stores.

This place not proving suitable for the reservation, these stores were subsequently taken to the new Agency site at Camp Supply, of which more will appear as the history proceeds. In the interim of this transfer my wife and I returned to the States to await further orders from the agent. After about two months delay, having received a dispatch to join him, we were soon again on the old camp ground at Pond Creek. J. A. Covington had joined us at Lawrence, he having been appointed by Agent Darlington to a place in this Indian service. This was, I think, the most utterly lonely and desolate night of our entire journey. The vacant log houses and general destruction of all that General Hazen had done; the hooting of the owls and howling of wolves, will always remain in my memory. There was one compensating feature and that was the capture of a twenty-five pound turkey from the top branches of a nearby tree on the banks of Pond Creek. This settled the meat question for days.

In the early morning we were again moving on toward Camp Supply. Bluff Creek crossing is another interesting point of note on the journey. I suppose it takes its name from the high, red bluffs, resembling a huge fortress. A serious loss came to a Texas drove here. The great herd, becoming frightened, stampeded and many of them were hurled over this steep, rocky bluff to a painful death. Many were shot to end their suffering. A company of Cheyenne buffalo hunters once conceived the plan of driving a herd of buffalo over this bluff as a short method of capturing their winter's supply of robes and provisions. It proved a great success and they were many days skinning their easily captured game. The chief objects of interest on this wide, wide, uninhabited stretch of country for the ten days between Wichita and the crossing of the North Canadian river were the vast herds of buffalo, antelope, deer, and wild turkeys and, sometimes, a herd of Texas cattle, northward bound.

This North Canadian river crossing (now the town of Darlington), was the ending of our southerly route. Here we camped for the night and feasted on wild goose, which, fortunately for us, swam within gunshot of our campfire. This circumstance seemed providential as our rations were growing rather shadowy. After a peaceful night of rest at this place, which was afterwards to figure so largely in Indian and State history, we three lone pilgrims, with our faithful dog, Bruno, set our faces toward the northwest for Camp Supply, one hundred and thirty miles distant. We little realized the days of toil and dangers awaiting us. Most of the distance was only a dim trail. At times we had to halt and carefully search out the way. On the fourth day, I think, our rations were well nigh exhausted and the mules were weakening from lack of food. Things looked, I think, somewhat as they did to the Israelites in their wilderness journey when murmuringly

they said "Thou hast brought us out into the wilderness to die." I am glad to record right here that this darkest time was just before the day. A little herd of buffalo came quietly walking along the trail in the shadows of the evening. One of these surrendered his life to us after receiving about sixteen shots from the guns of Mr. Covington and myself, while my wife, from the wagon, silently viewed the battle at a safe distance. At a conservative figure this old pioneer weighed 2,000 pounds—of course the lead we shot into him figures in this estimate. And we had no little trouble getting a steak from the animal after he was dead. But, as the old adage goes, "it was a ground-hog case," as we were out of meat. After much toil and sweat of brow we succeeded in procuring, I suppose, the toughest piece of steak that ever has or ever will figure in the history of the Indian Territory or the State of Oklahoma. It is a good thing for people, sometimes, to come to a place where they will feel thankful for anything, and we were up to that place the night we smelled the odor of that buffalo steak. We divided our biscuit with our dog and the mules.

Every hour, as we slowly plodded on, we hoped to catch a view of Camp Supply, and I think it was three o'clock in the afternoon of the fifth or sixth day from the crossing of the North Fork where I shot the goose, that, through our field glasses, we caught the outlines of the military encampment and the dear old flag. The memory of that sight will remain fresh while I have my reason. Even the mules and the dog seemed to catch the inspiration and, as the evening shadows fell athwart the beautiful landscape, we rolled quietly and thankfully into the white tent city of old Camp Supply.

Agent Darlington seemed almost overcome as he ran to meet and embrace his daughter Elma. For days there had been foreboding as to our situation. The Indians were unsettled, and some were fearful that we had been captured by a lawless band. Twice parties had gone down the trail a day's ride in the hope of meeting us. "So we were glad when we came into this haven of rest."

After the greetings and congratulations were ended we patted the tired little mules and thanked them for bringing us through desert wilds. But where was our faithful dog, Bruno? Failing to put in an early appearance I walked back to the outer border of the military encampment and found his lifeless body near the roadside, where he had eaten the fatal wolf-bait and finished his journey.

I once read a story in which it was intimated that there were dogs in heaven. I have not yet persuaded myself to believe this, but if it is true I can but hope our faithful Bruno is there.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. *There is but one such book in the world.*—Joseph Cook.

A Consecration Meeting on Hallowed Ground

BY HOMER J. COPPOCK.

At the recent session of New England Yearly Meeting, held at Providence, Rhode Island, there arose in the minds of some young Friends a concern to visit the place where the first yearly meeting in America was held and, if the way opened, to hold a meeting there. Consequently about fifty such Friends found themselves embarked, one afternoon early in the session, for the purpose of carrying out this concern.

Passing along the beautiful Narragansett by trolley to the Bristol ferry, then crossing to the island called "Rhode Island," we again took the trolley and, keeping in view the Narragansett waters, went for some distance through the island to the ancient city of Newport, lying at its southern extremity. This was our destination. The meeting-house, around which cluster so many memories, stands in the business section of the city. In one end of the present building is found the room in which Friends gathered two hundred and fifty years ago for the purpose of holding their first yearly meeting. In this room, also, the voice of George Fox was heard, later, exhorting his hearers to Christian faithfulness.*

The additions of more recent date are in keeping with the older structure. A room adjoining the one of sacred history and tradition is now used for meeting purposes. Here our company felt inclined to gather for a season of worship. It was a time favored of the Lord. On the platform were seated seven young ministers, members of six different yearly meetings. In the body of the house were young Friends representing a wide territory. Four of the company were favored in vocal service. It was a time when we recalled the heroes of the past and meditated on our heritage. But that was not all,—it was a time when we consecrated ourselves to the problems of the present and had glorious visions of the future. The strongest sentiment of the meeting was that of consecration. It was indeed a consecration meeting on hallowed ground. We are assured that communion with the Father is not confined to certain localities, yet we felt that something in the spirit of the place, on this occasion, helped us in our communion. We were impressed that our departure from those sacred precincts should be in quietness, so with hushed voices and muffled steps we went forth, refreshed, to meet the problems before us.

Our journey back to Providence was by boat. We gathered in one end of our craft for lunch and social intercourse and the hour thus spent was no small part of the day's blessing. As our journey came to an end we were aware that unconsciously a bond of union had been formed which will mean mutual helpfulness in our service for the kingdom of God and Quakerism.

Ivor, Va.

* The traditions relative to this room cannot be established. The meetings referred to probably occurred on the ground where it stands but may have been held in the open air.

Spiritual Gifts

BY WM. C. ALLEN.

"For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established."—Paul, Romans 1: 11.

I think that those who love Jesus Christ and who have partaken of spiritual gifts understand to some extent what Paul meant by our text. Those in whose hearts surges the love of the Saviour want others also to have the same "peace and joy in believing," that they themselves experience. It is part of the spiritual life to desire others to participate in it. If we have not this longing after the increase in heavenly minded things, of those about us, we may properly question whether our Christian practice is as good as it might be.

Many of us have spiritual gifts which He intends us to impart to others. It is not a question of having earthly riches or of being materially poor. It is not a matter of magnificent education or of a meagre learning. Indeed, any of these different conditions may be a positive assistance in accomplishing our particular spiritual service. The thing for us is to have within our own selves the lovely thoughts, the grand ideals, the perfect faith, the glowing vision, the sweet content that comes to every child of God who holds daily spiritual fellowship with Him. Then, with tongue, or pen, we most naturally pass on to others those attributes of "the life that is hid with Christ in God."

Where can we impart spiritual gifts? Everywhere. Households and communities that are weary with purely material things are longing for better treasures. Men and women all about us are craving something more satisfying than gold, or bonds, or motor cars, or fine array. If they do not, God pity them! But deep down in most hearts I suspect that people feel how empty and transitory are temporal gifts. To these persons we can go—they are at our very doors. We can tell them that the enduring things of Jesus Christ are, after all, the only pleasures that are absolutely worth while, and that when the light of the Gospel dawns upon them will earth's dark shadows flee away.

Redlands, Cal.

The Bible

The man whose faith is rooted in the Bible knows that reform cannot be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit, that these men are simply groping and staggering in their ignorance to a fearful day of judgment, and that, whether our generation witnesses it or not, the glad day of revelation and of freedom will come, in which the hosts of men will sing of the coming of the Lord in His glory, and all of those will be forgotten, those little, scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the evil one.

There will be no halt in the great movement of the armies of reform unless men forget their God and unless they forget this Book—the charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour.—*Governor Woodrów Wilson.*

Some Views on Present Day Topics

The Pastoral Question

In a recent number of *THE AMERICAN FRIEND* an article by Leslie Bond is reprinted from *Western Work*, published in Iowa Yearly Meeting, entitled "The Distinctive Quaker Message." In characterizing some of the yearly meetings, we are spoken of as "Baltimore, with her opposition to pastors," emphasizing the fact that we are the only yearly meeting standing for aggressive methods which has resisted the tendency toward the pastoral system which has elsewhere followed the "forward" movement.

One might wish that our position had been stated from the positive side instead of the negative, but Leslie Bond seems to be one of an increasing number of Friends in other yearly meetings who are recognizing the tendency of the pastoral system away from the root principle of Quakerism, for he says: "If the Quaker principle is right, let us adhere to it; if not, in the name of honesty let us admit ourselves as champions of a dead issue, and disband." Baltimore Yearly Meeting is not prepared to admit that it is the champion of a dead issue, for it hopes to demonstrate the application of a vital principle to modern methods and make Quakerism more than ever alive and an exponent of the central truth of the New Covenant, the abiding presence and direct leading of the Holy Spirit in the heart of every believer.

There is one practical point to be worked out, and it remains to be seen whether we shall find the solution or whether the pastoral system will be modified so as to cover it. And that is the method by which the minister can be freed for service, and yet kept free from professionalism. We have been so fearful of a hireling ministry that we have come pretty near putting the whole burden of the ministry upon the one who was called into that service. Most other Friends, recognizing the practical weakness of this, have tried to free the minister from all need of labor for his support, and in return have loaded him with nearly all the Church work, pastoral as well as ministerial.

Neither plan is right, either in theory or in practice. The Church should be a unit so far as the support of gifts is concerned. When one of its members receives any spiritual gift it is the duty of the Church to secure the most effective use of that gift, and especially so of the leading gift, that of the ministry, on grounds of brotherly love no less

than those of practical efficiency. And, on the other hand, to assume that the possession of the ministerial gift implies that the pastoral gift goes with it, and to allow one man to stand in the way of others who should be following the leading of the Spirit, is unsound and in the end unpractical.

What it seems to me we need to do is to consider seriously and practically the problem of making the most of the ministerial gift. The one to whom it is committed must recognize, and we may all help him to do so, that our Lord has selected him for high honor and a "singular" life, a life free from the entanglements of the world, but rich in service and communion. Then we must counsel together how to develop the natural powers to their highest limit and greatest usefulness by education and training. And this education and training must be not only that of the schools, but that of the daily life. We must assist in finding suitable occupation for the one to whom the gift is committed, that he may be strong where most "clergymen" are weak, in the "point of contact," the knowledge of the world and its problems. And this is the more necessary that the rest of the Church may have no excuse for not taking their share of the work. But here is the point where Baltimore has not completed the logical chain of co-operation. It is conceivable that it would be difficult, if not impossible, to find employment that would be remunerative and not engrossing, that would provide the necessary income without demanding close attention and fatiguing labor. It should be frankly recognized at this point that the meeting shares the burden of the gift, if we may call it a burden, and contributes to the support, if necessary, of the one who must be free, for the sake of the work of the Kingdom, from undue care and labor. This would seem to be easier to work out in a city meeting than in the country, but once concede the principle and Friends will be intelligent enough to work it out. And work it out we must, or go under.

The pastoral system worked out to its logical end destroys Quakerism and lands us in some other church. No provision for the development, care and support of the ministry will leave us so inefficient that we shall slowly disappear. To rally the members at large to an intelligent consideration and hearty support of the ministry will quicken their interest in the Church work, and by preserving the democracy of service will give us the working Church which we should have.—*J. R. C., in The Interchange.*

Every one of us can do something for humanity—rich, poor, young, old. When God made this world, He did it without any of us. You did not dig a trench in the Atlantic or put any stones into the Alps. The rainbow owes nothing to your paint pot. God did it all. But this time He is building a new humanity, grander than any sun or star, and He permits you to be co-workers with Himself. "And thou mayest add thereto." Put in your contribution; put it in.—*W. L. Watkinson.*

Things of Interest Among Ourselves

THE AMERICAN FRIEND:

In looking over the program in the minutes for the Indiana Yearly Meeting, I see there has been a mistake in date for opening. It should be 20th instead of 22d of Ninth month. Will you please observe the change in your notices of times of holding the meetings? Perhaps it would be well to call especial attention to it. Thanking you in advance.

Very truly,

Anna M. Roberts, Recording Clerk.

Richmond, Ind., Seventh month 28, 1911.

* * *

Mary McVicker will continue her pastoral work at Farm-land, Ind., another year.

* * *

West Milton, Ohio, meeting has extended a call to Martha Harris to continue as pastor for another year.

* * *

In a private note from Rufus M. Jones, he says that he and family are much enjoying Marburg, Germany.

* * *

Grover C. Hawk, '09, Penn College, has accepted a position in Friends University, Wichita, Kan., and is attending the summer quarter at Chicago University.

* * *

T. Edmund Harvey, author of the little book on the "Rise of the Quakers," is shortly to be married to Irene, daughter of Dr. Sylvanus P. Thompson, Hampstead, Eng.

* * *

West Branch Quarterly Meeting has prospects of the attendance of Prof. Elbert Russell at the quarterly meeting to be held at Ludlow Falls, Ohio, on Eighth month 19th and 20th.

* * *

The two children of A. Edward and Mary Kelsey, Minneapolis; Frances and Irving Kelsey, are spending the summer at the home of their uncle, Professor Kelsey, Oskaloosa, Iowa. Mary Kelsey continues in delicate health.

* * *

Geo. C. Levering, who is just closing the second year of his pastoral work at Winchester, Ind., has accepted a call to serve the church at Spiceland the coming year, Chas. Lescault, who has been at Spiceland the past year, having accepted a call to Haviland, Kansas.

* * *

John Howard, of Cherokee, Okla., has been employed as principal of the Academy at Fowler, Kans., for next year. During the past few years John Howard has been doing pastoral work in New England, but formerly was principal of Stella Academy, Okla.

* * *

John L. and Cora H. Kittrell have finished their evangelistic tour of N. E. Yearly Meeting. They spent three months in this field and attended the 250th anniversary celebration. At present John L. Kittrell is serving the meeting at Marion, Ind., while the pastor, Chas. W. Sweet, is taking a two months' vacation in the East.

* * *

Friends of Jonesboro united with the other churches of the town in a series of union tent meetings, with Harlow W. Parsons, Binghamton, N. Y., as evangelist. Harlow Parsons is a young man of exceptionally strong personality, and is an excellent Bible instructor. The meetings continued three weeks. There were over 100 conversions and renewals; 35 have already united with Friends.

The Bible School at Poughkeepsie, N. Y., held its forty-fifth anniversary Bible School picnic in McKinstry Grove, near Gardner, N. Y., the 27th ult. About two thousand people were present. A program of singing, readings and dialogue was much enjoyed. William J. Sayers spoke on "Going Somewhere After Something" and dealt with the Bible school problem, and Elmer D. Gildersleeve spoke on "Methods."

* * *

Second Friends Church, Marion, Ind., was much favored in having present on First-day, the 23d ult., the secretary of American Friends Board of Foreign Missions, Charles E. Tebbetts, of Richmond, Ind. The morning hour was devoted to a brief but instructive review of foreign mission work during the past one hundred years. The present commendable progress of missions and hopeful outlook for the future was discussed at the evening service. C. E. Tebbetts also conducted a missionary meeting in the afternoon and gave a talk to the Junior Endeavorers. His views are optimistic and messages helpful.

* * *

According to the annual reports recently presented at Indianapolis Monthly Meeting, its present membership is 989, a gain of 37 over last year. The church has expended \$102 for evangelistic work, \$278.39 for temperance work, \$794 for foreign missions, about \$50 for home or city missions, and about \$350 for Bible School work. The benevolent committee has done good service during the year, and the Bible School sent out 50 Christmas dinners, besides giving \$35 for the Summer Mission for sick children. The church has been actively associated with the charity organization of the city, the Home for Aged Women, Rescue Mission, Hospitals, Girls' School, Women's Prison, and other institutions caring for the unfortunate. The Ladies' Aid Society is a strong arm of the church and accomplished a splendid service throughout the year. The Bible School is in good condition, enrolling 353 persons. It is well organized into departments and adult classes.

Morton C. Pearson continues as pastor in this meeting. He expects to spend the latter part of this month on a vacation at Winona Lake.

* * *

For several years some Friends of New Jersey have realized the need of providing a comfortable home for homeless, Friends, as has been established in Pennsylvania.

After much serious thought and several conferences of interested Friends, 241 East Main Street, Haddonfield, has been rented in which to open "The Estaugh."

Persons who have lived for many years in one place find it hard in later life to remove to entirely new environments, and it is with such in view that "The Estaugh" is being established. Here it is the aim of the managers to provide a home where those who are deprived of the privileges of homes of their own may find accommodations which they will feel to be in a real sense a home to them.

As need is felt for more than this house contains, it is the hope to erect or buy a larger building better suited to the purpose.

The present Board of Managers having this work in care consists of the following Friends: Samuel L. Allen, Joseph H. Roberts, Mary C. Roberts, Abigail E. Willits, Annie H. Barton, Howard H. Bell, Sarah M. Bell, Henry W. Leeds, Lydia M. Leeds, Charles D. Barton, Mary Barton, Lydia W. Evans,

Rachel A. Wills, Martha T. Engle, Georgianna Buzby, Anna Eastburn Willits, Anna A. Mickel, Mary W. Bell, Bertha E. Jones.

* * *

The following appeared in the last number of *The Christian Work and Evangelist*: "With much ceremony, in the presence of British and American notables, a memorial tablet to William Penn has been unveiled in London by Col. Robert M. Thompson, New York, president of the Pennsylvania Society, in the Church of All Hallows, Barking by the Tower, in which the 'proprietary founder and Governor of Pennsylvania' was baptized October 23, 1644. The tablet was provided by sons of Pennsylvania acting through an international committee, of which Secretary of State Knox is the honorary chairman, Andrew Carnegie is the chairman, and Admiral Lord Charles Beresford is the vice-chairman. Following the ceremony the Pennsylvania Society gave a reception in Devonshire House, the city home of the Society of Friends, where an interesting collection of Penn relics was seen. About forty of Penn's descendants were guests of Colonel Thompson at a commemoration dinner at Stafford House, by courtesy of the Duke of Sutherland. Ex-Premier Balfour and Augustine Birrell, Chief Secretary for Ireland, sent messages regretting their inability to attend. Mr. Balfour dwelt upon the happy coincidence of a memorial to a peace advocate erected in a year which has seen the two nations with which William Penn was connected set an example to the world as to the means of avoiding war. Mr. Birrell wrote: 'There is no difficulty in loving Americans. What we English and Americans have to learn is to like one another. When we both love and like each other the peace of the world will be better assured than it is today.' A dinner was held in Philadelphia simultaneously with that in London."

* * *

There were nearly 300 women, representing 13 denominations, 11 States and 4 foreign countries, present at the summer school of missions held at Winona Lake, Ind., Sixth month 22d-29th. The classes were taught by [Mrs.] D. B. Wells, Chicago, and Anna A. Milligan, Pittsburg, the former teaching "Conservation of National Ideals," the latter "The Light of the World."

On Fourth-day, the 28th, there was a luncheon given for the younger women of the school and Winona; the older women having young hearts were invited also; there were 100 who enjoyed the association of the hour. Responses to toasts were given by speakers of the conference, teachers and missionaries, Harriette Shimer responding in a very pleasing way to "Young China."

The interest and enthusiasm of the conference was largely due to the presence of a number of missionaries, Friends being represented by Willis R. Hotchkiss, Harriette Shimer and Aretta Thomas.

W. R. Hotchkiss preached both morning and evening on First-day—quite an unusual thing for Winona. He was much blessed in the presentation of the truth, his message making a deep impression on the minds and hearts of the people. He also spoke at a meeting for young people at Westminster Chapel following the evening session.

Two conferences for young women were conducted by Daisy Barr and Emma G. Randolph.

Friends held their rally as provided by program, at which time resolutions were directed to be forwarded to Western and Indiana Yearly Meetings.

The twilight conferences, conducted by the missionaries, and the pageant of missions were instructive, edifying and amusing.

The evening lectures were enjoyed by a large number of

people. One evening was given to "Echoes of the Jubilee," Charlotte E. Vickers presiding. A number of cities were represented, Harriette Shimer speaking for Cleveland, and Martha D. Henly for Indianapolis.

* * *

A very accurate and interesting description of a Quaker wedding recently appeared in a Poughkeepsie paper. In it we see through the eyes of an outsider our time-honored marriage-custom which for simplicity and solemnity has never been surpassed. The account tells of the solemnization of the marriage of Henry Callister, a New York attorney, and Jennie Brownell Cartland, a Poughkeepsie teacher, and goes on to say: "The ceremony took place at the Friends church on Montgomery Street, at 5 o'clock, and was according to the Friends custom, the couple marrying themselves. It is an impressive ceremony, seldom seen in these days and has not been used in Poughkeepsie in a number of years. The intention of marrying having been announced at the monthly meeting of the Friends church and no obstacles appearing, four elders to attend the wedding were chosen. They were Mr. Elmer D. Gildersleeve, Miss Mary Moore, Mr. and Mrs. Lindley M. Stevens. The afternoon was a beautiful one and the church which had been decorated for the occasion with palms, ferns and pink rambler roses, was filled with relatives and friends of the couple and members of the Friends congregation. At 5 o'clock the bride and groom came in together and took their place in the front seats on opposite sides of the aisle. The bride was charming in her wedding gown of white satin and was unattended. After an impressive pause with no sound but the twittering of birds outside, Miss Mary Moore offered prayer. Following the prayer and another pause, the bride and groom rose and faced the audience. Taking each other by the hand, the groom said, 'In the presence of the Lord and before these witnesses, I do take Jennie Brownell Cartland to be my wife, promising to be a true and loving and faithful husband so long as we two shall live.' The bride and groom then signed an immense and legal looking wedding certificate, which was afterwards read to the audience. Then relatives, friends and the committee signed the document and went forward to congratulate the couple. An hour or more was thus occupied before the bride and groom went to the former's home where a wedding supper was served to a small party. Later in the evening Mr. and Mrs. Callister left on a wedding trip to Maine. They will live at 784 St. Johns Place, Brooklyn, N. Y., where furnished apartments await them."

Born

BROWN.—To Justin E. Brown and wife, of Kuling, China, Sixth month 23, 1911, a son, Ransom Perkins.

THAYER.—(Corrected)—To Herbert Stanley and Elizabeth Herbert Thayer, Belmont, Mass., Seventh month 17, 1911, a daughter, Lucile Herbert (not Basset as announced last week).

Died

GRIFFITH.—At the family residence, 2722 Ashland Avenue, Indianapolis, Ind., Seventh month 18, 1911, Keziah Taylor Griffith, widow of the late John W. Griffith, aged nearly ninety years.

SLACK.—At Independence, Iowa, Seventh month 24, 1911, Rebecca Benedict Slack, wife of Daniel Slack, deceased, aged eighty-five years. The deceased was a birthright Friend.

The International Bible School Lesson

THIRD QUARTER, LESSON VII.

EIGHTH MONTH 13, 1911.

JEHOIAKIM BURNS THE PROPHET'S BOOK.

JEREMIAH 36.

(For Special Study, Verses 20-32).

GOLDEN TEXT.—The word of our God shall stand forever.
Isa 40: 8.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 7th. The book read. Jer. 36: 1-8.

Third-day. The effect. Jer. 36: 9-19.

Fourth-day. The book burned. Jer. 36: 20-26.

Fifth-day. The book restored. Jer. 36: 27-32.

Sixth-day. My word not void. Isa 55: 1-13.

Seventh-day. The law magnified. II Kings 22: 11-13.

First-day. Thy word have I laid up in my heart. Ps. 119: 1-16.

Time—"Fourth and fifth years of Jehoiakim" (36: 1) or B. C. 604, 603.

Place—The Temple courts and Palace of the king in Jerusalem.

Monarchs—Jehoiakim, son of Josiah, King of Judah; Nebuchadnezzar, King of Babylon, probably at this time besieging Jerusalem.

The lesson describes how the prophecies of Jeremiah came to be written down. It would appear from 25: 3 that though Jeremiah had been bearing his messages for twenty-three years, they had never been committed to writing. Now he is commanded to put them in a roll, and he uses Baruch, the son of Neriah as an amanuensis. The chapter is not chronological, for it goes back to the fourth year of Jehoiakim. It is not easy to fix the chronology, but it is likely that Nebuchadnezzar had taken Jerusalem (25: 1) probably early in the fourth year of the reign of Jehoiakim, and that the reading of the roll took place in the ninth month of the fifth year of the reign (36: 9). It would seem that what had happened made them believe that the rest of Jeremiah's prophecies would be fulfilled. Hence the indignation.

All books in those days, so far as we know, were written on sheets and rolled up—hence wherever "book" is used in the Old Testament, "roll" is in the original. Our word "volume" means "roll" literally.

"Baruch" means "blessed." He was of high rank, his brother being chief chamberlain to Zedekiah (Jer. 51: 59). Baruch was the faithful friend and secretary of Jeremiah and is mentioned several times in the book of Jeremiah. He went with Jeremiah to Egypt and probably presided there with his friend and master.

1-19. The account of the first and second readings of the roll and the effect it had upon the hearers.

20. They kept the roll safe.

22. "Winter-house." It was in December and the weather in Palestine is often cold in winter. "On the hearth." "In the brazier," R. V. A fire of charcoal. There were no chimneys in the houses and hence no hearths. This is the case even now, and the center of the room is a depression where the brazier is placed.

23. "Three or four leaves." Better "columns." The rolls were made of skins fastened to each other; as many were used as were needful. Sometimes these rolls would be 75 feet long. If

the book was large, several rolls would be used. On these skins or parchment, the matter would be written in columns parallel to the rollers on which the parchment was rolled. There were usually two of these and as the roll would be unrolled with one hand it would, when read, be rolled up with the other. "Penknife." The knife used by a scribe to make or mend his reed pen.

24. Compare this attitude with that of Josiah (II Kings 22: 11). "His son rends the roll, not his garments." This verse evidently does not include some of the princes (verse 16).

26. "Jerahmeel the king's son." R. V. This does not necessarily mean that he was the son of Jehoiakim, but only that he was of royal blood. "But the Lord hid them." This does necessarily, or even probably, imply that any miraculous means were employed, but simply that they were under the protection of Jehovah, and He opened a way for them to be safe from the king.

27, 28. It was futile in the king to suppose that he would destroy the message of Jehovah through Jeremiah. We are not told where Jeremiah was when this second edition was being prepared. It would take a long time to accomplish as the mechanical part of writing was a slow process in those days, and dictation is a slow method, except to shorthand scribes.

29. "And concerning Jehoiakim," etc. R. V. He was to write the message, not deliver it to the king, as the Authorized Version implies, for the king would probably have burnt the second roll. Jeremiah may have also given the message verbally. But the object was to preserve the prophecies. "The king of Babylon shall certainly come," etc. This does not mean that he had not come already, but that he was to come again and that the city should be sacked. This came to pass in the reign of Zedekiah, B. C. 586.

30. "He shall have none to sit upon the throne of David." His son Jehoiachin did succeed him, but he was immediately attacked by Nebuchadnezzar and carried away captive to Babylon. "His dead body shall be cast out." There is no record of this, but there is no reason to doubt that it took place.

31. "But they hearkened not." This implies that had the king and his people really repented and turned truly to Jehovah they would not have suffered as they did, and the kingdom been destroyed.

32. "And there were added besides unto them many like words." It was a larger and fuller collection. This second roll doubtless preserved to us the Book of Jeremiah. To the king's rage and attempted destruction the world is indebted to a greater knowledge of Jeremiah and his words and work. God over-rules man's purposes and deeds.

AN OPEN LETTER TO FRIENDS BIBLE SCHOOLS.

DEAR FRIENDS—The Publishing Association of Friends, after being in business for twenty-eight years, decided, by a vote of the stockholders and ratified by the Board of Directors in August, 1910, to liquidate the business. This step was taken because of the high price of labor and material, making it impossible to carry on the printing business at a profit. I purchased from the Association all the subscription lists, accounts and good will of the Sabbath School publications for the sum of five thousand dollars (\$5,000.00.) I am now giving all my time to this one thing—editing and publishing the Friends Sabbath School Literature, and will do my utmost to make it the equal of any other, and better adapted to Friends Sabbath Schools than any other can be. When I began this work, twenty years ago, the Friends had no Sabbath School Literature. By hard work, often night and day, and expenditure of thousands of dollars of my own money, we have built up a circulation of nearly forty thousand copies of the different publications. These all deserve a place in the Friends Sabbath Schools.

I come to you frankly saying that, the circulation of our publications are, in most cases, too small to make any profit, and some publications are published at a loss, but the church needs them and they are being published, using the profits on the larger circulations to meet the losses on the smaller. If all the Friends Sabbath Schools would support their own literature, as all other denominations do, we could get out *cheaper* and *better* supplies. But some Friends have seen best to go after the independent houses and *cheap literature*. For the prices and sizes of our Sabbath School publications they will compare well with those published by any other denomination. Our own literature is better for our own people than any other literature that can be found. It is possible that Sabbath School literature can be found that is edited and published outside of any denomination just for the market, or simply as a money-making enterprise, that may be a trifle cheaper than any denominational literature, yet sometimes this literature is not reliable in point of doctrine, and should not be chosen just because it is a little cheaper. We cannot be too careful in choosing pure doctrine for our Sabbath Schools in these days. Bad seed sown is very hard to dig up and cast out. The safe thing to do is to take our literature. The president of one of the large universities in the east, after a thorough examination of the Friends Quarterlies, pronounced these publications as the *very best that he had ever examined*. This was encouraging and inspired me to do still better work. I think, on examination, you will find

them better than ever, and I am constantly making improvements.

But if your school is using supplies from other houses, in preference to our own, I would be pleased if you would order through me, as I am agent for all Sabbath School Publishing houses. Any of the supplies or publications published by any other house I will furnish at the same price as the publishers. The small commission received will help me in my work.

In regard to the graded helps, I would say, that four of the larger denominational publishing houses have formed a syndicate, in which ten of the smaller bodies have also entered, for the purpose of publishing graded lessons. The Methodist Book Concern was chosen as the house for getting out these supplies. This was done because of the limited demand and large expense necessary to publish these helps. The larger churches, such as the Presbyterian, Congregational, etc., can have the editions of these helps with their imprint on the same. But the publishers demand an edition of five thousand copies of each publication to secure this privilege. Friends, being one of the smaller bodies, cannot use enough copies to get an imprint edition but must send them out with the imprint of the M. E. Book Concern. All helps for the graded system, no matter where secured, except from the

LUCKY MISTAKE.

GROGER SENT PACKAGE OF POSTUM AND OPENED THE EYES OF THE FAMILY.

A lady writes from Brookline, Mass.: "A package of Postum was sent me one day by mistake.

"I notified the grocer, but finding that there was no coffee for breakfast next morning, I prepared some of the Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children, too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage.

"My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

"Noting the good effects in my family I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum.

"She was prejudiced against it at first, but when she presently found that all the ailments that coffee gave her left and she got well quickly she became and remains a thorough and enthusiastic Postum convert.

"Her nerves, which had become shattered by the use of coffee have grown healthy again, and today she is a new woman, thanks to Postum." Name given by Postum Co., Battle Creek, Mich., and the "cause why" will be found in the great little book, "The Road to Wellville," which comes in pkgs.

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Baptist and Christian Publishing Houses and one or two independent houses, will be the same. I ask Friends to order through me and I hope in the near future to have a circulation large enough to secure an imprinted edition.

I have long advocated the necessity of a central publishing house for Friends, and that all publications for the church should come under the supervision of the church. In my opinion it is the only safe course. All our publishing interests should be as directly controlled by the church as are the educational and missionary work; and just so soon as the church will take up this work I am ready to turn over the Sabbath School publishing business to such authority. Until such time I ask the support of all the Sabbath Schools of the Friends church in the publishing of the lesson helps and children's papers, as well as the supplying of record books, class books, reward cards, maps, etc.

Sincerely,

P. W. RAIDABAUGH.

Plainfield, Ind.

(Continued from page 482.)

sation" with Germany, so it became necessary for England to politely hint that Germany must not expect to gain any additional foothold on the African Coast south of Gibraltar, whatever might be the outcome of the "conversation." Immediately the atmosphere began to clear.

* * *

The first Universal Race Congress convened at the University of London last week. Fifty countries were represented. In welcoming the delegates, the president said that the congress could be regarded as an essential part in the great peace movement which was taking possession of the conscience of the world. He hoped that it would be the beginning of a more human contact between the races, which would gradually establish the eternal principle of justice between man and man.

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Yearly Meetings in 1911

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 9th. L. Lyndon Hobbs, Clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 20th. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

Freshy—Professor, is it ever possible to take the greater from the less?

"There is a pretty close approach to it when the conceit is taken out of a freshman."—The Jewish Ledger.

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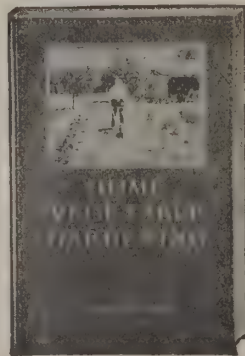


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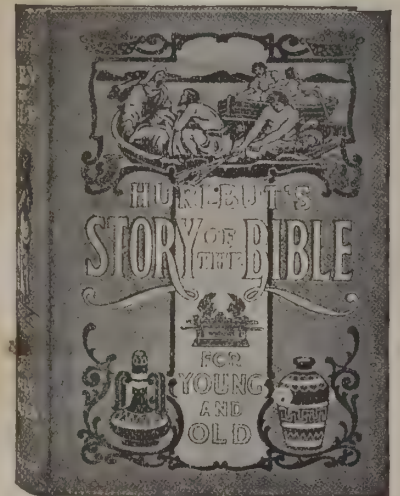
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THE AMERICAN FRIEND

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PHILADELPHIA, PA.

The American Friend

Vol. XVIII

EIGHTH MONTH 10, 1911

No. 32

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The Ideal College

HERE may young feet, shunning the sordid paths of low desire and worldly ambition, walk humbly in the steps of the illustrious dead—the poets, artists, philosophers and statesmen of the past; here may fresh minds explore new fields and increase the sum of knowledge; here from time to time may great men be trained up to be leaders of the people; here may the irradiating light of genius sometimes flash out to rejoice mankind; above all, here may many generations of manly youth learn righteousness

—Charles W. Eliot, in *Educational Reform*.

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Earlham College

**RICHMOND
INDIANA ::**



The Earlham Gate and the Interurban Station

PRESIDENT DAVID STARR JORDAN once said that Harvard University is not yet a fact established—that Harvard is still being born. In her own measure the same is true of Earlham College. She is a growing institution—growing in the standard of her scholarship, in her financial and educational facilities, and in the efficiency of her personal output. She is obliged to limit the number of her students for she has not the room to care for large numbers. She is running at her maximum capacity. She is emphasizing the *quality* of her work, and with this standard in mind, especially solicits the children of Friends. She aspires, more and more, to render a valuable service to the Society which founded her, and which has largely maintained her during her fruitful history.

***The Fall Term opens
September 26th***



Earlham Hall

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, EIGHTH MONTH 10, 1911

No. 32

Luther's Visit to Marburg

Editorial Letter.

I am living in a house in Marburg a part of which was built in the middle of the twelfth century, three hundred and fifty years before America was discovered! Far above this interesting old house, the oldest but one in the city, rises a splendid ancient castle, begun a few years after this house was built. It is almost 1,000 feet above sea level, and has a very lordly and commanding look. It was for many centuries the residence of the Princes of Hesse, and I have seen in its archives the actual document by which the Prince, or Landgrave, as he was called, of Hesse agreed to furnish troops to George III of England to help him put down the uncomfortable rebellion which had broken out in 1776 in his American dominions. As a boy I had read about Hessian soldiers without any idea what the name meant, and as I read this old document a few days ago I had vivid memories of a little boy sitting on the hard bench of a New England schoolhouse, reading the story of the battles of Trenton and Princeton, and wondering what sort of things "Hessians" could be! Well, here in this castle the trade was made which sent these fierce soldiers to help put down our aspirations for freedom.

But a still more important event transpired in this castle, which in its way was, too, a battle—an event which marks a turning point in Luther's life and in the history of the Reformation. One day in the early autumn of 1529 Luther climbed the hill up to this castle, and there met the great Swiss reformer, Ulrich Zwingli, to discuss with him and with the other leading reformers the position which the Reformation should take regarding the sacrament of the Lord's Supper. Zwingli had already taken a much more advanced, progressive and spiritual view of the Supper than Luther was ready for. The former was eager to break as far as possible with the superstitions of the medieval church; and the Mass, into which the Supper had grown, seemed to him to be the heart and center of Catholic superstition as well as the pivot of priestly and sacerdotal power. He utterly refused to believe that the bread and wine were transmuted in the sacrament into the

body and blood of Christ. He believed that the supper should be continued in the Reformed churches, but that it should be regarded only as a *symbol* of a spiritual reality and be performed as a memorial of the mighty fact of Christ's sacrificial gift of Himself for the world. Unfortunately Luther would not accept this view. He had grown up in the faith that a mighty miracle was worked for the faithful in the sacrament of the Supper, and that in some inscrutable way, when the believer in full faith partook of the bread and wine, he actually partook of the body and blood of the Lord.

The Christian world was deeply disturbed over this dividing issue, and it was anxiously hoped that if the two parties met and talked over their difference everything might be settled harmoniously, and thus the great debate was arranged by the Landgrave, Philip the Generous of Hesse, to take place here in his Marburg castle. Luther was a magnificent fighter when he was on the right side of a cause, but, alas, he could be just as unconquerable and stubborn when he was on the wrong side, as he undoubtedly was on this occasion. He began the debate by writing with a piece of chalk on the table the words of his Latin Bible, *Hoc est corpus meum*—"This is my body," and he insisted that, until those words of Scripture were taken out of the Bible or shown not to belong in it, he should not yield an iota in his view that the faithful believer who partook of the consecrated bread was in that act partaking of Christ's body. The spiritual Zwingli would unfold his simpler view of the memorial supper and the symbolic act of eating it, but ever and again Luther would point to the words he had written: "This is my body." Argument was hopeless, and after a long attempt to find some common ground they left the castle and took their separate ways homeward, convinced that they could not agree and that the forces of the Reformation were henceforth to be divided.

This ancient room in the Marburg Castle is, therefore, full of sad association. It is the scene of the first great split in the Evangelical Christian Church—a habit which has ever since gone on growing. The ground of contention which separated Luther

and Zwingli—the meaning of the sacraments and how they should be performed—has been one of the greatest grounds of separation ever since. But the real trouble then and the real trouble in almost every case since was and still is a *literal* treatment of Scripture. *Hoc est corpus meum*—those are the exact words of Scripture, and in that exact and literal sense they must be accepted, contended Luther. But the more spiritually illuminated Zwingli saw that unless a man penetrates deeper than the external words and grasps their inner meaning he cannot come into possession of the life and spirit of Christ, and so he proposed to rise beyond the letter to the inward significance. That difference which separated these two noble souls, who fought our spiritual

battles for us nearly four hundred years ago, still divides Christians today. There are those still who, like Luther, chalk down their literal phrase and stand unswervingly by it, even though the world fall; and there are ranged on the other side those who see their truth in less literal form and who are eagerly, enthusiastically trying to get at the inner heart and center of things. The two points of view will always persist in the world, and we must expect them in our day—only it would be well that as the centuries go by we should learn tolerance of each other's position and should discover that truth is great and deep enough to have more than one interpretation.

R. M. J.

Marburg, Seventh month 19, 1911.

Current Events and Comments

The Men and Religion Conference

The men who will bear the brunt of the Men and Religion Forward Campaign met at Silver Bay, on Lake George, the last week in Seventh month and faced their great task together. They came away with fresh enthusiasm and a new grip on the work. Among the number were five Friends, who have issued the following communication:

To American Friends:

The undersigned having had the privilege of attending the conference held at Silver Bay, desire to call the attention of Friends to the great importance of the Men and Religion Forward Movement and what it means to the Church and to the world. Probably most Friends have heard of the movement, but few have any idea of its scope and power. Most people suppose it to be one of the revival efforts that have been made from time to time. The fact is that it includes much more than the ordinary conception of evangelism. Those who attended the recent conference, or even a part of it, were impressed with the conviction that the movement is the beginning of a new era in the history of the Church, in that it will greatly widen the scope of its activities, deepen its spiritual life, intensify its power, reach and save multitudes of those now untouched by its services, and exercise a purifying and uplifting influence on the whole community.

The conference was attended by over 300 men, coming from every section of our country, from Puget Sound to Florida, and from Nova Scotia to New Mexico—ministers, evangelists, social workers, business men, professional men, bankers, manufacturers and others of many varied experiences, but all united in one desire to find out and apply the best and most effective means and methods of bringing men into the Kingdom

of Jesus Christ and of establishing His Kingdom in this world. It was recognized to be the duty of the Church not only to bring men to Christ for the salvation of their souls, but also to do its best for their minds and bodies, to seek to save and bless the whole man, and that this cannot be done without providing him a decent environment and a fair opportunity for self-support, and that the Church is also under obligation to make a special and tactful appeal to boys as well as to men.

Five different departments of work have been arranged for, with a team of experts in each who are to give their whole time to the work of the campaign, going from city to city as arranged, co-operating with the local workers, who are to prepare the way and endeavor to conserve the results. These departments are "Evangelism," "Bible Study," "Missions," "Social Service" and "Boys' Work," all essential parts of Christian service, the lack of any one of which weakens all the rest.

We earnestly hope that Friends will take their full share in this movement by co-operating in every way possible, by prayer, by furnishing the needed information, by contributing to the expenses, by telling others of its far-reaching plans, and by enlisting, if possible, their cordial sympathy and help.

Information regarding the movement can be obtained by addressing headquarters, 124 East 28th Street, New York.

CHARLES M. WOODMAN, Portland, Me.

FRANCIS A. WHITE, Baltimore, Md.

WM. H. MORRIS, Baltimore, Md.

JOHN C. THOMAS, Baltimore, Md.

THOS. L. SCOTT, Indianapolis, Ind.

We shall make a great mistake if we expect the Men and Religion Forward Movement to lift the Church to a new plane of existence without special

consecration or effort on our part. It is a great opportunity, filled with large possibilities; indeed it is the greatest campaign for Christian Endeavor yet conceived in the Church, and promises to start, as our Friends have pointed out, a new epoch in religious history, *providing*—and mark the condition—*providing we put our money, our time and our red blood into it.* Without consecration it will pass as a mirage; with consecration its blessing will be immeasurable. Shall we pay the price?

A Memorial to William Penn

Allhallows Barking Church is the only surviving building in London definitely associated with the birth of Wm. Penn. There Sir Wm. Penn brought his infant son, William, to be baptized Tenth month 23, 1644. The baptismal font at which the ceremony took place was soon after discarded, but the old building still survives. It has recently been brought to public notice through the erection on its walls of a memorial tablet by The Pennsylvania Society of New York. The tablet is of bronze, and bears the following inscription:

In Memory of
WILLIAM PENN

Baptized in this Church October 23d, A. D. 1644
Proprietary Founder and Governor of

PENNSYLVANIA

Exemplar of Brotherhood and Peace
Lawgiver . . . Lover of Mankind.

"I shall not usurp the right of any, or oppress his person. God has furnished me with a better resolution and has given me His grace to keep it."

This tablet is erected by

The Pennsylvania Society of New York, A. D. 1911.

The old church itself is a most interesting place. It stands at the corner of Tower Street and Suthing Lane, near the famous Tower of London, and dates back to the time of the Norman conquest, although the ground upon which it stands is presumed to have belonged to a convent for some centuries before.

In King Stephen's day [1135-1154] the original building was known as "Berkingcherche." Like many other English buildings, it embodies different architectural periods. The massive pillars at its western end are Roman, and contrast strikingly with the slender columns of the eastern arches, which were probably erected in the fifteenth century; finally, the church is ornamented in the Tudor fashion. In 1666 All Hallows narrowly escaped the Great Fire, as Pepys relates in his diary:

About two in the morning my wife calls me up and tells me of new cries of fire, it being come to Barking church, which is at the bottom of our lane. . . . But going to the fire I find by the blowing up of houses, and the great help given by the workmen out of the King's yards, sent up by Sir W. Pen, there is a good stop given to it, as well as Marke-lane end as ours; it having only burned the dyall of Barking

church and part of the porch, and was there quenched. I up to the top of Barking steeple, and there saw the saddest sight of desolation that I ever saw.

Its close proximity to the Tower made it a favorite chapel for many of the English sovereigns who at times bestowed rich gifts upon it. It was also a convenient place for the burgesses to use for meeting before presenting themselves on official occasions at the Tower, and as a neutral ground on which representatives of the court and city might meet. Thus in 1265 Sir Roger de Leiburn, who was sent by the king to receive the submission of the citizens after the battle of Evesham, met the mayor and the citizens at the church, where terms were arranged.

The Vision and the Call

The annual missionary report of British Friends has just appeared under the title "The Vision and the Call." The treasurer's statement shows an expenditure of about \$180,000. The force on the field has been strengthened in India, Ceylon and Syria; Madagascar has the same force as last year, while the vacancies caused by the withdrawal of Dr. Henry T. Hodgkin and wife from China, incident to his assuming the home secretaryship, have not been filled. The emphasis in the report is placed upon the great need for increased missionary interest in the home churches.

We were especially struck with the report from "Lavender Croft," at Hitchin, a home for the children of missionaries. One of the crying needs just now among our own missionaries is an opportunity to educate their children in the homeland. Would it not be possible to provide, at Westtown, Moses Brown or some other of our boarding schools, a place for these children where they might be cared for and educated while their parents remain in service? We cannot conceive of a more worthy undertaking.

Peace Compact Signed

The 3d inst. was made memorable by the signing of two unlimited peace compacts, one between the United States and Great Britain, and the other between the United States and France. The French ambassador, Jean Jules Jusserand, having signed the French document early in the day, holds the honor of being the first diplomat to affix his name to an unlimited arbitration treaty. It was afternoon when Ambassador Bryce signed the English agreement and Sec. Knox concluded the diplomatic act by endorsing both documents. For this occasion he and the British minister met with the President in the library of the White House, where many noted documents have reached their final form. Immediately upon endorsement the treaties were sent to the Senate for its ratification. The main features of the agreement follow closely Secretary Knox's plan, previously summarized in these columns.

The Friends College

BY ISAAC SHARPLESS.

The function of the great universities of the country is being defined more and more as vocational. At a recent commencement, of the 900 degrees given, the Bachelors of Arts received only 21. This degree, from custom and tradition, stands for the idea of liberal training, not directly pointing towards a trade or profession, but developing the man in a way to suggest the scholar and the trained leader in citizenship.

It is quite right that the universities should have this object. It is in answer to an imperious and, in the main, praiseworthy demand of the age for trained and skilful experts in all the money-making occupations of life. If a man is to be a farmer or an engineer or a doctor or a lawyer, in order to succeed and do his duty to his work he must have the education which the work demands. It is a confession that the apprenticeship system is inadequate for modern needs, that science applied to industry is essential and that it pays to have it.

Into this field the small college, in the main, cannot enter. The vast and constantly changing physical equipment necessary to such courses is financially beyond its reach. It cannot compete with the great university, heavily endowed or State-supported, and to attempt to do feebly and inefficiently what its neighbor can do with every advantage is only to open the way to contempt and hypocrisy. There are doubtless exceptional cases where, for special reasons, vocational courses can be given with some satisfaction to all concerned, but the sooner our small colleges come to see that as a general policy they must confine themselves to their own field, the better it will be for them and for the country.

The recent decision of Amherst College is an indication of the healthy trend of the times. This institution, with a long history and a respectable endowment, will abolish all special science courses and confine its efforts to liberal studies leading to the arts degree, always involving a considerable knowledge of Latin. It will teach science only as a brand of a liberal education and not primarily for its technical value. It will expend its future donations not in buildings, but in making a scholarly and forceful body of teachers. In order to do this it will ask its friends to make good the losses coming from its abolition of science students, and to create a fund for increasing salaries for its well-equipped professors.

What Amherst is doing, many another small college should do. It is not their duty to make technical experts, but to develop men of light and leading who will help to solve worthily the many new problems of Church and State which our evolutionary civilization thrusts upon us continually—men who can think high thoughts with open minds to the best thoughts around them—men who are predisposed to act from a sense of duty rather than from a selfish regard to their own mercenary advancement.

For you can often differentiate the products of

the technical and professional schools from those of the schools of liberal arts. The object of the former is frankly and properly mercenary. It is to teach young men how to earn a living and a good one. It does not follow that all good graduates are mercenary in their outlook upon life. We all know doctors and engineers who are in the highest degree valuable adjuncts to our best civilization outside their profession, though we will often find that good men have not been narrowly special in their education. But the man who knows but little outside his profession is neither very earnest nor very efficient as a progressive citizen or self-denying Church member.

It is not the purpose of the small college to keep men out of the professional schools, but rather to prepare them for the schools and to give them a culture and a spirit which these schools will never yield.

These remarks perhaps have a large reference to our Friends colleges. They cannot be successful vocationally, and they have a higher function to perform. Of all denominations, ours needs wise and liberal leadership. This will not necessarily make saints, but it will create conditions under which men who are not only saints, but good churchmen and citizens, will thrive. The imitation of past virtues and methods among some Friends and the crude attempts at quick returns among others would have never had the sway they have had, had a wise, broad-minded, progressive leadership controlled our destinies. Others have their theologically trained pastors to do, at least partially, their thinking for them, and this training did vastly more for them than teach them how to preach. But for us we must have college opportunities not, as the old query used to say, "to fit our children for business," but to fit many of our young men and women, preachers and others, for the great and responsible duties of life. Some of these will open their mouths effectively in the congregation. Some will show that Quakerism develops a spirit which will make men strong and true in public life. Some will add to their college stock of education the special training which will enable them to take a leading place in curing or preventing our physical ills, or raising our crops, or building our bridges and railroads, or establishing peace among men on the basis of justice, or trading the wants of one for the wants of another, to the mutual and equitable enrichment of all concerned. All in the everyday duties of life will find a use for their clear conceptions of human responsibilities in a vocation of usefulness for their friends and neighbors.

Haverford College, Pa.

In the words of Christ there is a something forever beautiful, but it is a beauty too fine for the mind to grasp; therefore these acts of Christ remain forever full of a meaning which can never be exhausted. These words it is our privilege to find, each time we look into them, as fresh and new as if they had never been interpreted before.—*F. W. Robertson.*

The University and College Idea Contrasted

BY WM. W. COMFORT.

There are two marked tendencies in American education today. One is well known, and we must accept it as an American trait—the tendency to measure efficiency by size; to go in, or, rather, we fear, to go out, for numbers; to secure a huge endowment; to build vast department stores of information; to issue publications; to bestow honorary degrees upon rich men; to use athletic teams for purposes of advertisement, and to support summer schools and night schools and university extension centers whereby to bring the attendance upon paper up into the thousands. The great exponents in the East of this system of education would not be hard to name. These universities aim to be all things to all men—and to all women. They are stupendous in their program, fearless in their undertakings, admirable in their elasticity and complacency. Ezra Cornell's memorable hopes are coming to fruition not only at Cornell, but in many private and State universities. "I would found an institution," said he, "where any man can find instruction in any study." But there are two practical difficulties which may be foreseen: The education of the individual is likely to be lost sight of in the machinery of organization, and the plan, to be fully carried out, must have back of it the State Legislature or, better, the coffers of the United States Treasury.

Then there is the other contemporary tendency in education, represented in the press by the recent declaration of a small body of men in middle life, of a single college class which has suddenly found itself prominent in the educational world—the class of '85 of Amherst College. This group of men has come out in favor of an ideal diametrically opposed to that just stated as in vogue in our large universities. This class of Amherst alumni, twenty-five years after graduation, has sounded the summons back to the old arts and science curriculum; it calls for quality rather than quantity, for increased salaries rather than new buildings and departments, for an intensive rather than an extensive scheme of education. It is quite as impossible for the individual institution as for the individual man to become equally efficient in every branch of human knowledge; for the development of such a diversity of gifts entails the expenditure of such sums of money as seem almost fabulous. But the important fact thus far proven by experience is that each university which offers the department store system of education in reality becomes famous for one of its specialties. Thus, in the educational world, we look perhaps to Harvard and Pennsylvania and the Johns Hopkins University for medicine; to Cornell, Iowa and Michigan for agriculture; to Yale for forestry; to Cornell for engineering; to the name of Princeton, if not to the University of Princeton, for theology of a certain tradition; to Harvard, Columbia and Pennsylvania for law, and so on. I choose almost at random and with no intention of being complete

in my enumeration. The tendency to develop a specialty seems as inevitable now as it did in the Middle Ages. Then it was Paris for theology, Bologna and Bourges for law, Salerno and Montpellier for medicine, and so on. The explanation of the superiority of our modern universities in special fields is found in the strong men who have offered instruction; but that explanation is becoming daily more synonymous with extensive funds for the use of some special school. It is admitted that the funds are not available to keep all the schools and departments abreast in any one university. Present conditions seem to indicate that one school or department tends to dominate and exercise an unfortunate influence on one less favored. In one university the importance of the graduate schools dwarfs the college courses; in another the effect is reversed. In one the engineering college belittles the arts course; in another the effect is reversed. But of all the possible disastrous effects which may result from the *omnium gatherum* in our American universities, the most inevitable is the weakening and disparaging of the old course in arts and science.

If I am not mistaken, the sentiment is very generally shared by the professors in our large universities that these very universities are not the best place for a sound training in arts and science. They feel that the very size of such institutions and the variety of courses open to indiscriminate selection are detrimental to the interests of the average student. Their sentiment is based on certain inevitable features of wholesale instruction. The close individual contact between professor and student has been largely eliminated; there is an inconsistency of method among different instructors in the same department which causes perplexity in the mind of the student; there is, indeed, often actual incompetency and inexperience on the part of the instructors, where the university is compelled by financial stringency to secure cheap labor for the conduct of large undergraduate courses; perhaps most serious of all the results of our present university methods is the weakening of mental power caused by the adoption of an elective system. The fact is that the disciplinary value of education had largely disappeared from our higher instruction until quite recently President Lowell set about the correction of the evils due in large measure to the innovations of his predecessor. The necessity of knowing something about a variety of subjects, and of knowing a good deal about one subject, is the new gospel that has come in these last days from Harvard.

As for the American university in its present state, it is impossible to predict what its future will be. There is no precedent to aid us in our prophecy. Never in the past has such an inclusive proposal been considered by a single corporation as to give instruction to all men in every branch of human knowledge. As in the case of our city buildings, with their stories reaching skyward, so in the case of the American educational factories, no man can tell where or what they will be one hundred years from

now. One fact is certain, that unless present tendencies are counteracted, the college department will become the least efficient department in our large universities. It is true today that in all of our universities the college (so-called), which was originally the very keystone of the whole institution, has fallen far below the efficiency of which it is capable, and which has been attained by other special schools and departments within the jurisdiction of the university. Of the future of the American college, on the other hand, we feel far greater assurance. Conditions in this country are not like those in England and on the Continent. The American college occupies a historical position between the high school and the university as at present constituted. The college in this country has come to stay and to prosper if it performs effectively its allotted function between that of the American high school and our Germanized universities.

Cornell University, Ithaca, N. Y.

The Use of the Incomplete*

An Address to Students.

BY CHARLES R. BROWN.

In almost any direction, unless it be pure mathematics or formal logic, our knowledge, even in the sophomore year, stops a long way this side of complete understanding. No man knows the length and breadth, the height and depth of his wife's love for him, if she is a good woman. Some part of it he knows, but the love she might show in some emergency, nursing him through a long illness, sharing with him some painful experience, bearing with him some heavy burden—that fuller love he does not know and cannot know until the time comes for its manifestation. But the part he knows about his wife's love for him is the part he uses; and the very thought of how beautiful it is and of the unrevealed capacity it may contain for willing and joyous sacrifice in his behalf makes him feel that he ought to be a better man to be deserving of it. Thus he moves along in that part of the strength and beauty of a woman's love which he knows, allowing the fuller knowledge of it to come as it may. And this is precisely the attitude of the reasonably religious man—those realities with which he deals, God and redemption, prayer and duty, immortality and the final judgment are confessedly too great for final statement, but he knows something about them, and the part he knows is the part he uses.

Next door to my home I have two little neighbors, boys of three and five. They are close friends of mine, and they have taught me much. Their father is a physician, a busy, useful Christian man. The boys understand their father's life "in part." They

know that he is a doctor and that he goes to see sick people and make them well. But as to the methods he employs and the remedies he uses they know nothing at all. They know, in a dim sort of way, that he makes the money which pays the bills and keeps them in a home full of comfort and beauty. But as to his financial standing, his investments and his prospects they know nothing. They know that along with the hearty goodwill which he feels for everybody, he loves their mother and them supremely; but how he came to love that particular woman rather than some other one, and how they were born of that love, or how far that love might go in defending and providing for them, they do not concern themselves for one moment. They know their father's love in part.

But the part they know is the part they use. They live in their father's house; they sit at his table; they greet him with a shout when he comes in from his practice. They obey him and trust him, and think he is the best man in the world. They climb up into his lap and talk to him—not about his practice, but about their own small affairs, their tops, their marbles, their little wagon—as he wants them to do. He meets them always on their own ground and deals with them in the terms and interests of their own lives. Thus my two little friends live and grow, knowing their father's life in part.

"Except we become as little children" in the house of our Father, whose total life exceeds our present comprehension, whose plans and purposes for us are too high for complete understanding, whose outlook for us is vaster every way than our own outlook—"except we become as little children we shall in no wise enter his kingdom." But if we take the part we know and use it, acting on it and living by it, we will be treading the way which leads to a fuller and more blessed experience of the Father's wisdom and love as surely as my two small friends are doing as they grow up toward their manhood in their father's house.

* * * * *

When we start in after that fashion, it is a straight course. The boy begins his study of mathematics by learning to count ten—one, two, three, four, five, six, seven, eight, nine, ten. He moves straight along by that path until, with these same ten figures, he is computing the courses the planets take and measuring the distances of the fixed stars. He begins his study of literature by learning his letters—*a, b, c*, etc. By and by, using these same familiar letters, he is making his way through the intricacies of "Hamlet" and "Macbeth"; he is walking with Emerson and Hegel across the fields of philosophy. He begins his study of music by learning the elementary sounds—*do, re, mi, fa, sol, la, si, do*. Presently, with these same tones, he is singing in a great chorus which renders "The Messiah," or playing his instrument in some orchestra which is producing the "Fifth Symphony" of Beethoven. In every situation in life, progress is made not by being appalled over the amount we do not know, or by vainly wish-

* This article is taken from a section in Charles R. Brown's new book, *The Cap and Gown*, a work designed to help boys and girls entering college. It is an admirable book—fresh, interesting, and wholesome—just what a young person enjoys to read; and just what they need at this important crisis of life. It is published by The Pilgrim Press, Boston, for \$1.00, net.

ing we knew more, but by taking the part we know, relating it to our lives and making it the instrument of gaining that fuller knowledge.

* * * * *

I wish I could persuade the college man who has never entered into an open, joyous Christian life to just begin. There are many things which he does not understand nor, perhaps, believe. He will put them aside for the moment, not ignoring them, but postponing their consideration. Let him take the part he knows—the moral imperative of living the best life one sees, and no finer life than that of the Christian can be named; the necessity for some competent guide, and none better than Jesus of Nazareth has thus far appeared; the clearly ascertained benefits to be gained by trust and obedience; the helpful reactions which come through prayer and the reading of the Bible; the manifest advantage of cherishing the hope of a future life and of facing squarely upon the fact that what we sow we reap. All this he knows! Let the part he knows be the part he uses. If he will only act upon it, building it into his own life and following where it leads, he will be on his way toward the place where he will know even as he is known.

A Common Student Delusion

Some years ago, I said to a member of my Bible class, a sophomore in a State university, "You did not join in our discussion today, Mr. ———."

"No," replied the young man, "I feared that I

might ask some questions that would embarrass you. I am not sure I believe those things."

An upper classman in the same university smiled at me over the sophomore's shoulder, saying, "But he doesn't realize that the theories he is wrestling with are not so new to everybody as they are to him."

That young man put his finger on the almost universal difficulty. The young mind of every generation must come in contact with the thought of its own time, a thought which in many essentials remains unchanged from age to age, but is formulated differently or treated from a different point of vision by each successive set of thinkers. In many cases the student, on coming from home, uses by rote the formulæ of his parents. In the college world he must go through the process of making his own formulæ, if his mind is adequate to that work, or of selecting and adapting to his own needs the thought and the phraseology of his time.

And it is all so new to him; he seldom realizes that he is repeating the experience of the race since the beginning of time. He is apt to think that no one ever sought truth and intellectual freedom so diligently as he. Hence his cock-sureness and his air of condescension to the views of his elders. "He doesn't realize that these things are not as new to everybody as they are to him." And we must all have patience with him while he is getting adjusted to the world in which he lives.—*Caroline Sheldon, in The Congregationalist.*

Things of Interest Among Ourselves

Esther Baird, India, is now at her home in Cleveland, Ohio, taking a rest.

* * *

Harry R. Hole has resigned as pastor in the meeting at Leesburg, Ohio, but will probably take up like work in another meeting later in the fall.

* * *

After attending Canada Yearly Meeting, Emory J. Rees was present at missionary meetings at Wellington and Bloomfield, and spent First-day in Toronto.

* * *

L. Oscar Moon, Field Secretary of Baltimore Yearly Meeting, is taking a short vacation with his family at Fishertown, Pa. They are thoroughly enjoying themselves.

* * *

One of the conditions on which Stephen S. Myrick accepted the presidency of Nebraska Central College was that a class in International Arbitration should become part of the curriculum of the institution.

* * *

Alice C. Gifford, Falmouth, Mass., has recently been accepted by Friends Foreign Missionary Association of Philadelphia for missionary work in Japan. She is a highly educated woman and has had several years' experience in teaching. She will go to Japan in next month.

* * *

At the monthly meeting for Seventh month, Newberg, Ore.,

much expression was given showing appreciation on the part of the membership, of the faithful services of the pastor, Abijah J. Weaver, and his wife. As their term of service was drawing near its close, the meeting elected Abijah Weaver as pastor, not for one year only, but as long as agreeable to both him and the meeting. He was also granted a month's leave of absence.

* * *

The church at Mt. Airy, N. C., is prospering under the pastoral care of Leanah Hobson, who has been asked to remain another year. The attendance at the various meetings is good. The C. E. Society is prospering, and the Bible school has eleven classes, which are doing excellent work. The interest in missions has increased during the year, and the subscriptions for this department of work have doubled. Leanah Hobson finds that a set time for the church to remember and pray for foreign missions is working wonders in the meeting, and she recommends a like course in other meetings.

* * *

The meeting at Dublin, Ind., is growing both in attendance and interest. The meetings, especially on First-days, are well attended. During the summer months the Bible school has registered an increase and special interest is manifest both by teachers and scholars. New classes are being formed under the direction of the superintendent, [Mrs.] Opal Walton, and a chorus of girls ranging from ten to sixteen years of age are adding life and inspiration to the song service. An effort is now on foot to repair the main auditorium,

which will add to the comfort and attractiveness of the place. D. Hodson Lewis is pastor in this meeting.

* * *

Ellen S. Timberlake, Siloam Springs, Ark., was much impressed with the editorial letter from Rufus M. Jones, in which he spoke of the deep religious spirit which he found manifest in Germany. She says: "It did me good to read this, as Minden was the native city of my mother, and I know she was a devoted Christian. After she and father were married, they went into business nine miles from Minden, but she was so devoted to the Friends she walked the nine miles to worship with them. Here she had the privilege of hearing B. Seeborn, Stephen Grelette and others. This heart-felt religion was an every-day and abiding possession of hers, and when a mere child it created in me a desire for the same."

* * *

The current number of the "Penn College Bulletin" is devoted to the Biblical department of that institution. The faculty includes President David M. Edwards, William Irving Kelsey, Clarence M. Case, William E. Berry and others. Following are some of the courses offered: Introduction to Old Testament History and Literature; History of New Testament Times; History of Apostolic Age; Life of Christ; Teachings of Jesus; Introduction to the New Testament; History of the Christian Church; History of Friends; Philosophy of Quakerism; Homiletics; Ethics; Philosophy of Religion; Theism; Christian Doctrine; Comparative Religion; Missions; Hebrew; New Testament Greek; General Psychology; Principles of Education; History of Education; Methods of Instruction; Sociology and Social Ethics; Bible and Hymn Reading; Effective Speaking.

* * *

Greensboro Monthly Meeting met the evening of the 2d inst and selected committees and officers for the ensuing year. Herbert Nicholson, son of Josiah Nicholson, and nephew of Timothy Nicholson, Richmond, Ind., was re-appointed clerk.

A special feature of this meeting is a Peace Study Class, which is led by W. C. Shaw. "The Moral Damage of War" is used as the text-book. The leader of this class submitted an outline of their work, which was enthusiastically adopted by the monthly meeting. This class was started by Stephen S. Myrick while he was pastor in the meeting.

Since the departure of Stephen S. Myrick for his work in connection with Central College, Nebraska, James R. Jones has been doing pastoral work in the meeting. He was the first pastor in this meeting, serving four years. Many of the members of the meeting enthusiastically expressed their appreciation of James R. Jones' labors.

* * *

The first conference of Friends, held on the western coast of Canada, convened at Victoria the 15th and 18th ult. Delegates were present from various localities in western Canada, and from the United States. Two delegates were present from Toronto. The meetings opened at Burleigh, Victoria West, where most of the Friends were supplied with meals. The charm of the gorge waters and surrounding park, and the appearance of the beautiful residences and gardens, added to the pleasure of the occasion.

Seventh-day, the 15th, was occupied with reports from the delegates, and an account of Friends' work in western Canada. The chief topic for consideration was an address by Arthur Hinder on "Friends' Educational Needs in the West."

A committee was appointed to consider and report upon the question at a later sitting. In the evening a public missionary meeting was held at Friends Hall, Courtney Street. The chair was taken by Phoebe Jane Wright, Toronto, and inter-

esting addresses were given by Ernest Minnings, Vancouver, regarding his work in the central provinces of India, and by V. J. C. Kinggett, Madagascar. The audience appeared to be deeply interested in the graphic account given of the work of these two gentlemen.

First-day, the 16th, the usual meetings were held at the Courtney Street hall. The visiting Friends gave very helpful addresses at the meetings. The adult school for men, which has taken hold of the men of Victoria, met at 9.30 to 10.45 A. M., as usual. A stirring address was given during the first half hour by J. Edgar Williams, Seattle. It is interesting to record that the adult school movement, which is so paramount in Great Britain and where about 100,000 have joined, appears specially adapted for the men of Victoria, where there are so many hundreds who never think of going to any place of worship, and don't mind a plan of the sort which is for men of all creeds or no creed at all. Short, helpful addresses are given on various social, political or scientific topics and a Bible study afterwards. Dr. Ernest Hall, Mayor Morley and others are in the speaking list. Men who do not go anywhere should not fail to pay a visit to this school.

Second-day, the 17th, the session at Burleigh was devoted to a consideration of "The Needs of the West," by I. P. Wotton; "Person and Work of the Holy Spirit," E. Minnings, Vancouver; "The Building Up of a Live Meeting," J. Edgar Williams, Seattle, and the further consideration of the question of a Friends College for Canada West. The closing meeting was held at the Courtney Street hall, where Herbert Dann spoke on "Friends Principles." The chair was taken by Robt. Wm. Clark, Victoria.

It was agreed to hold the next conference in Vancouver, in 1912. The visiting Friends to Victoria were unanimous in praising the beauty of the city and its surroundings.

On Third-day, the 18th, the visitors were entertained at a very enjoyable picnic to Moresby Island, where Thos. Harris and his family live.

Died

PEACOCK.—At his home, Richmond, Ind., Seventh month 20, 1911, Levi Peacock, aged ninety years. The deceased was a native of Guilford County, N. C., and for eighty-two years a resident of Grant and Wayne Counties, Ind. At the time of his death he was a member of West Richmond Monthly Meeting.

STOUT.—At her home, Cherokee, Okla., Fifth month 23, 1911; Ruth M., wife of Simon Stout, in her seventy-third year. The deceased was a birthright Friend and lived a consistent Christian.

There is a mystic borderland that lies
Just past the limit of our work-day world,
And it is peopled with the friends we met
And loved a year, a month, a week, a day,
And parted from with aching hearts, yet knew
That through the distance we must lose the hold
Of hand with hand, and only clasp the thread of memory.

But still so close we feel this land,
So sure we are that these same hearts are true,
That when in waking dreams there comes a call
That sets the thread of memory aglow,
We know that just by stretching out the hand
In written word of love, or book, or flower,
The waiting hand will clasp our own once more,
Across the silence, in the same old way.

ELIZABETH BARRETT BROWNING.

Friends University

is one of the Accredited Colleges of Kansas. To obtain this recognition, under the laws of the State, it is necessary for a college to establish and maintain courses as comprehensive as those of the State University, and to have the facilities for equally strong and efficient work. This recognition gives the students the opportunity to secure State Teachers' Certificates upon the completion of their College courses, and also admits them unconditionally to the State University for graduate work.

The College of Arts and Sciences offers a variety of courses, carefully selected so as to meet the needs of students in preparation for life work as well as for specialization in advanced work.

The Biblical School is positively evangelical in its teaching, offers courses sufficient for comprehensive Bible study and intends to meet the needs of the Church in providing opportunities for preparation for the important lines of Christian work.

Educational, Musical, Commercial and Academy Courses are also offered.

The University is located in easy reach of the city, thus bringing the students who wish to obtain work as a means of helping to defray expenses, into close touch with the business centers.

The social, moral and religious atmosphere in and about the College tends to establish and develop positive Christian character.

Mild and healthful climate, a rapidly growing city of nearly 60,000 people, without saloons, and the vast expanse of wonderfully productive land, together with the educational advantages, make Wichita and the Arkansas Valley a very attractive place for residence. For catalog and other literature

Address the President, Friends University, Wichita, Kan.



Educational Notes

New teachers at Oak Grove Seminary are Sarah H. Dow, Bolton, Mass., and Edna C. Haviland, Bentley Manor, N. Y. Elam Henderson has charge of the Biblical Department, and is working out a fine course. The indicated enrollment seems good.

* * *

A new dormitory for young men will be erected in the autumn and early winter at Guilford College, N. C. Work on the athletic field will be pushed to completion after the yearly meeting. A well-graded macadam road is now being made to the railroad station.

* * *

Hesper Academy, located at Hesper, 4 miles from Eudora, Kans., opens Ninth month 11, 1911. Prof. George J. Welker and wife, of Oklahoma, will have charge of the school. They are able and experienced instructors and the prospects for a good school are very encouraging.

* * *

Whittier Academy, Salem, Iowa, will open Ninth month 4th. Prospects are bright for a very successful year under the principalship of Prof. H. F. Dickensheets, teacher of science. An able corps of assistants has been secured and valuable additions to the equipment will be made before the opening of school.

* * *

The outlook for the coming year at Corinth Academy is very promising. The teaching force has been increased and

is now made up entirely of teachers who have had several years experience. The buildings are being put in better condition for work. It is the purpose of the school to take up more extensive work in agriculture in the near future.

* * *

Albert F. Styles, who has been principal of the Academy, at New Providence, Ia., for the past ten years, has accepted the chair of mathematics in Friends University, Wichita, Kans., and will move, with his family, to that place.

The Academy will be under the management of Penn College next year.

* * *

Friendsville Academy, Friendsville, Tenn., enrolled 125 students last year. A class of two boys and six girls graduated at the close of the year. Next year's work begins the 28th of Eighth month. The prospects are encouraging. All the eight common school grades and three years in the high school constitute the course of study. D. W. Lawrence is principal.

* * *

The new chemical hall at Haverford College, costing about \$55,000, is about completed and equipped. The infirmary, the gift of John T. Morris '67, will be placed just beyond the cricket shed. The building will begin soon.

The students voted just before commencement to abolish the few remnants of hazing hitherto existing and formed a committee to enforce the decree and settle differences.

WHITTIER COLLEGE, WHITTIER, CALIFORNIA



Near Los Angeles and the Sea, in the far-famed land of oranges, lemons and walnuts, deciduous fruits of almost every kind. In a city of homes and churches, with no saloons. Ideal location and environment.

College atmosphere is pure and invigorating, the College Ideals high and practical, and the Spiritual Tone true to these ideals. A faculty strong in Scholarship and Christian Character and rich in experience. An Educational Institution with ideal surroundings and safe in Morals and Religion. Well equipped Laboratories, good working Library, fine athletic grounds and beautiful Campus. A model Girls' Cottage has recently been added. Good Dormitory for boys. A well equipped Biblical Department. Requirements for admission to Freshman Class, same as to University.

Last two years of Preparatory Course equal to the best High Schools. Accredited at the State University. Expenses moderate. College year opens September 12. Ask us for literature. Address the President.

THOMAS NEWLIN

During the summer the manual training room at Friends Select School, Philadelphia, is adding to its equipment eight Denver benches, six turning lathes, a band saw, and a five-horse power electric motor. The machine shop is also being provided with a new outfit of tools. These additions to the equipment make possible strong courses in manual training, for which the school stands as well as for the regular academic branches necessary for college preparation.

* * *

Vermilion Quarterly Meeting is building a 10,000 addition to the academy building at Vermilion Grove, Ill. Exercises at the laying of the cornerstone will occur the 12th inst., with an address by President Robert L. Kelly, of Earlham College. It is expected that the building, which is a brick structure, 50 x 60 feet, will be ready for use about the middle of Tenth month. Edith C. Shugart, Marion, Ind., is principal for next year, and will be assisted by Bessie Pringle, a graduate of Penn College, and Fred. Francis, II, of Earlham.

* * *

A material increase in the attendance of Pacific College, Newberg, Ore., is assured for the year 1911-12. The new \$30,000 building adds much to the efficiency of the college work. An addition of a year to the academy course is planned for next year. Aside from the appointment of Levi T. Pennington as president, there is but one change in the faculty; Melville D. Hawkins, a graduate of Earlham College, succeeding Paul F. Brissenden at the head of the history department. Everything points to a very successful year.

* * *

The Cleveland Bible Institute, Cleveland, Ohio, has just closed one of the most successful years in its history. Nearly

100 students were enrolled in all departments. A class of 10 were graduated.

An extension department has been created looking toward additions to the buildings as well as the enlargement of the scope of activities. The management solicits the attention of all young people who may desire a better knowledge of the Scriptures and practical training in methods of Christian work.

* * *

Union Bible Seminary succeeds Union High Academy, at Westfield, Ind. The prospectus states the intention is to make it pre-eminently a Bible School, with all other work subservient. The Bible will be studied devoutly as the Word of God, with the evangelical interpretation. The academic and elementary departments are added to supplement the education of Bible students deficient in common education, and to provide for the schooling of children whose parents desire them educated in the atmosphere of the Bible school. Wm. M. Smith is superintendent of the work and Lois V. Pitts principal of the academic department.

* * *

Friendswood Academy, Friendswood, Texas, will open Ninth month 5th with an increase in attendance over last year. Nellie M. Benton, of Wichita, Kansas, will be the assistant teacher. The laboratory and library equipment has been improved the past year, beside considerable repair work has been done on the building. As the number of Friends in this section is small the field of the school is somewhat limited. The County superintendent says it is the best equipped school in the county outside of the city of Galveston. The course of study is such as to prepare for the State University or Friends University. In addition to the

PENN COLLEGE, OSKALOOSA, IOWA



DURING the forty years of her existence, Penn College has always been presided over by men of high ideals and excellent ability. This fact in a measure accounts for her standing, educationally in the state, her splendid equipment, the high grade of her faculty, and the magnificent character of her graduates.

The plant consists of five buildings, well equipped and adapted to the use of the Institution. The Campus contains sixty-five acres excellently located in the north edge of Oskaloosa. There is a faculty of thirty Professors, Assistants and Instructors.

Work is offered in the following lines:—College, Academy, Biblical, Music, Commercial, Art.

The atmosphere of Penn College is of that quality which contributes to the making of strong well-balanced character. Parents desiring a wholesome place to school their children will do well to select Penn College.

Oskaloosa has always taken pride in Penn College. In proof of this, witness the financial support rendered and the number of Oskaloosa young people who receive their education at Penn. The quality of a college is made known by the extent to which it is locally patronized.

regular College Preparatory Course a course in Bible is offered. F. H. Clark is principal.

* * *

Progress and growth have attended the work of the Oakwood Seminary at Union Springs, N. Y., during the past year. The total enrollment was 84, of whom 73 were boarding pupils. The graduating class numbered eight. The prospects for the coming year are excellent. The faculty is composed of nine regular and two special teachers. The following are new this year: Ida T. Parker, of West Elkton, Ohio, is expected to serve the school and local meeting as pastor and have charge of the classes in biblical history; Caroline Moore Miser, of Laurence Academy, Okla., is to be teacher of Home Economics and House-Nurse; Amy L. Post, A.B., of Stanfordville, N. Y., and Fred. E. Fossett, B.S., of Brunswick, Maine, have been appointed as teachers of German and Science respectively; Eber Grant Spicer, B.S., who was preceptor and mathematics master for three years is expected to return in that capacity after an absence of two years. The other members of the faculty remain the same, this being the seventh year for Principal Walter H. Wood.

* * *

Nebraska Central College, Central City, Nebraska, announces the addition of three courses—Christian ministry, agriculture and pedagogy—to its curriculum.

At its recent sitting Nebraska Yearly Meeting expressed its interest in a special training for Christian service by appointing a committee to raise funds and nominate a suitable person to give a course in Christian ministry, which the college was requested to institute. At the present time efforts are being made to secure both.

The faculty roll of twelve members bears the names of

five new professors and one new instructor; three filling vacancies and three new positions having been created. Eli H. Perisho, a former president of the college, has been employed by the Board of Trustees to represent the institution among eastern Friends.

Hord Hall, erected last year, is being equipped for the departments of agriculture and domestic science.

The trustees and faculty have admitted the study of International Peace as one of the regular college credits in the department of political economy.

* * *

About one-third of the students of Whittier College, Whittier, Cal., elected courses in the Biblical department last year.

About five acres have recently been added to the Campus Park, by the good work of the Woman's Auxiliary of Whittier College. The plot has been graded, walks and drives laid out, and more than one hundred ornamental and shade trees have been planted.

The library of Whittier College has outgrown its present quarters and it will be moved into the large room which has been used as a study room, and the two rooms now used for library and reading rooms will be used for recitation rooms.

The senior class of Whittier College this year left a beautiful and substantial drinking fountain on the campus near the main college building.

The citizens of Whittier have recently placed on the college campus a fine monument and tablet to the poet, John Greenleaf Whittier. This makes a beautiful and lasting decoration to the campus.

1837—1911

Guilford College

For both
Men and
Women



Courses in Mathematics, Ancient and Modern Languages, History, English Literature, Philosophy, and the Natural Sciences.

Departments in Bible Study and Music.

Noted for thorough instruction, high moral tone and home-like surroundings. Located in the healthful Piedmont Section of North Carolina.

FOR CATALOG ADDRESS

L. L. HOBBS, President

Guilford College, North Carolina

The outlook for Penn College for the year 1911-1912 is quite gratifying. The completion of the endowment campaign carried on last year resulted in adding \$122,000 to the permanent funds. The income from this additional fund will relieve the financial stress and provide that the college may be maintained at its present level of efficiency.

The college plant is being put in an excellent state of repair. Considerable apparatus is being placed in the various laboratories. The library has been increased by many reference and departmental books. The heating plant has been overhauled and put in excellent condition.

During the summer a strenuous campaign of advertising has been carried on. Excellent bulletins of all the leading departments have been published. Personal solicitation for new business has been done in the entire territory of the college. The aim has been not so much to compete with other colleges for the attendance of those who have already decided to attend college as it has been to impress all young people with the value of an education.

The faculty for next year is complete. [Miss] Stokes, who served the college formerly, returns to the chair of Psychology and Education. After some years of study abroad and general practice in medicine as well as in special practice in diseases of the eye, ear, nose and throat, Dr. Windle resumes his duties as Professor of Biology.

All things considered, the coming year bids fair to be a profitable one in the history of Penn College.

* * *

Three members of the Earlham College faculty hold appointive offices in the Indiana State Government. They are President Robert L. Kelly, member of the State Board of Education; Professor Harlow Lindley, Archive Librarian of

the State Library, and Professor Allen D. Hole, Assistant Geologist, Indiana State Geological Survey. During the summer term Professor Lindley is teaching in Indiana University and Professor Hole, with a group of students, is making a soil survey of some of the central counties of the State.

During the past year three members of the Earlham faculty received the degree of Ph. D.; Professor Hole, the University of Chicago; Professor William Orville Mendenhall, the University of Michigan, and Professor Walter A. Jessup, Columbia University. Dr. Jessup has accepted a permanent position in the department of education at Indiana University.

Two of Earlham's leading alumni, each at the head of a great reform movement have recently removed their headquarters to Washington, D. C. They are Benjamin F. Trueblood, secretary of the American Peace Society and S. Edgar Nicholson, legislative superintendent of the Anti-Saloon League of America. S. E. Nicholson has recently been appointed by President Taft as one of twelve delegates from the United States to the Thirteenth Annual International Conference against alcoholism to be held in Ninth month at the Hague.

Leon L. Tyler, Earlham, 1906, has just entered on his duties as superintendent of schools, Traverse City, Mich. He says he greatly appreciates the privilege, for the first time in four years of attending again a Friends meeting.

A recent issue of the *Outlook* contained the pictures of two Earlham graduates and referred at length to a third, who are now striking figures in phases of American life. They were Dr. Robert Underwood Johnson, editor of the *Century Magazine*, New York; Dr. William Cullen Dennis, International Lawyer, Washington, D. C., and Fred. R. Hathaway, secretary of the Beet Sugar Refining Co., Detroit, Mich.



Haverford College



*Is situated in a Beautiful Suburb of Philadelphia on a Tract
* * of Two Hundred and Twenty-five Acres * **

ABOUT sixty of these were laid out seventy years ago as a park for the new College. They have been improved since then, and now supply every facility for healthful retirement and recreation. Cricket, foot-ball, tennis, golf and skating are the out-door sports for the students. On this tract there are (a) Founders' Hall, opened in 1833, now containing the scientific laboratories and, in a new wing, the College Dining Hall; (b) the Library, containing 58,000 books, and ample space for reading and study, with 273 periodicals and many pamphlets; it is open all day for free use; (c) Barclay Hall, a dormitory for 80 students, opened in 1877; (d) Chase Hall, for recitations; (e) Whitall Hall, for mechanical work and draughting; (f) the Observatory, with two equatorials and a full line of minor instruments; (g) Lloyd Hall, a dormitory; (h) the Gymnasium, a building costing \$50,000, and containing a main room 60 x 90 feet, swimming pool, bowling alleys, reading room and trophy room; (i) Roberts Hall, containing college offices, an auditorium seating 1000 persons, and fireproof rooms to house the valuable autograph collection of the late Charles Roberts; (j) Merion Hall, a dormitory accommodating 37 students; (k) the new power plant; (l) the hall for the Haverford Union; (m) a Chemical building; (n) an Infirmary under construction.

The Faculty contains the following, all men of learning and experience:

ISAAC SHARPLESS, Sc.D., LL.D., President,
and Professor of Ethics.

ALLEN C. THOMAS, A.M., Librarian,

LYMAN BEECHER HALL, Ph.D.,
John Farnum Professor of Chemistry.

FRANCIS B. GUMMERE, Ph.D., Litt.D.,
Professor of English Literature.

HENRY SHERRING PRATT, Ph.D.,
David Scull Professor of Biology.

JAMES A. BABBITT, M.D.,
Physical Director and Associate Prof. of Physiology.

RUFUS M. JONES, A.M., Litt.D.,
Professor of Philosophy.

OSCAR MARSHALL CHASE, S.M., Registrar,
and Instructor in Drawing.

ALBERT S. BOLLES, Ph.D., LL.D.,
Lecturer on Commercial Law and Banking.

DON C. BARRETT, Ph.D.,
Professor of Economics.

ALBERT ELMER HANCOCK, Ph.D.,
Professor of English.

LEGH WILBER REID, Ph.D.,
Professor of Mathematics.

FREDERICK PALMER, Jr., A.M., Dean,
and Associate Professor of Physics.

LEON H. RITTENHOUSE, M.E.,
Associate Professor of Mechanics and Electricity.

RICHARD MOTT GUMMERE, Ph.D.,
Associate Professor of Latin.

CLARENCE E. NORRIS, A.M.,
Instructor in German.

A. GUY H. SPIERS, Ph.D.,
Associate Professor of Romance Languages.

RAYNER W. KELSEY, Ph.D.,
Instructor in History.

A. H. WILSON, A.M.,
Associate Professor of Mathematics.

HENRY J. CADBURY, A.M.,
Instructor in the Bible.

The annual cost of maintaining this Faculty is over \$55,000. The College has a productive endowment apart from real estate, of \$1,500,000. The charges, including board, room rent and tuition, are as follows:

Lloyd Hall.....	\$575
Barclay Hall.....	500 and \$450
Founders' Hall.....	400
Merion Hall.....	400 and \$375

Board for all students is the same, irrespective of the position of the room. Scholarships, ranging from \$100 to \$300 and partly won in open competition, may reduce the above expenses.

Haverford is especially a Friends' College, though one-half of its students are members of other denominations, received on equal footing. Its managers desire to make it a headquarters for Quaker scholarship and ideals, and invite the co-operation of all favorable to this conception.

For Catalogue and other Information, address the President, Haverford, Pa.

The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR EIGHTH MONTH 20, 1911.

MOUNTAIN SCENES IN BIBLE STORY.

DEUT. 34: 1-6; MATT. 17: 1-8.

(If convenient, a hilltop meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 14th. Carmel. I Kings 18: 19-22, 25-39.

Third-day. The mount of vision. Deut. 32: 48-52.

Fourth-day. The mountain sermon. Matt. 5: 1-12.

Fifth-day. The mountain temptation. Matt. 4: 8.

Sixth-day. The mount of the law. Ex. 19: 9-13.

Seventh-day. The unknown mount. Matt. 28: 16-20.

Tell of other mountain happenings.

Contrast the two mountains in Heb. 12: 18-23.

What is your "mount of prayer"?

Ps, 121: 1, 2 in the A. V. read "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth." In the R. V. the statement is changed to a question. "I will lift up mine eyes unto the mountains: from whence shall my help come?" Verse 2 answers the question, "My help cometh from Jehovah who made heaven and earth." The change is significant and the new reading adds a far reaching meaning to the text. The old reading implies that help is found in the hills, the new reading distinctly infers that despite the majesty and greatness of the hills, the believer's help comes not from them but from Him who made them, the Lord who made heaven and earth. The mountain then is a stepping stone to the great spiritual realities that hang over it and lie about in the creative and sustaining life of God. "The strength of the hills is His also." Just as the cloud hangs over or rests upon or moves about the sides or summit of the mountain with a naturalness and ease which make the mountain appear little and almost insignificant so does God appear above all the sources of earthly strength as man's eternal refuge and the unfailing source of his courage and faith.

* * *

If Bible mountain scenes are ever to be compared as to their moral influence or spiritual power Calvary, smaller in physical contour than perhaps any hill mentioned in the Scriptures, towers above them all in eternal values and influence upon the history of the world, as the Himalaya Mountains tower above the foot-hills of the plain. It is the watershed of the world's history. Up to it all looked in the centuries preceding the crucifixion, and up to it still we turn as the highest point in all history, and by highest point we mean that point where man comes nearest God.

* * *

The conflict on Mt. Carmel between the prophets of Baal and Elijah the prophet of Jehovah, where the Baal prophets called in vain and Elijah was answered by fire, was a vindication in spectacular display of the reality and superiority of Jehovah. The death of Christ on Calvary, suffering for the sins of the world, was a living illustration of the infinite love of a Heavenly Father. The aftermath of Carmel was the slaughter of the Baal prophets; the aftermath of Calvary has been the mis-

sionary spirit of the Christian faith which girdles the world with God's love, invites the nations to a higher life, and substitutes salvation for destruction among the needy of mankind. The lightning of divine justice flashed on Carmel and the thunder shook a nation into the realization of God. The sun of divine love shone upon Calvary, and warmed humanity's cold heart into a condition to grow the foliage and fruits of the Christian graces.

* * *

The lightnings and thunders of Mt. Sinai chiseled the law into tables of stone, and Moses displayed them before a people, and with the whip of penalty drove them to obey. The searching but kindly words of the Master in the Sermon on the Mount, indelibly impressed the principles of a life of love into the hearts of His hearers, and won them forever to a life of consecrated service which in its outreaching aims to win the world for God.

* * *

"And leave the hot swamp of voluptuousness

A cloud between the Nameless and thyself,

And lay thine uphill shoulder to the wheel,

And climb the Mount of Blessing, whence, if thou

Look higher, then—perchance—thou mavest—beyond

A hundred ever-rising mountain lines, And past the range of Night and Shadow—see

The high-heaven dawn of more than mortal day

Strike on the Mount of Vision!"

—Tennyson.

* * *

On the Mount of Transfiguration the heavenly glory broke through the Master's veil of earthly flesh and made it to "shine as the sun." It teaches us how near the heavenly is to the earthly and how thin the veil is between the two. It teaches us that the cross and the spirit of the cross is the theme of heaven. (Luke 9: 31). It teaches us that return to the usual, the commonplace, the hard, the serving and sacrificial life is normal for the soul that is transfigured.

There is a valley before the ascent and a valley after the descent of every mountain. Mountain-top experiences are not habitual. They are not for service but for inspiration. The look into the faces of Moses and Elijah on the

mountain gave strength and power for the work with the demoniac boy in the valley. The look we get into the face of our Master should give us power over the petty demons that meet us in the form of annoyances, difficulties and hindrances in the valley of everyday life. The real essentials of this life are not found upon the mountain tops. A man cannot raise his crops or reap his harvest, or cut his hay upon a mountain peak. The mountain top is only for a moment; he who goes up must come down. The real essentials of life are below, and, after all, the levels are better than the summits if the summits go above the common necessities of a well ordered life, and a strong purpose, wrought out in the sphere of life's common duties.

* * *

The Mount of Olives was an important place in the life of Jesus. It witnessed the Triumphal Procession (Luke 19: 29, 37); it was the scene of Jesus' weeping over Jerusalem (Luke 19: 41-44); here He uttered His great prophecies (Matt. 24 and 25); here was the garden of Gethsemane (Matt. 26: 30); from here He ascended (Acts 1: 12). The Mt. of Olives was the Master's trysting place with God (Luke 22: 39); here there came to Him heavenly ministrations (Luke 22: 3); from it He visualized the progress of history; it became the threshold of His glorified and heavenly life.

"Tis midnight; and on Olive's brow

The star is dimmed that lately shone;

'Tis midnight; in the garden, now,

The suffering Saviour prays alone."

—Tappan.

"We may not climb the heavenly steeps

To bring the Lord Christ down;

In vain we search the lowest deeps,

For Him no depths can drown.

"But warm, sweet, tender, even yet

A present help is He;

And faith has yet its Olivet,

And love its Galilee."

—Whittier.

New Publications

The Bible and Modern Life, by Clayton S. Cooper. Publishers, Funk & Wagnall's Co., New York. Price, \$1.00 net.

This work is a review and study of the numerous lines of Bible study in schools, high schools, colleges, summer assemblies, organized classes, factory groups, and the army and navy, and in various other ways. It contains suggestions for organizing and conducting classes and programs for work. It gives a broad view of the growing interest in the subject and reflects an increasing desire to study the Bible intelligently.

* * *

Strange Siberia Along the Trans-Siberian Railway, by Marcus Lorenzo Taft. Publishers, Eaton & Mains, New York. Price, \$1.00 net.

In this book the author tells in a cheerful, sprightly vein of a trip from Changli, China, along the Trans-Siberian Railway to St. Petersburg. The trip was a leisurely one, and many happy and instructive observations were made. The book is well illustrated.

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THIRD QUARTER, LESSON VIII.

EIGHTH MONTH 20, 1911.

JEREMIAH CAST INTO PRISON.

JEREMIAH 37.

For Special Study, Verses 4-21.

GOLDEN TEXT.—Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake. Matt. 5:11.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 14th. Cast into prison. Jer.

37:1-21.

Third-day. In the dungeon. Jer. 38:1-13.

Fourth-day. Secret counsel. Jer. 38:14-28.

Fifth-day. Mocked God's messengers. II Chron. 36:11-21.

Sixth-day. Heroes of faith. Heb. 11:32-40.

Seventh-day. "I have fought a good fight." II Tim. 4:1-18.

First-day. Faithful unto death. Rev. 2:8-11.

Time.—B. C. 588-586, about eighteen years after the time of the last lesson.

Place.—Jerusalem besieged by the Chaldeans.

Monarchs.—Zedekiah, King of Judah; Nebuchadnezzar, King of Babylon.

Contemporary Events.—Age of tyrants in Greece, Regal period in Rome.

Parallel Accounts.—II Kings 25:1-7; II Chron. 36:11-17, in part only.

Chapter 37 takes up the narrative where the two parenthetical chapters 35 and 36 had interrupted it. The earlier verses are something of a summary.

Jehoiakim reigned six years after burning the roll of Jeremiah. He was succeeded by his son, Jehoiakim (Coniah in Jer. 22:24; Jeconiah in Chron. 3:16), eighteen years old. He reigned three months, "and he did that which was evil in the sight of Jehovah." Nebuchadnezzar came against Jerusalem, and Jehoiakim surrendered at discretion, and was carried to Babylon with the best part of the population. Over the remnant which remained Nebuchadnezzar set Zedekiah (Mattaniah), uncle of Jehoiakim as king B. C. 597. See II Kings 24:8-17.

Zedekiah was twenty-one, and he also "did that which was evil." In the ninth year of his reign he rebelled against Babylon, relying on help from Egypt. Nebuchadnezzar immediately invaded Judah with a strong army and besieged Jerusalem. It was during this siege that the event described in the lesson took place. Jeremiah at this juncture advised submission to Babylon. It would seem that Zedekiah had some hope that a deliverance like that granted in the days of Hezekiah might take place, and sent to Jeremiah asking him to pray for Judah.

4. "Went in and out." A Hebrew phrase meaning he had perfect liberty to come and go as he pleased.

5. "Pharaoh." Pharaoh-Hophra (called Apries by the Greeks). It would seem that he started to the help of Zedekiah, but was driven back by Nebuchadnezzar, who temporarily left Jerusalem. This is, however, conjecture, as there is no account of an Egyptian campaign.

6-8. The prophet's adviser gave no hope whatever. The capture of the city was certain, and its destruction as sure.

9-10. Even an army of wounded men would be sufficient to capture and destroy the city.

11-12. "To receive his portion." R. V. This is not very clear, but it probably

means that taking advantage of the absence of the Chaldeans he went to receive some inheritance. "In the midst of the people." In the crowd that was going out of the gate.

13. "Gate of Benjamin." This was on the north side of the city. See Jer. 38:7; Zech. 14:10. It was sometimes called the "Gate of Ephraim" as leading to that tribe. II Kings 14:13; Neh. 8:16; 12:39. "Thou fallest away to the Chaldeans." As Jeremiah had been counselling submission to the Chaldeans, this was not an unnatural conclusion.

14. Jeremiah indignantly denies the accusation, but without avail.

15. The princes who had favored Jeremiah (Jer. 26:16) had probably been carried away into captivity. These were hostile. See Jer. 24:8-10.

15-16. "Into the dungeon house and the cells." R. V. The character of the dungeon can be imagined from the account in the next chapter (38:6). "Many days." It is not known how long, but it was long enough for the army of the Chaldeans to return to the siege of the city. This is clear, for otherwise Zedekiah would not have consulted Jeremiah.

17. Notwithstanding his wickedness, Zedekiah had a wholesome respect for the prophet. "Secretly." This shows that Jeremiah was still unpopular. "Is there any word from the Lord?" Zedekiah still hoped for a favorable reply. "He said also, Thou shalt be delivered, etc." Jeremiah gave the message courageously, knowing how unpalatable it would be to the king. Compare Jer. 32:3, 4; 34:2, 3.

18. Jeremiah asks the king why he had been so ill treated. He had done nothing but delivered the messages which Jehovah had given him to deliver, and advise submission.

19. He compares the words of the false prophets with his own, leaving the king to judge which had been proven to be true.

20. He asks not to be returned to his former vile quarters. "Jonathan the scribe." Probably the successor of Shaphan (Jer. 36:10). The "scribe" was a secretary, not the "scribe" of the New Testament.

21. "Commanded, and they committed Jeremiah into the court of the guard." R. V. This was honorable confinement. Zedekiah either did not wish to set him at liberty, or was afraid to do so. "A loaf of bread." R. V. A round, flat cake about a half inch in thickness.

"Bakers' street." This is the only place where the name of a street in Jerusalem has been preserved to us. While baking was usually done by the women of the family, there were public bakers and men bakers. Hos. 7:4, 6; Neh. 3:11; 12:38.

Nelson in Brief

Thomas A. Edison has gone to Europe for a vacation the first time in twenty-two years.

* * *

Admiral Togo, the naval hero of the Russo-Japanese war, is visiting in this country as the nation's guest.

* * *

The July reports at the National Department of Agriculture indicate that the cotton crop for 1911 is a record breaker.

* * *

The Senate has concurred in the new apportionment bill fixing the number of representatives at 433 instead of 391, as the house is at present constituted.

* * *

Edwin A. Abbey, an American painter of considerable note, died in London last week. His early death left his work on a series of wall panels for the Pennsylvania State Capitol building only partly finished.

* * *

A rebellion in Hayti has resulted in the abdication of the former President, Simon, and the appointment of General Le Conte, a leader of the revolutionists, as Chief Executive. If he can control the rival factions he will become President.

Notices

Westfield Quarterly Meeting, of Indiana Yearly Meeting, will be held this year at West Elkton, Ohio, on the first Seventh-day of Ninth month instead of on third Seventh-day, as usual. Any visiting Friends may notify Ida Parkes, West Elkton, Ohio.

M. J. STAFFORD.

* * *

Persons desiring homes in Plainfield, Ind., during the coming session of Western Yearly Meeting, beginning Ninth month 12th, can be accommodated by addressing any of the following named persons, Committees on Entertainment: Evan Hadley, Milcan Woodward, Anna Winnings, London Matt, Anna Stanley. EVAN HADLEY, *Chairman*.

DESTINY.

From whence my soul was called to earth,

To bide in temple built of clay,
To what far realm the summons came,
My Father, God, may only say.

Why called to strive with care and pain,
Perchance to walk a thorny way,
See hopes decay, and bury love,
My Father, God, may only say.

When time has folded back my years,
And called from earth my soul away,
To what blessed isle its flight shall be,
My Father, God, may only say.

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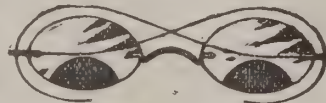
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The Touch of a Vanished Hand

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that is near?

—British Weekly.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR EIGHTH MONTH 27, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

VIII. MISSIONS IN PERSIA AND TURKEY.

Acts 4: 13-31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 21st. Growth of false religion.
II Kings 17: 24-34.
Third-day. Blight of error. Isa. 9: 16-21.
Fourth-day. The fruit test. Matt. 7: 15-20.
Fifth-day. The coming of light. Acts 26: 16-20.
Sixth-day. A prayer for the East. Eph. 1: 17-23.
Seventh-day. The victory. Phil. 2: 9-11.

*Tell of the Democratic movement in these lands.
What part have schools in material regeneration?
What responsibility have we to help?*

Suggestions to the Missionary Committee:

1. A review of the life of Cyrus Hamlin and the founding and work of Robert College will give a good glimpse into the significance of Christian missions in Turkey.

At Constantinople, an institution of higher learning for men, Robert College, was founded in 1833 by Christopher Robert, of New York. It occupies 28 acres on the shore of the Bosphorus, and has fine large buildings. The college has a library of 12,000 volumes and various collections. There are approximately 35 instructors, 161 collegiate and 181 preparatory students.

2. Let someone review the life of Mohammed and make a statement of the essential features of Mohammedanism. Mohammed (571-632 A. D.) was the founder of Islam. He wrote nothing himself. The Koran was compiled after his death. At first Mohammed's attitude toward Christians and Jews was friendly. As time went on he withdrew the concessions he had made to other faiths. Gaining power and success led to loftier claims; coercion was sanctioned; idolators were to be slain; unbelievers were to be persecuted. Mohammedanism is one of the three great religions of the world. The other two are Buddhism and Christianity. Its home was Arabia, but in its aggressiveness it has laid its fatalistic hand upon large portions of Africa and Asia. Two hundred million is a conservative estimate of the number of Mohammedans at the present time.

3. The Young Turk Movement electrified the world in 1909 by ejecting from Turkey the old regime, imprisoning the Sultan and setting up a constitutional government. Power is centered in an irresponsible military clique, and dependent upon control of the army. Many are far-sighted enough to realize that real constitutional government is incompatible with the continued supremacy of Islam. Racial questions are likely to prove a serious obstacle to well-ordered government. A study and presentation of this new movement in Turkey will throw much light on the problem of Christian missions in the realms of Islam.

* * *

The crescent and the cross are emblems of two great missionary faiths. They are alike in their common belief in one God. The crescent's weapons

have been the sword and coercion, the cross's weapons have been love and invitation. The ultimate victory of love is assured, but the struggle is the greatest one before the Christian forces of the world. Christian education and Christian medicine are the opening wedges into the heart of this fatalistic and fanatical religion.

The mission schools in Turkey may be divided into three classes. First, primary schools under the management of the native churches, which have missionary supervision only, and the teaching is done by natives entirely. Second, the high schools and academies, most of them under missionary management and control. In many of them Turks, Greeks and Armenians study side by side. Third, the colleges, most of which have an imperial charter recognizing them as American institutions and American property. All mission schools have one object which can never be the object of government schools—till the Golden Age comes in—namely, to give a thoroughly Christian training. The lever of Christian education is the greatest force today at work prying open the door of Islam for the light and power of Christianity to come into Persia and Turkey.

* * *

The many-sidedness of Moslem missions. No other work on the mission field can be presented from so many divergent angles of interest as the great, dark, despairing, defiant Moslem world. As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in the great problem. Morocco (one of the dark places in the world today) is typical of the degradation of Islam; Persia of its disintegration; Arabia of its stagnation; Egypt of its attempted reformation; China shows the neglect of Islam; Java the conversion of Islam; India the opportunity to reach Islam; Equatorial Africa its peril. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, re-birth to Egypt, reach the neglected in China, win Malaya, meet the opportunity in India, and stop the aggressive peril in Africa.—*Missionary Review*.

A recent visitor to the Orient has written: "One is tremendously impressed by the grip this (Moslem) faith has upon

its followers. It seems to be religion in its most tenacious form. It is entrenched strong and deep in the life of the people. I visited Brousa, the ancient capital where the first six sultans are entombed, a stronghold today of conservative reactionary Mohammedanism. We could count 60 mosques from the windows of the girls' school. One hundred thousand Mohammedans in a city of 120,000, and 95 per cent of them go regularly to the mosque for prayer. That is the sort of thing that makes you stop and think. Converting the world doesn't look so easy over here as it does in a laymen's convention. Think of the faithfulness of the faithful, when they cannot attend public worship, of their plumping down anywhere—on the decks of ships, in railroad cars, in market-places, and going through their 'holy gymnastics!' There is a strange power in this religion."

* * *

In Palestine at Ramallah, and under Turkish rule, is located the American Friends Mission. It is conducted by New England Yearly Meeting, and consists of two training homes—one for girls and one for boys. There are 50 girls and 30 boys in these schools. The numbers are limited only by the capacity of the homes. A new boys' training home building is in prospect.

John R. Mott in his recent trip around the world visited the mission and spoke of it as doing one of the best pieces of Christian work in all Syria.

News in Brief

The House of Lords bowed to the inevitable last week and accepted the veto bill by a vote of 131 to 114.

* * *

London was threatened with a food famine last week owing to a general strike among the dock hands and delivery men of various kinds. Differences were adjusted through the Board of Trade. Many concessions were made to the laborers, and work was resumed just as the Government was preparing to send 20,000 soldiers into the city, not only to preserve order, but to do the necessary work temporarily.

* * *

The hot and dry weather has greatly damaged crops. The recent Government report is the most discouraging since 1901. The area most seriously affected extends from New York and Pennsylvania westward to the Rocky Mountains, embracing all of the great corn, wheat and hay-producing States in the country. In the Southern States, with the exception of Virginia and North Carolina, ample rains served to maintain generally favorable conditions throughout the past month.

Conditions in the Pacific Northwest States are regarded as excellent, although during Seventh month that territory suffered from a brief but excessively hot period.

* * *

David Jayne Hill resigned as ambassador to Germany in Fourth month last, and Chas. H. Sherrill has since retired as minister to Argentina. These vacan-

(Continued on page 530).

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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No. 33

The Decline in New England

Editorial Letter.

I have just read the letter by Elisha T. Read in THE AMERICAN FRIEND for Seventh month 13th, calling attention to the decline in the membership of New England Yearly Meeting. The situation which his letter emphasizes has for some years been painfully evident to me, and I have frequently called attention to it in the sessions of the yearly meeting. We may say as much as we please that there are deeper and more important things than statistics, and we may cite the victories of Gideon's little band to prove that numbers do not settle things, and yet the unescapable fact remains that a steadily declining body will in time—and in this case the time cannot be very remote—become extinct. One hundred years ago there were over a thousand Friends on the island of Nantucket; today there is not one. All the while this amazing decline was going on there were not lacking those who insisted that numbers were unimportant and that the Lord would "raise up counsellors as at the beginning," but there came a day when "finis" was written on the story. Anybody who will take the pains to study the actual history of the meeting in Newport, or Providence, or Vassalboro, or a dozen other once great meetings, will conclude that figures moving uninterruptedly in one direction—and that direction a decline—are serious and ominous, for steady subtractions eventually end in zero. On the present line of movement the extinction of New England Quakerism is as certain as the setting of today's sun. A loss of 321 members in five years is a loss of one-thirteenth of the entire membership in that period, and the school-boy with a slate and pencil can easily compute the end of the series.

But I have always stubbornly believed that the end would not actually arrive. I have no fond hopes, however, that a miracle will be wrought to adjust the balance and turn the scale, for a Church which has to be saved from extinction by miracle is not worth saving. The entire course of history shows that a people which cannot rouse itself to its tasks and do its divinely given work with faith and fortitude, and with a clear insight for efficient means and

methods, is allowed to lapse and give place to a more virile movement, or, in biological terms, to a form of life "more fit to survive." No, if "we stand still" and wait for some mighty event from the skies to turn the tide of our decline we shall never see it turned. "Not in the stars, but in thy own bosom is the key to thy destiny," wrote a modern prophet of the last century, in words that are absolutely true. We ourselves are settling now whether the "seed of the Lord," planted by the apostles who came to our shores in the ship "Woodhouse," is to grow on and multiply, or vanish from the earth; and the decade upon which we have entered, the years between 1910 and 1920 will be the period of the final settlement of the question. But, as I have said, I always persistently believe that we shall awake and gird ourselves.

It is, however, much more than a question of an appropriation to the Evangelistic and Church Extension Committee. It is important that that committee should have the means and wherewithal to push its work in the most efficient way possible, but we must get deeper down. We must make a searching examination to see what the times demand. No amount of money put in the hands of this committee will solve the problem which now confronts us. It takes but little study of the meetings in New England during the past twenty-five years to prove that such work as is possible along the lines of series of meetings and revival efforts will not alone save the day. The steady, permanent effect of the meetings upon their communities must in some way be very much increased. The grip of the meeting upon the young people must be vastly strengthened. The thrill of loyalty to the Society as the embodiment of supreme spiritual truths, which will save the modern world, must again sweep over us, and we must discover how to prepare preachers and apostles of our truth. I have hoped that the enthusiasm aroused by the celebration of the two hundred and fiftieth anniversary of the yearly meeting might be a turning point, and I have wished that a council of the leaders of the yearly meeting might be held in the near future to study the situation in a penetrating way and propose methods for constructive work in the future.

What I have said of the seriousness of the present situation in this section applies as well to other sections of our country, for the entire field of Quakerism along the Atlantic coast line calls for fresh and aggressive methods of cultivation—but this one thing must be kept clearly in mind: If Quakerism is to be

saved and expanded in this region of its birth in America, it must be by methods and in a spirit which will preserve its heart and centre sound and true to the spiritual principles to which its founders dedicated it.

R. M. J.

Marburg, Germany, Seventh month 25, 1911.

Current Events and Comments

Married According to Discipline

In recent years American Friends have largely followed the custom of Episcopal and Presbyterian bodies in *having a minister perform the marriage ceremony*. The custom meets the requirements of the law, gives a religious flavor to the event, and marks, in a public way, the consummation of a matrimonial union; but it harks back, in form at least, to a belief in marriage as an *ordinance* involving the offices of an *ordained clergyman*. True, the form has survived in many bodies where the old superstition about *ordination* and *ordinances* has been discarded. So among Friends it was adopted for its convenience, with little or no thought of its endangering our fundamental conception of the universal priesthood of believers. At best, however, it lacks many of the virtues of the custom which formerly prevailed among us. The religious "concern" and the care incident to "passing meeting" safeguarded marriage as has nowhere been paralleled in the history of the Church. And the consummation of the alliance by a public declaration of their matrimonial vows by the contracting parties themselves is not only consistent with, but is a testimony of our faith that true marriage is a *spiritual union* which the Church may witness and solemnize, and not an *ordinance* which it or any of its agents may *perform*. It is therefore gratifying to find that our young people, in increasing numbers we believe, are marrying according to discipline. That this may be done with reverence and artistic taste is evidenced by the following account from *The Friends Messenger*:

In High Point, N. C., Tuesday, June 27th at 8 P. M., Elihu Clarkson Mendenhall and Alice Everett White, in the presence of invited guests and relatives, repeated the simple and impressive ceremony of Friends uniting them in marriage. In full, rich tones, Marguerite Cartland, of Greensboro, sang "Love Everlasting." As the last notes died away a hush fell over the assembly. Mrs. Leslie Cartland, dame of honor, and sister of the bride, entered carrying a bouquet of yellow daisies and ferns tied with tulle ribbon. The bride, carrying a shower bouquet of sweet peas, lilies of the valley and ferns, leaning on the arm of the groom, slowly advanced and paused before the bank of palms and ferns that filled the bay window, and

underneath the ropes of vine that extended from the chandelier to the corners of the room.

The groom, clasping the hand of the bride, in a clear, firm voice repeated his marriage vow, and the bride unfalteringly uttered her vow. The marriage certificate was brought forward and signed by the couple, and then read by Prof. George White, of Guilford College. A most appropriate prayer was offered by Enos Harvey, after which all present were invited to sign the marriage certificate. The committee, Enos and Mary Harvey, Alpheus and Mary Briggs, who were appointed to attend the marriage, were present.

Adjusting Freight Rates

Since freight from coast to coast is cheaper by water than by land, competition has induced the trans-continental railways to reduce their rates to Pacific Coast cities far below the charges on similar articles to inland points. Thus it costs more to deliver freight at Salt Lake City than it does to carry it through that city and deliver it at San Francisco, several hundred miles beyond. This gave rise to the "long and short haul" controversy, which occasioned the recent ruling of the Interstate Commerce Commission. By the provisions of this ruling the United States is divided into five zones, one covering all the country west of a line running in a southerly direction from Grand Portage, Minn., through Kansas City to the Gulf of Mexico, while the other four zones cover the eastern half of the country in irregular strips from north to south. These zones are numbered consecutively from west to east. In Zone I, that is, in the western half of the United States, the railways are prohibited from charging more for a short than a long haul. From points in Zone II they are permitted to give Pacific coast points a preference over inland cities not to exceed 7 per cent. From Zone III the preference must not exceed 15 per cent., and from Zone IV it must not exceed 25 per cent. The rate from Zone V has not been determined. The effect of this ruling will be a general reduction in freight rates to inland cities. The saving to Spokane alone, it is judged, will be no less than \$2,000,000 a year. All the rates prescribed are to become effective on Eleventh month 15th unless restrained by injunction proceedings.

Two Prominent Americans Die

Last week witnessed the passing of two remarkable men, one a venerable United States Senator, the other a successful speculator.

Wm. P. Frye, who died the 9th inst., at the home of his daughter, in Lewiston, Me., represented the Pine Tree State in the Senate for thirty years. For fifteen years he was president *pro tem*, and for the past few years has held the distinction of being the oldest member. His death is significant not only as marking the close of a generation, but also the passing of a political school of whom Blaine, Reed, Hale and Dingley were distinguished representatives. Frye was the last of the men who were shaping the policies of the Republican party at the time when high protection was at its zenith of popularity. He was noted for his wide grasp of international questions, and served for many years as a member of the Committee on Foreign Relations.

Of quite another class was John W. Gates, who died in Paris the 8th inst., worth from \$30,000,000 to \$40,000,000. His great fortune was amassed in a comparatively short time by daring speculative ventures—a form of business which has had a considerable vogue in this country, but which, we are happy to say, is growing in disfavor.

Arizona and New Mexico

The Senate has finally voted to admit Arizona and New Mexico as States—providing the citizens of Arizona reconsider the section of their constitution relating to the recall of judges, and providing the people of New Mexico vote again as to whether they wish their constitution to remain as difficult to amend as it now is. Without putting any condition on the final outcome of these votes, Congress merely asks that the people be given another chance to express their will relative to these questionable provisions in their constitutions.

President Taft favors more drastic measures making a repeal obligatory on the State before they be admitted. It is believed, however, that the sentiment in Congress is so overwhelmingly in favor of the present bill that it can be passed over the President's veto should it become necessary to do so.

Revising the Tariff

The new wool schedule and the farmers' free list, which have been in the hands of a joint conference committee for some days, will probably reach the President this week. The wool bill was reported back to both houses last Seventh-day. It provides for an average duty of 29 per cent. *ad valorem* on raw wool, with proportionately higher rates on manufactured goods, the maximum being 49 per cent. This is about one-half the schedule on the present law.

The free list is expected from the conference committee within the next few days. Probably little change will be made in the bill, which provides for the free entry of agricultural implements, machinery and tools of every description, burlaps, bagging and

all other articles and materials in common use for bagging and baling the products of the cotton field and farm. It removes the duty from boots and shoes made wholly or chiefly from cattle leathers; also the duty from beef and mutton and meats of all kinds, whether salt or fresh; bacon, hams, lard and sausage; flour of various kinds, and meal, bran and the offals of grain; oatmeal and all breakfast foods, and crackers.

One of the most important schedules is that relating to lumber and timber. The list admits free not alone timber and rough lumber, but sawed boards, shingles, laths and planks of every description except those made from the cabinet woods like rosewood and mahogany.

There is little doubt, however, but that the President will veto both bills.

Opposed to Smoking in Public

An organization for the purpose of conducting a crusade against smoking in public and semi-public places was chartered in New York State last week. It is known as the Non-Smokers' Protective League, and has its headquarters in New York City. Among the directors are Dr. Harvey W. Wiley, of Washington; William A. McKeever, Kansas Agricultural College; James R. Day, chancellor of Syracuse University; Thomas B. Stowell, University of Southern California; Burt G. Wilder, Cornell University; Dr. Jenkin Lloyd Jones, Chicago; David Starr Jordan, Leland Stanford University, and Winfield S. Hall, Northwestern University.

Dr. Wiley, the president, is quoted as saying:

I predict that within twelve years smoking and tobacco-chewing in public will have become obsolete. A man has a perfect right to drink, chew or dip snuff in his private sanctum, but he has not the shadow of a right to inflict unwholesome smoke and his vile breath on the community at large. There should be a strictly-enforced law prohibiting smoking and chewing in public places or on the cars where other persons are obliged to be. College students, a brand of animal that is not noted for daintiness or regard for feeling of others, will crawl under a grandstand to take a pull from the bottle that curses. Even these fellows will not drink openly so that their fellow-citizens can watch them, and the same thing will come to pass as regards tobacco within the next few years.

Admiral Togo in America

Admiral Togo, the naval hero of the Russo-Japanese War, is visiting in the United States. He has been enthusiastically received wherever he has gone. While in Washington, President Taft took advantage of his presence to appeal to him, and to Japan through him, for the conclusion of an arbitration treaty of peace, and Count Togo has promised to lay the matter before his imperial master, the emperor of Japan.

Lot

BY ELBERT RUSSELL.

Among the many characters in the Bible, Christ alone is presented as perfect. In comparison with Him all the others are in some degree defective. But in some of them the good preponderates; in others the evil. Some set us examples of virtue in spite of a few more or less conspicuous faults. Others warn us against their vices in spite of a few good traits. In the first class we find Noah, generally righteous and obedient to God in spite of a drunken revel; Abraham, whose faith counts for righteousness in spite of his white lies about his relation to Sarah; David, whose heart still turned penitently to God after his adultery with Bathsheba; and Peter, still the foundation rock and shepherd of the Church despite his rashness and cowardly denial of his Lord. So true is the Bible delineation of character, however, that even in these cases the defect is always given as a defect. The reader is not made to feel that the fault is excused or the sin atoned for by general goodness of act or disposition. Nor is vice ever painted in the Bible to look attractive, nor a course of sin made to end happily. A Greek poet may paint Bacchus happy and roseate amid his revels, or picture lust reigning amid rainbows and flowers upon Olympus itself. But the Bible writers present Noah's drunkenness with all its disgusting and repulsive accompaniments and consequences; and David's adultery is shown as a deadly and persistent nemesis upon him and his house.

The other class of Bible characters is made up of cases of moral or spiritual degeneracy. The purpose of the stories about them seems to be to teach the deadening effect of certain evil modes of life. They show "how not to do it." To this class belong Samson, Saul, Judas and Lot.

Lot belongs to a class of men who go bad at first by a small majority. They are unable to appreciate spiritual things to the full or to see the ultimate outcome of their choices. They are apt to be found at first in company with spiritual characters outwardly indistinguishable from them. They may apprehend dimly the worth of righteousness and faith, but they also love the company of good men partly because they find them agreeable companions and partly because God's blessings on them seem to promise worldly success. So Demas attached himself to Paul; Judas to Christ; and Lot to Abraham.

Such companionships continue as long as the less spiritual are able to share the blessings of their more spiritual companions without really sharing their faith and spiritual devotion. Lot continued with Abraham, sharing his prosperity and the land promised him, until the very growth of his own and his uncle's wealth compelled him to make choice between wealth of cattle and flocks and wealth of Abraham's friendship and fellowship. As their flocks and herds increased, it became increasingly difficult to find water and pasturage in one neighborhood for them all. Abraham and Lot still pitched their tents to-

gether in brotherly love, but their herdsmen fell to disputing over the choicest grazing grounds, and finally came to blows over the first chance at the watering-places. So surely does increase of possessions make brotherhood difficult, and so often does it drive men apart to dwell alone in the land.

Lot came to the parting of the ways. Like John Woolman, who found that his thriving business interfered with his times of religious meditation and service, Lot must diminish his possessions in order to keep the fellowship of Abraham's tent and altar, or he must find room for his multiplying wealth by leaving the man of God. But, unlike the Quaker prophet, who restricted his business in order to keep room for his soul to grow, Lot chose to keep his treasure on earth. Henceforward his path and Abraham's were to diverge. Abraham generously offered him choice of the land, which had been promised to himself, and Lot took selfish advantage of the offer and, seeing that the circle of the Jordan eastward was rich in pasture, well-watered and near to a market in Sodom, "Lot chose him all the Plain of the Jordan and Lot journeyed east; and they separated themselves the one from the other." There was only one drawback to the place of his choice: "The men of Sodom were wicked and sinners against Jehovah exceedingly." But, in his selfish haste, Lot overlooked this, and later on, in his spiritual blindness, he could not perceive the menace of it. In this choice Lot's real character is shown. He keeps the things nearest his heart. It gives direction to his life henceforward and fixes his destiny.

Before long Lot found that he could handle the sale of beef and wool to better advantage by opening headquarters in the market city, and so it came about that "Lot dwelt in the cities of the Plain and moved his tent as far as Sodom." His position here exposed him to a double danger. The city was situated at the crossing of two important routes of commerce, and was rich and important enough, together with its neighbor cities, to excite the cupidity of the Mesopotamian powers, who wished to keep control and to get revenue in the Westland. Lot had not resided long in Sodom when the cities of the Plain rebelled against their eastern overlords, who promptly raided the district, defeated the allied cities and carried off their spoil. Lot found himself a captive and his goods a prey. From this predicament he was rescued by the prompt and effective pursuit of the victorious army by Abraham and his Amorite allies from the highlands above. It must have been humiliating for Lot to receive freedom and wealth as gifts from his generous uncle after his seemingly shrewd choice had brought him disaster. It is certainly significant that, in contrast with Melchizedek's blessing and the king of Sodom's grateful offer of reward to his deliverers, no word of gratitude on Lot's part is recorded.

This incident might have served to open the eyes of a man more spiritually sensitive to the other danger that lurked in Sodom,—the moral danger. Lot certainly felt the contrast between his environment here

and that in Abraham's camp. But he probably said to himself, as many another has done under like circumstances, that it was not necessary for him to enter into social relations with the men with whom he did business, nor to conform to the immoral practices of his neighbors; that he himself was certainly strong enough to resist the infection of the place. He may even have flattered himself that he could have a good influence upon the Sodomites and help reform the city. Protest he certainly did against their vile treatment of strangers, which was in such glaring contrast with the hospitality which is the law of the nomad's tent. But he only got the nickname "The Judge" or "Censor." "This one fellow came in to sojourn, and he will needs be a judge," they mocked. Whatever influence he might have had was neutralized by his obvious motive in living there. They knew their trade attracted him more than their vices shocked him, and that his efforts at reform would cease at the point where they began to interfere with his gain. The most that he dared to do was to sit in the gate at evening and offer hospitality to unprotected strangers in order to shield them from his fellow-townsmen's lust. He deserves credit, certainly, for facing the mob, with the door shut behind him, when it clamored for his guests on that last fatal night; but how little influence he knew he had with them is shown by the fact that his only hope of dissuading them from their purpose lay in the revolting offer to sacrifice his daughters.

Again, Lot may have justified his removal to Sodom on the ground that he was acting for the good of his family. He wished to give them advantages and accumulate for them a fortune, which were impossible elsewhere. He wanted his wife to have material comforts and luxuries which were not possible in the herdsman's shifting encampment. He planned greater social and intellectual advantages for his children than he himself had enjoyed. But to seek these amid evil surroundings is always a mistake. The man himself, in the strength of his childhood training, and preoccupied with the claims of business, may escape the moral contamination of his surroundings, but his family rarely come off unscathed. They needed associates, and were compelled to find them among their evil neighbors. The sons succumbed to the infection of the city so completely that Lot knew it was useless to entreat them to flee with him, and did not attempt to warn them (see Gen. 19:12). All but two of his daughters had married men of Sodom, and stayed to share the city's doom with their husbands, to whom Lot's warning seemed as mockery. His wife came to love the pleasures and luxuries of the city and its wealth so that she could not endure the thought of life without them. For their sakes she turned back (so Jesus interprets it—Luke 17:31, 32) and perished. Even the two daughters who escaped with Lot were so infected with the city's immorality that they thought no shame to perpetuate their father's name and blood through drunken incest. Better for the family the comparative poverty, meager furnishings and simple

life of the herdsman's tent than the tainted luxuries and immoral culture of Sodom!

As for Lot himself, the judgment stole in upon him unheralded, as the days of the Son of Man always come. It found him at the city gate exercising a noble hospitality to strangers, in feeble protest against the Sodomites' wickedness—too good to be involved in Sodom's destruction, but with selfishness too deep-rooted to make good use of the respite granted. His wife could not leave the luxuries she loved without a backward look, nor forsake daughters and sons and neighbors, whose entertainment she had shared, without a thought. But Lot leaves the men by means of whose trade he had grown rich without a prayer; and, once convinced that danger is at hand, he forsakes neighbors, goods and wife alike in a mad panic to save himself. "All that he hath," the Satan said truly, "will such a man give for his life" (Job 2:4). When told of the destined doom of Sodom, Abraham had interceded for its salvation as far as he dared believe divine sufferance might go. Lot prayed only that one of the cities of the Plain might be spared as a refuge for himself! Strangely enough, Abraham's unselfish desire that the city to which he owed nothing might be saved could not be realized; but Lot's selfish prayer was granted. One of the punishments of sin and selfishness is to let them have their own way. The granted prayer and life were in vain. He had come to live only for family and property, and, with these gone, motive and meaning passed from his life. He ends his days without resource, cowering in the most primitive fashion like a beast in the cave, perpetuating his name only in tribes that, outside the covenant and people of God, bore continually the reproach and shame of their sordid and incestuous origin.

God of Abraham, whenever men are tempted for the sake of any lesser gain or good to forsake the faith and fellowship of the people of God and move their tent as far as Sodom, do Thou use the story of Lot for correction and instruction in righteousness, so that it may serve its purpose among the other Scriptures in making wise unto salvation.

Richmond, Ind.

Friends and the Ministry

BY RAYMOND E. MENDENHALL.

[This essay, by Raymond E. Mendenhall, of Penn College, was awarded the second prize of \$30.00 in the Haverford Quakerism Study Contest for 1910-1911.]

"They become hereby so glued to the love of money that there is none like them in malice, rage and cruelty. If they be denied their hire, they rage like drunken men, fret, fume and, as it were, go mad. A man may sooner satisfy the severest creditor than them; the general voice of the poor doth confirm this. For indeed they are more exacting in taking up the tithes of sheep, geese, swine, eggs, etc., and look more narrowly to it than to the members of their flock: they will not miss the least mite; and the poorest widow cannot escape their avaricious hands.

Twenty lies will they hear unreprieved; and as many oaths a man may swear in their hearing without offending them; and greater evils than all this they can overlook. But if thou owest them aught and refusest to pay it, then nothing but war will they thunder against thee, and they will stigmatize thee with the horrible title of sacrilege, and send thee to hell without mercy, as if thou hadst committed the sin against the Holy Ghost."

This rather vehement passage from the apology of Robert Barclay presents to us a vivid picture of the condition of the clergy of the Established Church of England at that period in which arose "the people called Quakers." The Quaker attitude toward the ministry was in a large measure the result of their opposition to such corruption. To understand their peculiar views it is necessary to comprehend the conditions under which they lived. That the passage quoted above is not an exaggeration of a fanatic is attested by the words of the Puritan poet, Milton:

"It is a deed of the highest charity to help undeceive the people, and a work worthiest your authority—to deliver us from the oppressions of a simonious, decimating clergy, who shame not to maintain their popish and oft-repeated positions: not in point of conscience wherein they might be blameless, but in point of covetousness and unjust claims for other men's goods. Till which grievance be removed, and religion be set free from the monopoly of hirelings, I dare affirm that no model of a commonwealth whatsoever will prove successful or undisturbed."

We have further confirmation of the corrupt and inefficient state of the English clergy at this time from the fact that, at a conference of Independent ministers, Samuel Crosman, one of their number, asked:

"What is the reason why the presence of God does not attend our ministry now as it did at first?"

His answer to his own question is: "Though we speak good words, we lead bad lives. We covet theirs more than them."

Much of the persecution which the Non-conformists were compelled to endure was occasioned by their refusal to pay tithes to the Established clergy. Many ministers were more concerned about their income than their doctrine. In fact, many did not actually believe the sermons which they preached. It is only natural that these priests should persecute any sect whose growth threatened a loss of their revenue. There is a Scotch proverb of this period which says that the kirk is always greedy. As is usually the case, persecution increased the discontent, and both liberal Protestants and Papists protested against the payment of the excessive revenues which the clergy demanded.

William Penn charges the ministries of all others than Friends with inefficiency and corruption, and as proof of his charge he calls attention to the few whom they have turned from the error of their ways. It is not strange that the Quakers, arising amid such conditions as an especially spiritual people, should adopt views concerning the ministry calculated

to correct these evil conditions. It is not strange that these views should be radically different from those held by their custom-bound contemporaries. In studying the Quaker conception of the ministry we must constantly remember that it is a protest against the established clergy and that it is profoundly affected by the great Quaker doctrine of the Inner Light. To set forth the peculiar beliefs of their Society and to consider them in relation to the two facts just stated is the purpose of this thesis.

As George Fox was their first and most effectual minister, it is profitable to consider his entrance into the ministry and the character of his ministering. As a boy, he was given to meditation and introspection. Leaving home at the age of nineteen, he wandered about the country seeking among the "priests" for aid in his religious struggles. He now spent much of his time in the perusal of the Holy Scriptures, which had but recently been translated under the direction of King James. Repeated failures to gain any aid from the parish clergymen rapidly lessened his respect for that body of men, and one day it came upon him that being bred at Oxford or Cambridge did not qualify or fit a man to be a minister of Christ. This was a very startling idea, and for a time George was sorely troubled, for he now felt that it was useless to go to those whom he terms "priests" for aid, and he turned to seek some other source of religious consolation. As he wandered one day in the meadow, he heard a voice which said: "There is one even Christ Jesus who can speak to thy condition."

George Fox had perfect assurance that he had heard this voice from the great High Priest. Having found this source of consolation, he could not be content until he began to direct others to the same source. That he was successful is evidenced by the fact that after six years of ministry he had attracted 60 men to the ministry in his Society. He seems to have had a powerful personality. Very frequently he relates, in his journal, encounters with priests and magistrates of contrary opinions, and often closes the account with the laconic statement: "He was convinced." Penn testified: "The most awful, living, reverent frame I ever felt or beheld was his in prayer."

But, according to the accepted belief of the time, he and his followers could not be ministers because they had not been chosen by apostolic succession nor had they experienced the rite of ordination. Here we find the first distinction in doctrine which marked the Friends—that in regard to ordination and succession. The Established Church held that men could be made ministers only by the laying on of hands of those already ordained, and that thus their authority was derived from those first sent out to preach by the Christ Himself. In opposition to this view, the Quakers held that, even in these days, God speaks directly to the soul, that He calls men directly to become His ministers, and that they are no true ministers of His who do not have this call. Barclay, their great apologist, contended that in the various

schisms and reformations of the Church all possibility of an unbroken succession was lost. Granting that the priests of Rome might have an unbroken line, their apostasy deprived them of being true ministers. Since the English clergy was dependent upon these priests, their ordination could be of no value.

As to this rite of ordination, it was acknowledged that it was practiced, but denied that it was commanded by the Apostolic Church. It was shown that the old ceremony of laying on of hands was not used exclusively in ordination, but many received

Young Friends Assembly

The Second Annual Summer Assembly for Young Friends in America met at Winona Lake, Ind., Seventh month 26th to Eighth month 2d, under a consciousness of the Holy Spirit's presence. Thanks to the leadership of Lillian E. Hayes, Dunreith, Ind., and to the speakers, the assembly proved to be a grand success, inspiring the representatives from the several yearly meetings to enlarge their borders, strengthen their stakes and do more efficient work for the Master.



YOUNG FRIENDS AT WINONA LAKE.

this laying on of hands who were neither ministers nor elders.

Barclay says that among the primitive Protestants the calling of ministers in apostolic succession was disavowed, and it was held by many of the Independents that any gifted man might instruct, exhort and preach. It seems to have been very difficult for the English mind to comprehend what, other than ordination by the clergy, would constitute a call to the ministry. Consequently it was desired by some that the Quaker ministers should perform miracles in order to demonstrate their authority. The reply to this was that signs and miracles were intended only to establish the truth of a new gospel, and that the Quakers preached no new gospel, but that which had been preached in the times of primitive Christianity.

(To be concluded.)

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—*Adolphe Monod.*

Throughout the week the simultaneous classes on "Methods of Mission Study," "Friends History and Doctrine," "Methods for Use in the Bible School, Junior Society and Personal Work," were successfully carried on by their respective teachers, Chas. E. Tebbetts, general secretary of the American Friends Board of Foreign Missions; Geo. C. Levering, returned missionary from Mexico; Geo. H. Moore, clerk of Western Yearly Meeting, Ind.; Edgar H. Stranahan, professor of church history and doctrine, Wichita, Kansas; [Mrs.] E. L. Condon, superintendent intermediate department of Iowa Christian Endeavor Union, and Chas. O. Whiteley, pastor in Friends meeting, Carthage, Ind.

Some of the subjects discussed were: "Shall Friends Make Use of Their Missionary Opportunity?" "The Need of Centralization" (for instance, one Friends publishing house to do all printing for Friends, and headquarters where general secretaries, such as Chas. E. Tebbetts, can have their offices); "A General Christian Endeavor Secretary"; "Evangelism"; "The Child an Important Factor in

the Church"; "Quakerism"; an inspirational address given by C. H. Hubbell, D.D. (secretary of M. E. Sabbath school and Christian Endeavor work, Adria, Mich.), on "Administration, Preparation, Innovation, Our Relation, and Conservation."

The above was frated with the "Morning Watch" and the "Vesper Services" (the latter was held by the lakeside), which were conducted by different members of the assembly, and by the "Quiet Hour," led by Pres. A. J. Brown, of Wilmington College, Wilmington, Ohio.

The assembly not only succeeded in filling its members with enthusiasm and whole-hearted service, but in affording a wholesome week's outing. Each afternoon the delegates engaged in recreations of different kinds, such as boating, fishing, bathing, tennis, etc. On Second-day evening all enjoyed a moonlight boat ride on the steamer.

Such an assembly does much for the upbuilding of Christian character. It brings young people face to face with their great responsibilities; it affords an opportunity to broaden acquaintance, and it weaves a strong cord of Christian fellowship which binds our yearly meetings together in one great bundle of unbreakable Chistian love. P. W. B.

"Passing Meeting"*

The old-time custom of "passing meeting" before marriage was by no means a formal matter in the early days of the Society. The following is taken from the records of the yearly meeting at Aberdeen (see "Journal" of Friends Historical Society for Sixth month, 1911): "At Kinmuck the ——— day of the ——— month 1685 yeares. Upone the sd day att the meeting James porter in Tilliberie did intimatt his purpose of marriage with Elizabeth blackhall in brunthill and left it to be weighed by freinds, and expected their ansuer. At qch time freinds having considered that it was but a short tyme after the decease of his former wife could not consent to the sd marriage as not being sutable to that gravitie, modestie and sobrietie which the holie-truth requireth; as also because the sd Elizabeth had not given such prooffe of her being settled in the truth, as to satisfie the mynds of freinds; and therefore desired they wold forbear a little.

"Upone the eleventh day of the second month 1686 the above named persones did againe intimatt their purpose of mariage and James porter pressed his necessities, especiaillie his being to change his duelling att the ensuing terme Wpone which considerationes

* "Extracts from the minutes of Aberdeen Yearly Meeting" are appearing in the "Journal" of the Friends Historical Society (London) this year. They shed much light upon the action of early Quakerism in regard to such subjects as dress, recreations, men's and women's business meetings, public fasts, marriages, burial customs, etc. The communications from Robert Barrow and from Friends in Ireland (pp. 67-70) will especially repay careful reading.

The "Journal" will be supplied to all Friends who send annual membership dues (\$1.25) to Herman Newman, 1010 Arch Street, Philadelphia, Pa.

freinds permitted the marriage (being about a month before the end of the year) and left it to the parties to perform it when and wher they pleased. Alwayes cautioning that this permission shall be no preparative to others."

Some Views on Present Day Topics

Friends Writings in Public Libraries

BY RUTH H. SPRAY.

Recently I have thought much of the good results to be obtained from placing Friends writings in the numerous public libraries now springing up over our country.

Thirty-five years ago any history of the Society of Friends was very meager, and, especially in the West, Friends books were in but few of the few large libraries. Rarely were they to be found, except the copies belonging to a monthly meeting, which were intended, no doubt, for loaning to members and their families. But these were seldom called for, and the young person who read them was considered precociously religious.

In some of the families one might have found "Piety Promoted," "George Fox's Journal" or "Gurney's Observations." Rarely in a household did one find "Sewell's History" or "Barelay's Apology."

It is encouraging to note a revival of interest in the early writings, which are still indispensable in the old editions; but we are thankful that the "History and Doctrine of the Society of Friends" is now written and published in very readable form by a number of modern authors who have made a wide study of the subject.

Today the world is ready to hear our message, and thoughtful minds are inquiring about Friends. The question often arises as to why the Quakers are not so influential as they were two hundred years ago.

An illustration is not, I trust, out of place. Last winter one of the subjects on the annual program of a large woman's club in our town was "The Quaker in History." It happened that a goodly number of books were available for research from the collection in our home, but nothing could be found in our public library of several thousand volumes except "John Woolman's Journal" and a condensed copy of the "Life of Thomas Ellwood." Through the year's work no program proved more interesting than the Quaker one, although we are situated entirely out of the limits of any Friends meeting.

When we consider the great amount of information and history contained in no more than three little volumes, it is greatly to be regretted that such attractive books as the following cannot be in every public library: "The Quaker in the Forum," by Amelia M. Gummere; "The History of Friends in America," by the Thomases; and Caroline Hazard's "Narragansett Friends' Meeting." Georgina King Lewis' "Life of Elizabeth Fry," and "The Story of Quakerism," by Elizabeth B. Emmott, are delightful to the general reader; then, some of the stories

in "Quaker Biographies" might prove as entertaining as a novel to the habitual novel reader.

I knew a young girl who read "George Fox," by Rufus M. Jones, when it was first published, with as much interest as in her reading of "Ivanhoe," laughing over some of the stubborn hat scenes, and weeping over the terrible imprisonments. Nor is this necessarily a rare case.

Every student of United States history should have at least a *chance* to read Isaac Sharpless' "History of Quaker Government in Pennsylvania."

All hail to the "Quaker History Round Tables," and may they be organized in Friends meetings everywhere; but can there not be a fund established for placing the writings of Friends and their history as told by others in public libraries, even where no Friends live?

Note that the Christian Scientists place in every Carnegie library, as soon as established, a complete set of Mrs. Eddy's books, and also their principal periodical. Let us remember Christ's injunction to be wise as serpents, while harmless as doves, and also His rebuke, "For the sons of this world are for their own generation wiser than the sons of the light."

Salida, Colorado.

Missionary Department

Extracts from Annual Report for Kaimosi, 1910

BY ARTHUR B. CHILSON.

The first part of the year my wife and I were still alone with the three stations to look after. We endeavored to carry on the work at Kaimosi and visit each of the out-stations at least once every two weeks. The stations required much closer supervision, but that was all we felt physically able to do. In Fifth month Charles and Mary Spann came to us, and in Seventh month Edgar Hole arrived on the field. You can well imagine that our hearts were filled with gratitude to our Heavenly Father for these reinforcements.

For some time the First-day meeting fell off in attendance, but later the people began coming in great numbers as formerly. During the year many thousands have listened to the message proclaimed either by the missionary or by some earnest, consistent native Christian. Our daily services have been well attended, and for the most part there has been a serious listening to the message. The latter part of the year we have given them talks on Bible characters, which seem to have made the Bible and its message more real to them.

Our First-day morning meeting for the church is the most helpful of all our meetings not only to the native Christians, but also to the missionaries. Often as we wait on the Lord for His leading, different ones are led in prayer or testimony or song, or sometimes to worship a few moments in silence. Some of our Christians are developing very precious gifts in the ministry, and one especially as an elder.

Our Fourth-day evening prayer-meeting has not been held by the missionaries regularly, but the native Christians, on their own initiative, started, and are carrying on, a nightly cottage prayer-meeting that is well attended with good interest.

For several months our native Christians have been going about 18 miles every First-day to hold services in the village of the most influential chief in this part of Bantu Kavirondo. The attendance there is seldom less than 800 or 1,000. This chief is now putting up a building for school and worship.

Our day school is well attended. There has been an average of about 100 for the year, and the students are making good progress. We have arranged the schedule to include sewing with regular school work. Each study is given a day, with the exception of Scripture and music, which come on the same day, and physical exercises and writing the same day. A number of our more advanced students are making very good assistants.

It is very gratifying to us to be able to report that most of the employes on the station are married men. This enables us to influence the home life of the natives as it could not otherwise be done; and until the homes are changed, Kavirondo will remain in its heathen darkness. We are praying and endeavoring to change the home life of our people, and this is possible even before they become Christians, when the married men are on the station. Children born here have a great advantage over those born away from a mission.

The plan also enables the women missionaries to conduct a most blessed work with the native women, teaching them how to care for their children and their homes and to be real wives and mothers.

We have been occupying the second Kaimosi house for several months, although it is still unfinished, waiting for the lumber to season. The mill has been doing good service and has turned out 48,389 feet of lumber. About two-thirds of the lumber is out for the mill building, 40 by 60 feet, two stories. The door and window casing materials are out for the Lirhanda house.

Some grading has been done around second Kaimosi house. A great deal of jungle has been cleared and several acres more have been dug up for cultivation.

The short staple cotton, planted on medium grade soil as an experiment, has, under the circumstances, yielded well, and has exceptionally fine, long lint for short staple cotton. This shows conclusively that there is a bright future here for cotton, and when the natives can raise cotton and bring it to the mission to be spun and woven into cloth, this degrading nakedness will be a thing of the past. Our people are very anxious to wear clothing, but in their poverty are unable to buy it.

After all is done and said, our aim and effort is not to build buildings, or successfully raise crops, or conduct largely-attended services and schools, but our aim and effort is to see souls saved and transformed by the power of God.

Things of Interest Among Ourselves

M. Catherine Albright and Evelyn Sturge, Birmingham, Eng., are coming to America to attend the Whittier Fellowship Pilgrimage on Ninth Month 1st to 4th.

* * *

Clotilde L. Pretlow, who has been in the States on furlough for the past year, has returned to her mission work in Cuba. She sailed from New York the 10th inst.

* * *

Winneshick Quarterly Meeting was held at Hesper, Iowa, the 29th-30th ult. The attendance and interest were good. The annual reports of the superintendents of the various departments of church work were encouraging.

General Superintendent W. J. Hadley was most acceptably in attendance and rendered helpful and inspiring service. Also pastors from three of the monthly meetings were present and appeared in the ministry.

* * *

Amos Kenworthy, Whittier, Cal., held a series of meetings in Friends Chapel, East Lynn, Mass., closing the 4th inst. During the meetings 16 persons were definitely blessed. The members were much refreshed and encouraged.

President Robert L. Kelly, of Earlham College, spoke at the morning service in the Reid Memorial Church, Richmond, Ind., the 6th inst., and called attention to the great advance of the peace movement which has been accomplished while a great majority of church members were indifferent and in some instances hostile to it.

* * *

Grand River Quarterly Meeting was held at Ottawa, Okla., First-day, the 6th inst. Owing to a cloudburst the previous day, the river was so swollen that it carried away the bridge, and no one was able to cross. First-day morning, Jeremiah Hubbard, Miami, and Gurney Dick, Elk City, succeeded in fording the stream. They with a few Friends at Ottawa held the select and quarterly meeting First-day afternoon and appointed representatives and caretakers for the coming session of Kansas Yearly Meeting. In Eleventh month the quarterly meeting will convene in Wyandotte, Okla.

* * *

Alice G. Lewis, of the Friends Mission in Tokyo, Japan, has returned to America on furlough, after six years' services in the Friends Girls' School. She arrived in San Francisco in time to attend the sessions of the National Educational Association, where she participated in the luncheon of the American School Peace League, outlining to the company present peace conditions in Japan. After a visit with relatives in South Dakota and Iowa she will spend the winter at her mother's home in Pasadena, 575 Summit Avenue.

* * *

William T. Boyce, who has been doing pastoral work at Woonsocket, R. I., for the past year, closed his labors there on the 6th inst., and since has been engaged as principal of the high school in Sandy Spring, Md. His services at Woonsocket have proved very satisfactory and the results of a most substantial nature. For the first time since 1904, the meeting has shown a net gain instead of a loss in membership, and the attendance at regular meetings for worship has increased 40 per cent. over that of the preceding year. On the evening of the 4th inst. a farewell reception was given in honor of Wm. T. Boyce at the meeting-house. A large company gathered

in the auditorium, where a musical program was carried out, after which the company adjourned to the parlors, where tables were set for a light collation. This was followed by some interesting post-prandial exercises, over which Arthur B. Farr presided as toastmaster. The following responses were made: For Smithfield Monthly Meeting, Melita B. Fisher read an address prepared by the clerk, Elisha T. Read, unable to be present. For the women of the meeting, Jennie Allyn. For the Bible school, Arthur C. Pendleton. For the Y. P. S. C. E., Frank H. Goodwin. For the Round Table, Crystal M. S. Searle. For the neighborhood, Francis S. Thayer. Wm. T. Boyce was then called on and addressed the company briefly. All of the speakers spoke in terms of appreciation of the work of Wm. T. Boyce, and wished him a large measure of success in his new field of labor.

* * *

At the recent session of Glens Falls Monthly Meeting, N. Y., held the 2d inst., Thomas E. Williams submitted his resignation as pastor in that meeting to take effect the first of Tenth month. His resignation comes as a result of ill-health, and is deeply regretted by every one. He spent a month at the sanitarium at Clifton Springs, hoping to regain his health sufficiently to proceed with the work, but while receiving much benefit, he does not feel able to continue with the duties of pastor at present. He hopes to take an extended rest to recuperate his strength, and for the present his address will be Glens Falls, N. Y.

During the three years Thomas E. Williams has so faithfully and splendidly served as pastor of this meeting the results have been very marked and encouraging. There has been an almost unprecedented enrollment of new members. The young people's work has prospered in the development of Christian character, many of whom have become active in the regular work of the church. The work done among the children is especially worthy of note. A Junior Church was organized and has not only increased the attendance of the children at the regular church services, but quite a number have joined as members of the meeting. The Bible school has enjoyed the highest enrollment in its history. The missionary interests have been fostered as shown by the added contribution to this field each year. The music in the meeting has received careful attention, much to the benefit of the younger members of the church.

It is sincerely hoped that after a period of rest Thos. E. Williams may fully recover his health and strength so as to be able to prosecute further the work that lies so near his heart.

* * *

The new school-house at Banes, Cuba, made possible by the donation of \$1,000 by the United Fruit Co., is completed and is only awaiting the furniture and equipment to be ready for the opening of the fall term of school next month. The steps have to be built and some fencing done, but these are small matters. The house has two light, airy rooms, 20 x 30 feet each, and will accommodate some 70 pupils in single seats. It is painted two coats outside and inside. The employees of the U. F. Co. and all who have seen the house express themselves as well pleased with its construction and appearance. The workers thank God for the new opportunities which it will give them for helping the natives and are praying for Divine wisdom and strength to be able to use every opportunity which comes. Opportunity means responsibility, so it

is not received lightly, but it is received joyfully and gratefully.

Some weeks ago the wife of the manager of the mercantile department of the U. F. Co. here, who is a dear friend of Orpha Haworth was visiting at the mission home and learned that someone was needed to play the organ on First-day evening at the Spanish service. She immediately volunteered to do the work and has kept her word. Every First-day night finds her at her post, and the services are much helped, not only by her playing, which is much appreciated by the Cubans, but by her spirit of Christian sympathy.

On the 24th ult., the missionary, Chas. C. Haworth, was called to another sugar plantation on Nipe Bay to conduct the funeral of the young American wife of one of the employes there. At ten o'clock he was taken 20 miles on the manager's gasoline car to catch the noon train for Antilla, where a ride of 12 miles on a small steamer took him across Nipe Bay to Preston. There he was met by an employe and taken to the home of the manager, with whom he is acquainted.

The case was a very sad one and the husband was heart-broken. On his way there the missionary felt impressed to conduct only a simple service in line with Friends customs. Though the service was very brief, yet it was blest of the Lord, and the husband expressed his gratitude, saying that he had been helped by it. They had been married but sixteen months and she left a son twelve days old.

Several of the members and candidates at Banés are now helping the missionary in some of the out-station work. They go to a village about a mile out from Banés once a month, and two or three of them usually accompany the missionary and take part in the services to the satisfaction of those who attend. The missionaries are hopeful that some good workers may be developed from among them. The Lord is blessing the work here.

* * *

The following are notes from Ramallah, Palestine, by A. Rosenberger:

THE DAY SCHOOLS.

The day schools continue work until Seventh-month 28th. Reports made to the teachers' meeting on Sixth-day, the 7th of Seventh month, were most encouraging and showed some points of advance over that of last year. One of our best day-school teachers, Nustas Abdelnoor, after a long and painful illness, left her labors below for a crown of righteousness in the land of fadeless day above, leaving behind her a splendid record of devotion to duty.

THE TRAINING HOMES.

With these the school year is just closing, the final examinations having been passed and the books neatly packed away for the long vacation. The children are on tiptoe of expectation, for it has been fourteen weeks since they have seen the faces of their dear ones at home. Soon they will scatter to the north, south, east and west to remain until Tenth month 1st without even dreaming of hard lessons to learn. One girl of thirteen years said in her examination in English reading, "I wish I might choose the lesson I am to read." "Why so?" asked the teacher. "Because I must make a good examination. I simply must, I must." It was found that her mother had promised that she might return next year if she made a good record in English, but should she fail she must remain at home and be married.

The extremely cold weather brought many hardships and much suffering from chilblains and illnesses incident to sudden changes of weather in a semi-tropical climate. Fifty girls and thirty boys have been in attendance during the year and nearly all are expecting to return in the fall. There are long

lists of boys and girls awaiting their turn to get a place in the schools.

TEACHERS' MEETINGS.

At the beginning of the year a good committee was appointed to prepare programs for the monthly meetings of the teachers, and as a result the meetings have been times of interest and profit. Live subjects were proposed for consideration and the discussions were full of enthusiasm. At the last meeting each teacher discussed what would most improve her school for the next year. Among the material equipments mentioned were books both English and Arabic, maps especially of Asia, books that would help teachers in teaching, sewing materials, pictures for teaching natural history, "busy work for children" and for the training homes a piano. Are there not generous givers who would be glad of the opportunity of donating funds for some of the above-mentioned purposes?

Born

McCRACKEN.—To Stacy J. McCracken and wife, Longmont, Colo., Eighth month 2, 1911, a daughter, Ruth Rebecca.

Married

MENDENHALL-WHITE.—At High Point, N. C., Sixth month 27, 1911, Elihu Clarkson Mendenhall and Alice Everett White.

Died

AYDELOTT.—At Fall River, Mass., Seventh month 24, 1911, Phebe S. Aydelott, wife of Henry C. Aydelott, in her seventy-second year. She was a birthright member and a minister of Swansea Monthly Meeting, and was active in many lines of work in New England Yearly Meeting.

SWIFT.—At the home of his daughter, "Rockedge," Millbrook, N. Y., Seventh month 22, 1911, Isaac Swift, in his eighty-ninth year. He was a birthright Friend, faithful to his religious profession and given to good works.

PHEBE S. AYDELOTT.

OBIT SEVENTH MONTH 24, 1911.

Watchman of Zion, thy post undeserted
Through long years of service unstintedly given;
Clear-sighted, alert, and unconquered by sorrow,
Through sunshine and shadow how well hast thou striven!

Lost to the ranks while the battle was sorest,
Thy place who shall fill that our front be unbroken?
Take up the great task thy hand dropped in the doing,
Re-utter the message thy hushed lips had spoken?

Was the burden too great for thy frail hands to carry?
Did many stand gazing whilst thou toiled alone,
Too willing to see the work done by another,
More ready to reap where others had sown?

Brave comrade, farewell, we would not detain thee,
Albeit thy presence we sorely shall miss;
May the rest and the calm of the life thou hast entered,
Outbalance the tumult and heartbreak of this. —T. J. B.

The International Bible School Lesson

JUDAH CARRIED CAPTIVE TO BABYLON.

THIRD QUARTER, LESSON IX.

EIGHTH MONTH 27, 1911.

JEREMIAH 39.

(For special study, verses 1-10.)

GOLDEN TEXT.—Be sure your sin will find you out. Num. 32:23.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 21st. Carried captive. Jer. 39:1-18.

Third-day. City captured. Jer. 52:1-16.

Fourth-day. Temple despoiled. Jer. 52:17-23; II Kings 25; 13-17.

Fifth-day. The people left. II Kings 25:12-26.

Sixth-day. Ezekiel's account. Ezek. 12:1-20.

Seventh-day. Beauty of Israel cast down. Lam. 2:1-10.

First-day. The siege. Lam. 4:1-16.

Time.—The summer of B. C. 586.

Place.—Jerusalem. The route of the captives was not direct, but through Syria to the Euphrates and down along that river to Babylon. This was to avoid the desert.

Prophets.—Jeremiah in Judah; Ezekiel in Babylonia; Daniel in Babylon.

Parallel Accounts.—II Kings 25:1-20; II Chron. 36:17-20 (condensed); Jer. 52:4-11, 13-16.

The narrative of the lesson is given somewhat fuller in II Kings 25; in quite a condensed form in II Chronicles (36:17-20), and is repeated in part in Jeremiah 52. There are differences in detail in these accounts which are not easy to reconcile, but in the essential portions they agree as well as could be looked for. One may compare the accounts of any great siege, such as that of Leyden, Londonderry, or, in our own time, that of Paris, and find quite as many differences.

From verses 1 and 2 we learn that the siege of Jerusalem lasted eighteen months (December, B. C. 588, to July, 586). There are interesting references to the siege in Ezekiel (24:1, 2; 12:10-13).

Jerusalem probably had about 20,000 inhabitants. They were desperate, and their resistance was only equalled by that of their descendants in the memorable siege by Titus, the Roman general, in A. D. 70. In Jeremiah 33:4 we are told that "the houses of the kings" were "broken down to make a defence against the mounds and against the sword," while in II Kings (25:3) it is said "the famine was sore in the city, so that there was no bread for the people." This will give some idea of what took place. The account in II Kings is fuller than in Jeremiah.

1. "Ninth year of Zedekiah." 588 B. C. Tenth month, nearly our December. "Nebuchadnezzar," that is, Nebuchadnezzar. He reigned forty-three years (B. C. 604-561), so this siege took place about the middle of his reign.

2. "Eleventh year. B. C. 586. "Fourth month," nearly our July. "A breach was made in the city." R. V. The walls somewhere were broken through.

3. "Sat in the middle gate." For judgment or counsel. This is the only mention of the middle gate, but it probably joined the upper and lower parts of the city. There are only four persons named, for Rab-saris is a title meaning "chief of the eunuchs, and Rab-nag is a title meaning "chief of the magi." It is

possible that Samgar-nebo may be a title also.

4. "Saw them," may mean, "learned of their coming," for it is hardly likely that it was in the day time, or they would have been seized at once. "King's garden." This was probably on Mt. Zion. "The gate between the two walls." The position of this is unknown. "The way of the plain." "The Arabah." R. V. So also in II Kings (25:4). The deep valley through which the Jordan flowed. "Riblah in the land of Hamath." Probably not the Riblah of Numbers 24:11, but the place where Pharaoh-Necho summoned Jehoahaz to meet him (II Kings 23:33). It was on the road to Babylon, and is about 35 or 40 miles northeast of Baalbec; it still bears the name. "Gave judgment." Pronounced his doom.

6, 7. These actions were quite in accord with Chaldean and Assyrian usage. We have representations of similar acts in the Assyrian monuments. "As late as 1840 a similar punishment was inflicted by the Shah of Persia, under somewhat similar circumstances. Xenophon, the Greek author, speaks of it as a common thing in the dominions of Cyrus. See also Judg. 16:21.

8. Compare the account in II Chron. 36:17-19, where it is stated that the Chaldeans "had no compassion on young man or virgin, old man or hoary-headed," but "slew their young men with the sword in the house of their sanctuary."

9. "Then Nebuzar-adan," etc. It would seem that this followed closely what precedes, but from Jer. 53, and II Kings 25, we find that he did not reach Jerusalem until a month after its capture. "Captain of the guard." Really, the "chief of the executioners." It was the duty of the captain of the king's guard to attend to the execution of those condemned. "The deserters that fell away." R. V. Those who had deserted the city during the siege to the Chaldeans. Jer. 38:19. "The residue of the multitude." In II Kings R. V. "The residue of the artificers." He took the well-to-do and left the poorest, as is shown by verse 10. They were not supposed to be able or likely to revolt, and by giving them vineyards and fields they were put under obligations. In II Kings it says "to be vinedressers and husbandmen," implying that they were considered as tenants-at-will, liable to be dispossessed at any time.

In Jeremiah 52:28-30 there is an es-

timate of the numbers carried away captive by Nebuchadnezzar at various times, the total being "four thousand and six hundred." But there must be some omissions, for in II Kings (24:14) it says ten thousand.

(Continued from page 518)

cies have occasioned a general shifting in the diplomatic corps.

John G. A. Leishman, Pittsburgh, now ambassador to Italy, is transferred as ambassador to Germany.

Thomas J. O'Brien, Grand Rapids, Mich., at present ambassador to Japan, is transferred as ambassador to Italy.

Charles Page Bryan, Chicago, Ill., now minister to Belgium, is promoted to be ambassador to Japan.

Larz Anderson, of the District of Columbia, who has previously been in the diplomatic service, is appointed to Belgium.

John Ridgely Carter, Baltimore, Md., minister to the Balkan States, is transferred as minister to the Argentine republic.

John B. Jackson, Newark, N. J., now minister to Cuba, succeeds Mr. Carter as minister to the Balkan States.

Arthur M. Beaupré, Aurora, Ill., now minister to the Netherlands, becomes minister to Cuba.

Lloyd Bryce, New York, the only one of the nominees who is not now, or has not been previously in the diplomatic service, is appointed minister to the Netherlands.

FATHER LEADS THE WAY.

Years and years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with dad,
I used to be so wearied out
When eventide was come,
That I got kinder anxious-like
About the journey home;

But dad, he used to lead the way,
An' once in a while turn 'round an'
say—
So cheerin'-like, so tender—"come!
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I follered father home.

I'm old an' gray an' feeble now,
An' trimbly at the knee,
But life seems just the same today
As then it seemed to me,
For I am still so wearied out,
When eventide is come,
An' still get kinder anxious-like
About the journey home.

But still my father leads the way,
An' once in a while I hear him say,
So cheerin'-like, so tender—"come!
Come on, my son, you're nearly home!"
An' same as then, that helps me some,
An' so I'm follerin' Father home.

—John Talman.

GET IN LINE.

We like a man who knows how to seize an opportunity, and have nothing but admiration for the dentist who is advertising:

"Coronation Year.
"Why not have your teeth crowned with gold?" —Punch

Notices

Westfield Quarterly Meeting, of Indiana Yearly Meeting, will be held this year at West Elkton, Ohio, on the first Seventh-day of Ninth month instead of on third Seventh-day, as usual. Any visiting Friends may notify Ida Parkes, West Elkton, Ohio.

M. J. STAFFORD.

* * *

Persons desiring homes in Plainfield, Ind., during the coming session of Western Yearly Meeting, beginning Ninth month 12th, can be accommodated by addressing any of the following named persons, Committees on Entertainment: Evan Hadley, Milican Woodward, Anna Winnings, London Matt, Anna Stanley. EVAN HADLEY, *Chairman*.

* * *

The Friends Foreign Missionary Association of Philadelphia and vicinity will close its annual box for the Japan Mission on Eighth month 31st. Some of the many needs are: Dolls, games, stationery, picture-books, handkerchiefs, baby bibs, white buttons, dress shields, dress goods, neck ruching, outing flannel, mufflers, toilet soap, tea towels, napkins, tablecloths (2½ yards long).

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"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old 'trembly' nervousness left. One day wife said, 'Do you know my gastritis has gone?'

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed from coffee to Postum.

"I began to enquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich.

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A LOVING CHILD.

Pupil (to schoolmaster)—"Sir, would you mind taking great care how you draw up my report? My parents suffer dreadfully from nerves."—*Fliegende Blaetter*.

* * *

Little Dot was drawing a picture with pen and ink on her paper. It turned out to be a cat without a tail. "But where is the tail?" asked the mother. Dot looked puzzled for a moment, and then replied: "Why, it is in the ink bottle yet!"—*Chicago Tribune*.

* * *

"I suppose you carry a memento of some sort in that locket of yours?"

"Yes, it is a lock of my husband's hair."

"But your husband is still alive!"

"Yes, but his hair is all gone."—*Pick-Me-Up*.

Yearly Meetings in 1911

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 17th. Albert J. Brown, Clerk, Wilmington, Ohio.

Ohio Yearly Meeting, in Damascus, Ohio, Eighth month 22d. Edward Mott, Clerk, 3734 Carnegie Ave., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 20th. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

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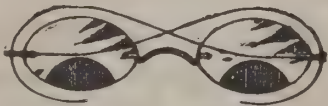
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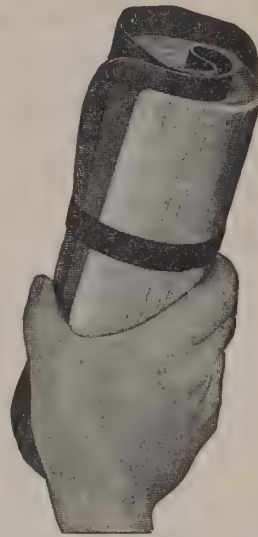
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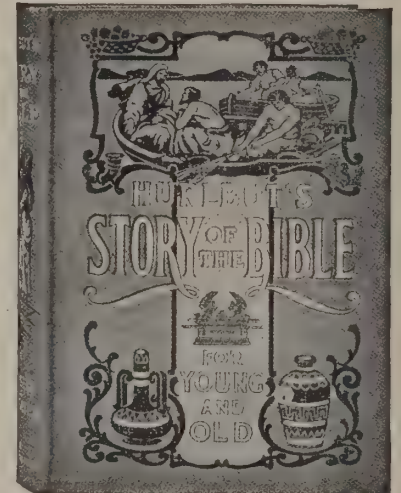
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The American Friend

Vol. XVIII

EIGHTH MONTH 24, 1911

No. 34

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A Slower Pace

IF the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace; be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power as much as an engine—ten-horse power, or twenty, or a hundred. You are fit to do certain kinds of work, and you need a certain kind and amount of fuel and a certain kind of handling.

—George S. Merriam.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR NINTH MONTH 3, 1911.

LESSONS FROM GREAT LIVES.

IX. DANIEL.

Dan. 6: 10-23.

(Consecration meeting).

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 28th. Value of education. Dan.

1: 3-5.

Third-day. Physical training. Dan. 1: 8-21.

Fourth-day. A man of visions. Dan. 2: 19-23.

Fifth-day. A truth teller. Dan. 2: 31-45.

Sixth-day. A martyr for truth. Dan. 6: 4, 5, 16-23.

Seventh-day. Daniel's last vision. Dan. 12: 1-10.

Give instances of Daniel's bravery.

Draw lessons from the "three Hebrew children" in Dan. 3.

What opposition have we to face?

Daniel's rejection of the king's "dainties" and the king's "wine," his request for "pulse," and the effect upon his appearance is an ancient and concrete argument for the wholesomeness of the simple life. To aspire to lead a simple life is to aspire to fulfil the highest human destiny. The simple life depends not on particular economic and social conditions, but upon the soul and the spirit. Every movement that humanity has made toward enlightenment and justice, is in reality a movement towards greater simplicity of life. Hunger is man's greatest motive power, but its satisfaction never drives us to intricacy and complication in life's relationships. Hunger has never driven men to such crimes as have ambition, avarice, the love of unwholesome pleasure.

Charles Wagner in his little book of essays on the "Simple Life" talks among other things about simple thoughts, simple words, simple needs, simple pleasures, simple beauty. These words come at the close of his preface. "Too many hampering futilities separate us from that ideal of the true, the just, and the good, that should warm and animate our hearts. All this brushwood, under pretext of sheltering us and our happiness, has ended by shutting out our sun. When shall we have the courage to meet the delusive temptations of our complex and unprofitable life with the sage's challenge: "Out of my light?"

* * *

Daniel's life makes its appeal directly to young and ambitious souls. He faced that momentous and glorious moment when all life with its glittering opportunities and possibilities opened before him. His departure from Jerusalem and arrival in Babylon with the courtier's life before him was a trying moment. The young man faces the same crisis when he leaves home for school, when he enters business, when he moves out from under parental control. To refuse the king's "dainties" for "pulse," to decline the path of selfish ambition for the path of service, to reject the glitter for the substantial, to turn from the easy to the difficult, to spurn the world and its pleasures for the sake of Christ and His sacrifice, to shun the semblances for the realities in life is to develop the character of a Daniel, to show the courage of a Daniel and to live the successful life of a Daniel. Ancient Daniels and modern Daniels

find a work to do in the world and an eternal place in God's great Hall of Fame.

"Dare to be a Daniel,

Dare to stand alone.

Dare to have a purpose strong,

Dare to make it known."

* * *

Daniel like all young people felt the pull of the current to follow the course of least resistance (Dan. 1: 5). He felt the pressure of the crowd which called him odd, attempted to estrange him, and pigeon-hole him if he wouldn't conform to their ways of life. Dead fish go with the stream, only live fish swim against it. Anyone can say "yes" to the influences around him. It takes the spirit of a Daniel to say "No."

* * *

Daniel stood alone for God in a pagan nation and an idolatrous court. Savonarola stood alone in the Duomo in Florence denouncing the sins of the Roman Church. Luther stood alone at Worms in the face of the hostile parliament of the Holy Roman Empire throwing down the glove of defiance for liberty of conscience and worship. Jesus stood alone before the critical "Scribes and Pharisees" in the Temple Court, and proclaimed the realities of faith. Daniel was thrown to the lions; Savonarola was burned at the stake; Luther had the sentence of death passed upon him; Jesus died upon the cross. Have you the courage to stand alone for what you know to be the truth, and give your life if need be to right some great human wrong?

* * *

Daniel was a praying man. (Read Dan. 6: 1-16, especially noting verse 10.) Put yourself in Daniel's place, the interdict had gone forth against the worship of Jehovah and Daniel knew it. Would you have gone to your room as he did, opened your windows toward Jerusalem and kneeled down to pray as aforetime, or would you have kept your window closed, said your prayers in a sitting posture instead of kneeling, and said them silently instead of aloud? In this mirror you may see yourself. Some boys and girls when they go away from home to school or elsewhere give up the habit of kneeling when they say their prayers at night. They say them after they get in bed. The practice is dangerous. It lacks the Daniel spirit.

We hear much said about "rice Chris-

tians" in China, but when the recent Boxer uprising threatened all Christians in that empire, thousands of Chinese Christians died before they would deny their allegiance to Christ. The Daniel spirit is surely a tested reality in China. Is the Daniel spirit a tested reality in the Christian life of America and more especially in your life?

* * *

The more Daniel was persecuted the stronger he became. Character grows under pressure. Steadfastness develops under opposition. Some knots grow tighter the harder the strain is upon them. Weather makes the sturdy oak. Fire purifies the gold. Struggle makes the man. Lions make the character.

* * *

Daniel lived away from home the same way he lived at home. Lift the restraints of home, let the life go free and you soon discover its bent. The crow seeks the carrion; the bee the flower.

* * *

"The Jerusalem Window" is an essential in every life. It stands for cherished memories of home, of mother, of early religious ideals. It stands for the strength gathered from past experience; the God kept us will keep us; it stands for true perspective; wrong perspective twists the realities out of proportion; trivialities loom like mountains, and mountains appear insignificant. The Jerusalem Window enables us to see the material in the light of the spiritual; it dignifies and glorifies the present by shedding upon it the light of heaven. True art can never be appreciated unless seen in a good light. Earthly experiences are sombre without the heavenly light. It takes the light from above to discover the artistic value of earth's trials.

* * *

"The Jerusalem Window" is Daniel's expression for the "Quiet Hour." The harder his life the more he needed the moments with God. You can walk in the fog if the sun occasionally breaks through. You can walk in the night if the stars shine. You can walk courageously through life if the "Jerusalem Window" is open and the shutters are removed. Open the "Jerusalem Window."

News in Brief

If present plans are carried out, Fairmount Park, Philadelphia, is to have the largest auditorium in the world. It will have a seating capacity of 18,000, and will cost \$1,500,000.

* * *

The National Monetary Committee, of which ex-Senator Aldrich is chairman, has been asked by the Senate to report the 8th of First month, and the commission is making plans to close up its work.

* * *

There have been various reports of the institution of aeroplane service for the delivery of mail and other lightweight articles, yet so far as appears it has hitherto been a service limited to one or two efforts. One day last week, however, the famous French airman,

(Continued on page 547.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, EIGHTH MONTH 24, 1911

No. 34

The Strength of Custom

Editorial Letter.

America is so essentially a new world and we have in so many ways been compelled to originate new methods and to start fresh trails that we hardly understand, in our free and ever-shifting society, the full strength of ancient customs. I am living in the Province of Hesse, which is one of the most conservative sections of Germany, and here one can get a vivid revelation of the powerful sway of custom. It appears in a curious way in the dress of the people. The peasant costumes vary for the different villages, but in any particular village it does not change from century to century.

A missionary festival was held a short time ago here in Marburg, and the peasants for many miles about came in crowds to attend it and to bring their annual contribution to the missionary cause. It gave us a good opportunity to see a great variety of costumes, many of which have come down unchanged from Reformation times or earlier. They are very brilliant and striking to see, but they must be very uncomfortable to wear. The women's skirts are heavily pleated and are made of thick woolen cloth. Beneath this outer skirt they wear as many underskirts as they possess, and greatly pride themselves on the number, as it is an indication of their wealth. They wear, if they are *very* prosperous, as many as twenty-four of these skirts! They bulge out in an amazing fashion, and would be an inconvenience in the time of a heat wave, I should think. But, convenient or not, they are all worn at once on festive occasions, and the foreigner from a land where the hobble skirt is in vogue can only stand and stare as he sees these peasant women go by.

Another custom which persists is the practice of carrying everything on the head. As the women are the burden-bearers in this country, we see at all times women going by with huge loads on their heads. Most of the wood burned by the poorer people is brought from the forests on the heads of the women, and the hay and other produce are often carried in from the fields in the same way. A good strong woman can carry a bushel of potatoes on her head three miles without any difficulty at all. I went

recently through the forests to a small village four miles off, and I met each way a large number of women, first going to the city with their produce on their heads, and later coming back in the same way with their heavy city purchases. These women also—and this is another ancient custom—do a good part of the farm work. Milking is, of course, their task, but they do not stop at such easy work. They mow and reap by the side of the men, or very often without any men to help them, and they share the hardest and most strenuous labor in the fields. The maid in our house walked to her country home a few days ago after her day's work was done here, and there worked until 2 o'clock in the morning bringing in wheat from the harvest field, and then walked three miles back to her city labors.

There are, no doubt, some advantages to be gained from these firm and immutable customs. They make the people who are born in a hard and narrow lot content and satisfied in their mode of life, for they can imagine to themselves no other, and they grow so accustomed to their way of living and working that they take it all as a matter of course and make the most of it. They form a solid, stable and, for the most part, moral and religious element in the community, and they follow the footsteps of their ancestry with as little thought of deviation as the stars in their courses or the rivers in their beds. Whatever else may fly loose and swing off into new and fantastic ways, these peasants will steadily trudge on in their unvarying track—wear their twenty-four skirts, carry their bushel of potatoes and keep calm and steady and old-fashioned.

The university students are almost as conservative as the peasants—only their customs are not as commendable. The most extraordinary of their bad customs is that of duelling, which, like the costumes of the peasants, goes back to far-off centuries, when men could not think of anything better to do. These duels occur every week, and are fought over the most trivial grounds. It is, in fact, rare for a student to finish his university course without at least one duel. They use swords, and fight until one of the combatants is disabled. The wounds are mostly across the face or over the scalp. Almost every

student one meets has a deep scar—sometimes five or six—running from the mouth to the ear, and I meet many who are almost invisible behind cotton and bandages, having recently had their turn. They are all disfigured for life, but, because it is *custom*, they are proud of their wounds and scars, and feel that they have had a tame and humdrum life if they have not risked their nose and ears before a broadsword.

We sometimes think that our American athletics are overdone, and we wish that our students would play football less and study more, but one has only to compare the two types of students to see how vastly more rational and how much more morally virile is the American student's way of life. Our

sports are group sports, in which large numbers of students contend together in noble rivalry and through which vigorous contentions they succeed in forming splendid bodies, while these students have practically no forms of organized exercise, and continue the practice of their forest ancestors and hack each others faces as their highest form of sport. It is another example of the power of immemorial custom, and if custom does tend to make life steady and stable, as I said above, it also tends to preserve the barbaric and uncouth manners of the past, and it needs to be transformed by fresh light of an advancing world. And what is true of the secular life is true also of the religious life as well. R. M. J.

Marburg, Germany, Eighth month 2, 1911.

Current Events and Comments

The Arbitration Crisis

The universal arbitration treaties were reported from the Senate Committee on Foreign Relations so amended as to render them worthless. The reasons given for this action have a dog-in-the-manger echo and are the most childish utterances emanating from a Senate committee in many a day. The only one worthy of serious consideration is the contention that the treaties infringe on the constitutional rights of the Senate. On this point the committee is at variance with the greatest constitutional lawyers of the country. President Taft, Secretary Knox, Senators Root, Lodge and others have emphatically declared that the treaties do not in the least curtail the Senate's treaty-making power.

Fortunately the Senate has not been hasty in following the recommendations of its committee, but has made the report public and deferred the final vote until the regular session next winter. Meanwhile the voice of the people must be heard. The President has well stated the issue:

To have these treaties not ratified by the Senate of the United States, or to have any hesitation and discussion of a serious character in respect to them, would halt the movement toward general peace, which has made substantial advance in the last ten years. To secure the ratification of the treaties, therefore, appeal must be made to the moral sense of the nation; and while that is not in the keeping of the churches, certainly they may exert a powerful influence in the promotion of any effective instrumentality to secure permanent peace.

In response to the contention that constitutional rights are abridged by the treaties, the President makes the following declaration:

If the Senate or any members of it should think that its powers are greater or less than they are, and the limitations they insist upon interfere with progress toward peace, or any

other great national or international policy, the question whether they are right or not must ultimately be referred back to the people, whose representatives the members of the Senate are, for we all, as I say, have derived our power from the people, as the ultimate source of power, and in such case of disagreement the proper place for a discussion of such an issue is before the people. The cause is sufficiently great to warrant the straining of efforts to secure treaties like these.

There is no mistaking the duty of Friends in this crisis, and we are confident that the President can count on hearty support from every section of our Society.

The Risks of Arbitration

In his speech before the Ocean Grove Camp-meeting Association last week, President Taft discussed some of the broader issues of arbitration. He frankly concedes and courageously accepts the risks involved in such a course. His words are worth repeating, since they express a sentiment which must become general if unlimited arbitration is to succeed:

If we are afraid to submit to an impartial tribunal, lest we may lose our case, then we would better go back to war as the only means of settling international controversies when negotiation fails. When we enter into an arbitration, or an agreement to submit our differences to an impartial tribunal, we must play the game. We cannot make omelet without breaking eggs; we cannot submit international questions to arbitration without the prospect of losing, and if arbitration is to be effected, and is to cover the ground that shall really promote the cause of peace and prevent war, it must cover questions of the utmost interest to both countries, and therefore the loss of one country in

the contest must be, of course, a serious matter to that country; and when it comes into an agreement for arbitration, it must be willing to face the disappointment that comes from a serious loss thus imposed by an arbitral decision.

* * * * *

If we are going into the arbitration game, if I may call it such, we must play it through to the end, and we must take our hard knocks with equanimity, as we expect others to take theirs, with the hope and knowledge that the disadvantages that may accrue to each party can never equal the horrible losses, the cruelty and the wickedness of war.

Germany Ready to Arbitrate

At almost the same hour that the Senate Committee on Foreign Relations was making its ill-advised report on the unlimited arbitration treaties, declaring them to be "breeders of bitterness and war," Germany, through her ambassador at Washington, was announcing her desire to become a party to such a compact with the United States. Germany is favorable to the general plan of arbitration which has formed the basis of the English and French agreements. The few minor exceptions have been discussed by Secretary Knox and the German minister, Count von Bernstorff, and he is now on his way home to confer with his government on the subject. He will return in Tenth month.

Labor Troubles in England

Following a strike among the London dock hands and draymen, which was ended through the kind offices of government representatives just as the city was threatened by a severe food famine, like difficulties arose in the port of Liverpool last week, and spread until it involved the railways of the entire country. It promised to be one of the most serious labor situations that had developed in years. For several days the Cunard and White Star lines were unable to dispatch their vessels, and hundreds of Americans, homeward bound at this season of the year, were greatly inconvenienced, many having to remain in England a week or ten days longer than they had planned. Passenger traffic in the great cities was especially demoralized, and the freight traffic of the entire country was considerably hampered. Food became so scarce in the towns and cities that prices reached fabulous figures. Parliament was detained in session, and large numbers of soldiers were held in readiness to quell riots.

At the week end, however, the Government, acting through the Board of Trade, won a signal victory. A plan for adjudicating the differences was devised which was agreeable to employes and employers, and the great strike was declared off. David Lloyd George, Chancellor of the Exchequer, is given special credit for the part he took in bringing about this speedy termination of the trouble. The English,

probably more than any other people, are coming to appreciate the great value of industrial as well as international arbitration.

Summarizing the Work of the Special Session

As expected, the President vetoed the "Wool Bill" and the "Farmers' Free List," but, contrary to the anticipations of the Democrats, they were unable to override these vetoes in the House. The bill revising the cotton and steel schedules also failed to become a law. Aside from the Canadian Reciprocity, no tariff revision was accomplished at this session. Opportunity was afforded, however, for the various political factions to define their respective positions on a number of important schedules.

The reapportionment bill, fixing the membership of the House at 433 instead of 391, was passed and approved; likewise a campaign publicity law, which provides for pre-election as well as post-election statements, and limits the amount which candidates may spend on their nominations and elections to \$5,000 for congressional and \$10,000 for senatorial aspirants. Candidates are also required to make public all pledges of political appointment.

The President's veto of the statehood bill, reported last week, induced Congress to modify the conditions of the law so that Arizona is compelled to abolish its constitutional provision for the recall of judges, and New Mexico is required to reconsider the provision in its constitution providing for amendments.

The Protest Against the Astor-Force Marriage

The indignation so general throughout the country over the announcement of the engagement of Colonel Astor, of New York City, to Madeline Force is a gratifying indication of the essential soundness of public opinion on fundamental moral issues. It is also an indication of the increasing disposition to hold possessors of great wealth responsible not only for methods employed in accumulating and using their fortunes, but for the way in which they order their private lives and for the example which they set. Had anything like this happened among the so-called middle or lower classes, it would have attracted little attention; but when the heir of the Astor millions and a member of one of the most exclusive families in New York City, himself past middle life and divorced from his first wife for the only crime which in New York State permits legal separation, offers his stained and unrepentant life to a girl of eighteen and is accepted, her own social ambitions and those of her mother apparently deciding the question, the moral sense of the nation cries out in protest. The Episcopal Church, with which both families are said to be allied, has expressed, first through the bold pulpit utterances of George C. Richmond, of Philadelphia, and later through strong utterances on the part of such leaders as Dr. Manning, of Trinity; Bishops Greer, Doane, Lawrence, Perry and others, its unwillingness to have any of its rectors sanction the proposed marriage.

The Purpose of Self-Denial

BY JONATHAN B. WRIGHT.

"Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24.

Jesus so constantly insists on this fact of His Kingdom that it sometimes seems as though He is not anxious to enroll disciples. Yet the great purpose of His coming is to make disciples, as the mission of His Church still is—to go and make disciples of all nations. The great longing of His heart was to find people whom He could invite to come and learn of Him. But He must be frank with them; He must tell them of the hardships to be encountered in becoming a disciple.

The kind of disciple He was looking for was the one who would count up the cost and, having counted it, would be ready to pay it to the uttermost farthing. To such He could say: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." To the others He kept saying: "If thou wouldst be perfect, go sell that which thou hast"; or, "The son of man has not where to lay his head"; or, "Leave the dead to bury their own dead"; or, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." To the one the requirements of the Kingdom of God seemed stern and repellant; to the other, inviting and eloquent with the persuasions of opportunity. The one saw only the hardship and self-denial; the other saw on every side the fields already white unto harvest. The one was seeking an easy job and a place of personal honor; the other was waiting for the hour to come when he could tell the good tidings that the Kingdom of God is indeed come nigh unto you as to us.

To the second class the self-denial did not seem unreasonable, for, even in earthly things, no real value can be obtained without unlimited self-denial. What is an expert but a man of experience, that is, of unlimited practice, given without stint and with patience and ungrudging persistence.

When the child makes his first attempt to chop, he hacks over the log for two or three inches, although he tries every time to strike the same place. The expert chopper swings his axe over his shoulder and brings it down not only with great execution, but with such precision that he rarely misses the mark by so much as a hair's breadth. This is the result of long practice, and the woodman is an expert in one of the most menial of employments. In the higher mechanical arts the same patient practice is required, only more so. The skilled laborer differentiates himself from the unskilled chiefly by his willingness to take infinite pains. A botch job finds in him a repugnance that will not let one pass out of his hands.

The typewriter, the piano player, is an expert only after years of practice. And practice means self-denial every day. We can not do the best thing without denying ourselves the second best. It is

said that Charles Darwin in his earlier life had a decided taste and ability in music; but the studies which absorbed his mind in later years left his mind almost destitute of his early taste.

Even the demands of business require constant self-denial, and no one can succeed in it who is not ready to take up his cross daily and follow it. A thousand things clamor for our choice, but they must all be given up if we are faithful to business and set our face to attend to its demands upon us.

I was at a sale the other day. A farm was up at public vendue. A large crowd stood around the auctioneer. For a long time it seemed as if no one was going to bid. After a long outcry a single bid was made, and later two or three others. Out of so large a crowd were there so few who wanted to buy a farm? No; there were many of us who wanted it. I wanted it myself, but I did not bid. Doubtless several present already owned a farm and did not need this one. But most of us were not so supplied. I saw there a number of philanthropists and patriots who could have given endless advice on the best way to run a farm. But none of us bid. The reason for not bidding was simply this. We wanted the farm, but we did not want it enough to practice the self-denial the farm would require. We wanted the farm, but we did not want it sufficiently to pay the price for it and assume the responsibility the farm would involve. We were not eager to roll up our sleeves and go to work. We liked everything about the farm except the hard work, both with brain and brawn, which it would call for.

It is an old saying that "a fool and his money are soon parted." But it is quite astonishing how many of us have even more than a trace of the fool in our composition. Everybody is alike in having sixteen places to put each dollar he earns. But the difference between the capitalist and the rest of us is just this: The most of us, perforce of necessity, practice self-denial to the extent of fifteen of these uses, and spend only our one dollar. The capitalist does us one-fourth of a dollar more in his self-denial. As a result he has twenty-five cents of his dollar to invest, while the rest of us have the pleasure of spending ours. We sometimes think the capitalist's self-denial is hard on his soul, and doubtless sometimes it is.

We see the boys about us choosing already their professions for adult life. They little know how much of self-denial they are mapping out for themselves in their plans for life. Already in the public school they are becoming disciples of Esculapius and Blackstone, and in the college course and in the professional school they will learn more and more that the race is not to the swift, nor the battle to the strong. But high success comes only to him who has it in him to take infinite pains. When we see the college boys at play, it is easy to feel that they have no serious purpose in life. Their madcap antics tell us so. But the truth is, with many of them, their sport is only the unbending of their bodies from

the strain put on them by the imperious demands of the mind in its self-imposed course of study.

Longfellow, in his "Ladder of Saint Augustine," puts the story of self-denial into most beautiful poetry:

"We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Holland expresses a very similar thought in the lines:

"Heaven is not reached at a single bound,
But we build the ladder, by which we rise,
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

Wilmington, Ohio.

Friends and the Ministry

BY RAYMOND E. MENDENHALL.

(Continued from last week.)

It must not be supposed that the Quaker attitude toward the call to the ministry was purely negative. Theoretically even the ordination services of the Church of England recognize and require a divine call. The Friends exalted this divine call. They felt that the Inner Light, which speaks to all men, would call such to the ministry as God desired to be called. Since the true call is of Christ, and no one is a real minister who has not received such a call, the laying on of hands appeared to them a useless and senseless formality. To prove that God calls His own ministers, they quoted: "If any man speak, let him speak as the oracles of God." "As every man has received the gift, even so minister."

It was cited, moreover, that even in the priestly dispensation of the Old Testament, God called many prophets directly to declare His will. George Whitehead says: "All who are called into Christ's ministry must be sanctified, divinely inspired and gifted for that sacred work." "They are only true pastors and ministers who are of His giving." In support of this statement, he quotes: "And I will give you pastors after mine own heart which shall feed you with knowledge and understanding."

The great distinctive doctrine of Friends has always been that of the Inner Light. They believe that the Holy Spirit communes directly with men, even in these days, and should be the guide of their conduct. In keeping with this doctrine, they held that no one could be a minister who was not conscious of a direct and definite call to such service. If a man had not the Spirit, according to Friendly views he did not belong to Christ and could not be His minister. If he had not known the inward power and virtue of the Spirit of God and the terror of the Lord, he was not fit to persuade men.

While the Quakers believed that it is possible for everyone to hear the voice of the Spirit without any

mediator, they did not underestimate the importance and necessity of a ministry. Said Penn: "The Spirit, immediately or through the ministry, teaches His people to profit." We are told that George Fox was not content until he began to satisfy his apprehension of duty by directing others to his own source of consolation and instruction. In fact, having once heard the call, when the Spirit gave the Quaker minister utterance he dared not disobey, but preached with an independence which was entirely lacking among the other dissenting ministers and in the Established Church. They preached with a confidence and power born of their assurance that what they spoke was the actual message of God to men. More than this they dared not preach. Whitehead testifies: "When the Spirit of the Lord moved in but a few words, I must not exceed, but sit down in silence when that ceased." Fox exhorted: "All Friends that speak in public, see that it be in the life of God; for that begets to God; the fruits of that shall never wither."

Isaac Pennington in one of his letters gives in concise form the Friends view in regard to vocal ministry: "If God require thee and assist thee by His Spirit and power to preach this to others, thou art a preacher of the everlasting Gospel and an able minister of the New Testament, not of the letter, but of the spirit. But, I beseech thee, take heed of preaching thy own formings upon the letter, as too many do in this day: for that falls short of true preaching the letter."

The Quaker ministry was a ministry not only of words, but of deeds. "Let your lives preach," was the exhortation of the first Quaker. The lives of the clergy were far from exemplary. They often used their rank as a sort of license for loose living. The Quakers held that the clergy is not infallible; that there is no scriptural distinction between them and the laity. One who has received the Spirit may err in its application. The ministry is a divine gift, and is to be exercised as such by the recipient and to be directed by the Giver. "A dry doctrinal sermon, however sound in words, can reach but the ear, and is a dream at best." To the Quakers the work of the ministry meant far more than the execution of the ordinances. It meant to them the living of a pure life and the cultivation of a divine gift. All ministers were required to lead blameless lives, free from covetousness and dishonesty.

As has already been stated, the Quaker attitude toward the ministry was largely a protest against the corrupt clergy to whom they were accustomed. One cause to which they ascribed this condition was ministerial education. The ministry had come to be considered simply as a respectable occupation, as was the army, or law, or any trade or profession. Men prepared for it as they did for any of these trades. The Friends objected to such degradation of so sacred a gift. Barclay says that philosophy and logic darken, and that school divinity is a hindrance to the spiritual minister.

Barclay's own work is, in part, a curious refuta-

tion of this statement. As he himself says, he was brought up in the pursuit of university studies, and while he is asserting their uselessness to a minister, it is evident to the reader that he is making very skilful use of his language, logic and philosophy to maintain his argument. In another place he admits that schools for instruction in the languages are both commendable and necessary. His chief objection seems to have been directed against that philosophy which he regarded as derived from heathen sources and not worthy of study by a Christian people. The real Quaker objection to ministerial education appears to have been not to education of ministers, but to education for ministers.

Another point in which the Quakers were at variance with other sects was their use of women as preachers. They considered that, inasmuch as God calls whom He wills as ministers, it is the duty of the Church simply to recognize the gift in all those upon whom it appears to have been bestowed, and not to question the divine will. In defense of their position it was said: "As we dare not encourage any ministry but that which we believe is sprung from the influence of the Holy Spirit, so neither do we dare to attempt to restrain this influence to any condition or to the male sex alone." That this ministry of women was regarded as an extremely radical innovation is evidenced by the words of the Puritan historian, Neal. "And even some women," he says, "contrary to the modesty of their sex, went about the streets and entered into the churches, crying down the teachings of men and exhorting people to attend to the light within themselves."

Friends were not lacking in specific justification of the ministry of women. Philip, the evangelist, had four daughters who prophesied. Paul's oft-quoted prohibition of women to speak in churches was directed against wanton women. Huldah, Hannah and Miriam were prophetesses under the law. The prophet Joel foretold that the daughters should prophesy. Elizabeth and Mary rejoiced together and were filled with the Spirit. As a final argument, Penn observes that many have been turned from the error of their ways through the ministry of women, which is, after all, the test of any ministry.

(To be concluded.)

North Carolina Yearly Meeting

THE AMERICAN FRIEND desired the writer to report North Carolina Yearly Meeting this year because as a visitor he could see the situation from an outside viewpoint. This is hard to do, because the visiting Friends were not allowed to remain as outsiders. Once upon the beautifully shaded, rolling campus of Guilford College, they found a genuine homelike welcome awaiting them and they began perforce to see the family circle of North Carolina Friends from within. It was on the 9th of Eighth month that the two hundred and fourteenth annual session of North Carolina Yearly Meeting was

opened by the clerk, Lewis Lyndon Hobbs, president of Guilford College. Perhaps nothing brought so much inspiration at the opening of the first business session as the presence of Timothy Nicholson, clerk of Indiana Yearly Meeting, who was a birthright member and spent the early years of his life within the limits of North Carolina Yearly Meeting. His words of counsel and encouragement were a help and inspiration throughout the sessions. The presence of Charles E. Tebbetts, representing the most actively conducted work of the Five Years' Meeting, should also be especially noted. At the opening session he sounded the keynote of the yearly meeting: "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee."

Minutes for visiting Friends from other yearly meetings were read as follows: Charles E. Tebbetts, Elizabeth M. Bundy and companion Wm. R. Bundy, David J. Coppock and his wife Addie Coppock, from Indiana; Mary J. Weaver, of New York. Other Friends present, without minutes, were Seth Smith, of Indiana; J. Waldo Woody and his wife Ethel T. Woody, of Wilmington, and Rayner W. Kelsey, of Haverford, Penna. Earl J. Harold, formerly of Worcester, Mass., who has just come to do pastoral work at Greensboro meeting, was present and had most acceptable service.

Five Years' Meeting.

The Permanent Board reported that the changes affecting the Meetings of Ministry and Oversight, as proposed at the last Five Years' Meeting, had been considered, but the board did not feel free as yet to act in the matter.

Delegates to the next Five Years' Meeting were named as follows: L. Lyndon Hobbs, J. Elwood Cox, J. Edwin Jay, Eli Reece, Josiah Nicholson, Thomas F. Andrew, Herbert W. Reynolds, S. Louise Bridgers, Mary M. Petty, E. Edgar Farlow, Zeno H. Dixon, Wm. J. Reid. Alternates: Annie Williams, Leannah Hobson, John B. Griffith, Jeremiah S. Cox, Mary C. M. Pearson.

Resolutions from Contentnea Quarter favoring the publication of Bible school literature under the direct supervision of the Society were approved and ordered forwarded to the committee appointed by the last Five Years' Meeting for the consideration of that subject.

Yearly Meeting Epistles.

A committee appointed for the purpose brought in a splendid summary of the epistles from the other yearly meetings of America and the salient points in each were brought clearly before the yearly meeting. This summary will appear in the printed minutes.

The London general epistle was read in full and made a deep impression upon the meeting. It was ordered printed in the minutes, and the representatives from the various parts of the yearly meeting were requested to bring it to the especial attention of their local meetings.

Evangelistic Work and Church Extension.

One of the best attended and most interesting sessions of the yearly meeting was the one for the consideration of evangelistic and church extension work. Through the efforts of Mary C. Woody, chairman of the committee, a thorough report was given covering the whole field. The report and the discussion following showed clearness of vision and largeness of sympathy. North Carolina Friends seem ready for an important work of reorganization and renewed activity at the "home base." For the sake of greater efficiency the western and southern quarters, both covering wide areas, are to be divided into two sections each, with a different superintendent to look after the work in each section. Better provision will also be made for ministers who feel called to do pastoral work in the local meetings.

The yearly meeting appropriated \$1,000, and over \$500 were subscribed in the face of the meeting for this work. The latter sum is being steadily increased by further subscriptions, and it is expected that the committee will have \$2,000 at its disposal.

Under the able management of Clara I. Cox, *The Friends Messenger* has aided greatly in the far-reaching work of the Evangelistic and Church Extension Committee.

The advanced stand taken by the yearly meeting in the matter of supporting its active and its aged ministers may be realized by reading the report on that subject printed elsewhere in this issue of *THE AMERICAN FRIEND*. No proposition brought before the yearly meeting was approved with greater unanimity, and a committee was appointed to consider definite plans for carrying out the recommendation for the support of aged ministers.

Foreign Missions.

The report of the Yearly Meeting Committee on Foreign Missions was submitted by its chairman, Eli Reece. It showed a good degree of activity in the various quarters, and the treasurer's report showed a disbursement for the year of \$1,296 to the American board. The report of the latter board was given by Charles E. Tebbetts, general secretary, who also brought to the yearly meeting much illuminating information and stirring enthusiasm with reference to present opportunities. He made a special appeal in behalf of present needs in Africa, and every quarter responded through representatives and others present to the effect that the matter would have the immediate care of the various local meetings.

A great uplift came to the yearly meeting when Margaret Peele, in words of tenderness, declared her willingness to obey the call of God to the foreign field.

Home Missions.

One of the most encouraging reports brought before the yearly meeting was that in regard to the Blue Ridge Mission in southwestern Virginia. Much appreciation was expressed for the work being done there by Joseph M. Purdie. A subscription of \$143

was taken in the face of the meeting, and a further appropriation of \$200 was made.

The work on behalf of the colored people has had an added interest on account of the Joseph S. Richardson Trust Fund, the income from which for many years has gone to the Baltimore Normal School; but since a change in the control of said school made by the Maryland Legislature, by terms of the will creating the trust, the proceeds will hereafter come to North Carolina Yearly Meeting to be spent for colored people within its borders. The said income has been directed this year to the school in High Point, which is under the control of New York Yearly Meeting.

Education.

The subject of education was introduced with reading reports of Guilford College submitted by the trustees, including reports from the president, from "The Girls' Aid Committee" and the Advisory Committee, these last two being composed entirely of women Friends. These reports showed that the institution had been operated with success as relates to its financial management, there being a small balance in its favor. The number of students in attendance last year was 254. In the graduating class were 22—11 young men and 11 young women.

The demand for a new dormitory for boys was nearly met by a donation, in the way of an annuity bond, of \$15,000 made at commencement time by Jeremiah S. Cox and wife, of Greensboro, N. C. The building will soon be under process of erection.

Some increase of endowment has been made during the year; but more funds are needed to meet the growing demands upon the college. It is not a little remarkable how such excellent accommodations can be maintained at so small a charge as is made.

New Garden Hall is doing a splendid work for girls. Domestic science is exhibited in the management of the hall under two well-trained young women, one of whom is a graduate of Drexel Institute. The latter teaches classes of girls in domestic science; the theory and practice go hand in hand.

North Carolina Yearly Meeting is full of young people of good ability, who deserve the best educational advantages; and if all within her borders who ought to be at college were actually to come to Guilford, still more dormitories would be required.

The consideration relating to the college was followed by a report of the Committee on Education as it relates to the primary and secondary schools. This paper had been prepared with much care, and showed much need in many localities in the provisions made for primary schools, or, rather, by the lack of good schools. In many places the State schools are poor and the length of the schools short—four or five months. In the towns, however, and in many rural districts, improvements are being made, and the children of Friends have fairly good opportunities to do preparatory school work.

The proceedings on the subject of education culminated in the evening when the annual meeting of

the Old Students' Association was held. For a number of years arrangements have been made for educational addresses to be given upon these occasions. The address this year was made by Rayner W. Kelsey, of Haverford College.

New Yearly Meeting-house.

The architect's plans for a new yearly meeting-house were on exhibition throughout the sessions. The house is to be located on the Guilford College campus, and will be commodious and beautiful. The former house and property at High Point, which cost about \$5,000, have been sold for \$20,000, and the new building is to cost \$13,000.

Other Business.

Other reports to the yearly meeting dealt with peace and arbitration, temperance, books and tracts, Bible schools, and statistics.

In connection with the peace work a telegram was sent to the North Carolina members in the United States Senate urging them to support actively the arbitration treaty with Great Britain now pending in the Senate.

A central committee on Bible school work was appointed to organize upon a better basis that important branch of the activities of the Church.

On account of various exigencies, the statistical report was incomplete, but steps were taken to provide for more complete and accurate reports in the future. It seemed, however, from the figures at hand that there had been some gain in the membership of the yearly meeting.

A strong testimony on the use of tobacco was embodied in the advice to the subordinate meetings.

Religious Meetings.

The most encouraging fact of the whole yearly meeting was the deep religious feeling shown throughout. Not one word of discord was heard, and the Spirit of the living God was over all. Meetings for worship were held daily under the care of the visiting or the home ministers. These meetings were times of deep religious feeling and conviction. There were some meetings of especial interest. One was held for women and girls by Mary J. Weaver, and during the same hour Charles E. Tebbetts was in charge of a meeting attended almost exclusively by men. Both these meetings were times of especial blessing.

A consecration meeting for young people was the outgrowth of a special concern of J. Edwin Jay, Earl J. Harold and Rayner W. Kelsey. This meeting was a time of great tenderness, and many young people dedicated their lives unconditionally to the cause of the Kingdom.

All in all the writer can safely say that this was one of the greatest yearly meetings he ever attended anywhere. One could not sit through the sessions without being impressed by the vigor and virility of the membership and the opportunities of the field. The college has a most splendid plant. The yearly meeting has as fine a body of young people coming

on as could be found anywhere. The Spirit of the Master and the power of the Most High God are increasingly upon the people. Friends of North Carolina Yearly Meeting are facing the problems before them wisely and unafraid. R. W. K.

Report on Pastoral Care Adopted by North Carolina Yearly Meeting

The matter of financing a Friends meeting is one which demands the careful consideration of the entire membership. It is rendered the more difficult by the fact that in the past little was said or done publicly to supply funds. The whole management of modern society is so different from that of the seventeenth century that it is useless to advocate the customs of Fox and Penn. They met the needs of their time, and it was a very different one from ours. Let us consider what is needed in our day, and set ourselves to meet the needs in an up-to-date manner, as they did.

Human sin and sorrow and ignorance are pressing upon us as they did upon them. It is impossible in our time for people to leave their business and go on long journeys and preach and teach as hundreds of them did. They came back and took up their vocations and went on as if nothing had happened. We would come back to find our patronage gone, given to the man who stuck to his business. Are we individually any less responsible to God and to our fellow-men who are unfortunate and sit in darkness than they were? By no means. There are those who are willing to leave all and go, but they must be supported and sent; and it is the duty and the privilege of those who do not go to help in the work of the Church, by contributing a portion of their means for this purpose.

Too much has the custom prevailed of allowing those who have most of this world's goods to do the contributing, while those less favored from a worldly standpoint have been inclined to do as the man in the parable did—bury the one talent—vainly deluding themselves with the idea that thus they were saving it. This course not only brings poverty of spirit to the individual, but it reacts upon the meeting in the evil example set before young and old, which is well known and thoroughly discussed, even though the criticism does not come to the ears of the persons themselves. By such action, persons who are willing to do more than their equitable part are disheartened and disgusted, and reproach falls upon the Church. Thus the whole matter becomes a source of discord and unchristian contention.

Friends are generally better able in our day to bear unitedly the burdens of the Church than they were at the close of the Civil War. Those who have larger means should in fairness bear a larger percentage of this than those of smaller; but all should, if they are to be recognized as members in good standing, contribute a proportionate part.

Every department of the work of the yearly meeting is carried on for the amelioration of human

needs—by the spread of the Gospel for salvation from sin at home and in foreign lands; by the education and training of the young for lives of usefulness in Bible and day schools and colleges; by the suppression of the terrible curse of intemperance—and none of these can be effectively accomplished without the expenditure of money. It is time for us as a yearly meeting to stop doing things in a half-hearted, grudging spirit, and begin to realize that these things are what the Lord Jesus left for us to do in the fulfilling of His work and mission to this sin-stricken and suffering world. "As ye did it unto these my brethren, ye have done it unto me," means just what it says; and it is astonishing with what ease we put His words from us and go on living unto ourselves.

Every member should be brought to see that he or she is not performing the duties of a child of God without thus contributing to the help of others. The old method of assessment failed to awaken an interest, and people felt themselves taxed. The more recent method of voluntary contribution has not as yet proved a success, because of the voluntary withholding which too generally prevails.

We therefore recommend that meetings adopt a union of these two methods. Let each monthly meeting appoint three good business members as a finance committee, who shall make out as nearly as possible a fair and equitable assessment of each member, and present the same to each man, woman and child of the meeting, asking if he is willing to contribute this in weekly installments or prefers to pay

the sum at one payment. Let a record of this transaction be given to the treasurer of the meeting. Double envelopes should be supplied each member, so that each may know to just what cause he is contributing—all contributions for home needs to be placed in one side, foreign mission money in the other. Whenever any individual falls behind the promised amount for each month, he should be notified by the treasurer of the meeting and requested to bring up arrears. Persons who persist in failing to contribute anything to the Church may be dealt with as offenders. Finance committees are usually too large. The responsibility is too much diluted. An active, efficient treasurer and three members on finances are sufficient.

We are, furthermore, unitedly of the opinion that the time is fully come when the local meetings should make definite arrangements to pay the pastors a stipulated monthly sum, and that this should be a business transaction.

Aged and infirm ministers should be provided for by the whole yearly meeting, and not allowed to suffer as the result of unselfish devotion.

MARY M. HOBBS,
Chairman of Committee.

Read and approved by the Permanent Board of North Carolina Yearly Meeting, held Eighth month 10, 1911, and directed to the yearly meeting for further consideration.

F. HERBERT NICHOLSON,
Clerk.

Things of Interest Among Ourselves

Otto Martenson is to be pastor at Valton, Wis., the coming year.

* * *

Florence Baker remains another year in charge of the work at Greenville, Iowa.

* * *

Pliny McCracken has been elected principal of the academy at New Providence, Iowa.

* * *

Kate Hinshaw and Viola Butler are to teach in the Searsboro public school the coming year.

* * *

The Christian Endeavor World of the 17th quotes from our report of the Atlantic City Convention.

* * *

Ada Elliott Lee has accepted the call of the South Marion Friends to continue her pastoral work in that meeting next year.

* * *

Harlin Carter is to remain at Hesper, Iowa, another year. He has served the meeting faithfully as pastor for the past seven years.

* * *

Esther G. Frame recently held a series of meetings at Minneapolis, Minn. She was present at the quarterly meeting held there the 22d ult.

Lorie Brown, Franklin, Penna., gave a splendid chalk talk at Carmel, Ind., on the evening of the 13th, to a large and appreciative audience.

* * *

A. J. Hanson, who has been located for the past two years at Lynnville, Iowa, has accepted a call to serve as pastor at LeGrand the coming year.

* * *

Mary J. Weaver, New York, N. Y., remained for some days after North Carolina Yearly Meeting to conduct a series of meetings at New Garden meeting-house, Guilford College.

* * *

Jefferson Ford, under direction of the Mission Board, is visiting meetings in Iowa in the interest of the work in Jamaica. He is well received and is arousing much interest.

* * *

After three years of very successful pastoral work at Carmel, Ind., Willis Bond has accepted a unanimous call to return to Danville, Ind., to assume pastoral work in the meeting at that place.

* * *

M. G. Meredith, Pennville, Ind., expects to celebrate his 90th birthday the 11th of Tenth month. He donated the land on which the Friends in that place are erecting a new meeting-house. De Witt T. Foster is pastor in this meeting.

The headquarters of the Whittier Fellowship Pilgrimage will be at the Wells Tavern, Hampton Falls, N. H., where the Pilgrims will gather for tea at four o'clock on Ninth month 1st. Hampton Falls is reached by the Portland Division of the Boston and Maine R. R.

* * *

Emory Ratcliff, New Castle, Ind., whose work for the coming year will be in the high schools of Santa Ana, Cal., was with Friends at Knightstown, Ind., on the 6th inst., and gave an instructive and helpful address on the Historical Background of Quakerism.

* * *

John K. Howell, of Wilmington Yearly Meeting, preached a very profitable sermon on the subject of Godliness at Second Friends Church, Marion, Ind., First-day evening, Eighth month 6th. Ira C. Johnson, Lynn, Ind., was also present at the same meeting.

* * *

John W. Stribling, formerly of Earlham, Iowa, who with his wife has been sojourning in California for some time, has accepted a call from the Friends of Bethel, in the vicinity of Long Beach, to serve their meeting as pastor, and has entered upon the work at that place.

* * *

The meeting at Searsboro, Iowa, held special services on the 5th and 6th inst. A. J. Hanson preached to a small and appreciative audience in the morning and Viola Smith in the evening of the 5th, while Dr. David M. Edwards spoke both morning and evening on First-day when a large number were present.

* * *

The sudden illness of Prof. J. Edwin Jay, of Guilford College, during the time of North Carolina Yearly Meeting brought a feeling of deep tenderness and sympathy over Friends. There is a grave possibility that his illness may develop seriously but from latest reports he is gradually gaining strength.

* * *

S. Edgar Nicholson and wife, of Washington, D. C., expect to start for Europe this week. He has been appointed as one of the National representatives to attend the International Congress on Alcoholism, to be held at The Hague next month. They will visit England en route and, following the conference will spend a few weeks on the Continent.

* * *

The Friends congregation at Whittier, Cal., has united with sister churches of the city in holding a meeting at 6 P. M. on First-days in the city park during the vacation season. President Thomas Newlin, of Whittier College, preached at the meeting the 6th inst., H. Edwin McGrew being prevented from filling an appointment for that time by illness in his family.

* * *

Among events lately enjoyed by some of the Friends meetings in Southern California, was the rehearsal by Rebecca S. Naylor, of Berkeley, of some of her observations during a tour she lately made of Palestine with her husband and daughter. Her recital of scenes and events from a land made sacred by the footsteps of the Son of God, was followed with tense and reverent interest by all who heard her.

* * *

Lynngrove Quarterly Meeting was held at Lynnvile, Iowa, on the 12th and 13th. Jefferson Ford was present at the morning service Seventh-day and gave a strong address on the work in Jamiaca. He left at noon so as to be in attendance at Bear Creek Quarterly Meeting First-day. Superin-

tendent W. J. Hadley was present throughout the quarterly meeting.

* * *

Friends of East Vassalboro, Maine, held an all-day meeting on the 10th inst., to consider some of the problems of the country church. Many Friends from South China, including Chas. Crossman, Perry B. Leach and Geo. S. Crossman were present and assisted in the discussions. Dr. Berry, president of the Civic League, gave a helpful address on resubmission of the prohibitory law, and [Mr.] Davidson, a wholesale jeweler and mission worker of Boston, spoke in an illuminating way on the Bible School. The aim was to discover methods whereby Friends can serve the village and vicinity.

* * *

The Earlham College item in our educational number stated that the *Outlook* had published "the pictures of two Earlham graduates, etc." The item should read: "A recent issue of the *Literary Digest* contained the pictures of two Earlham graduates and referred at length to a third, who are now striking figures in phases of American life. They were Dr. Robert Underwood Johnson, editor of the *Century Magazine*, New York; Dr. William Cullen Dennis, International Lawyer, Washington, D. C., and Fred. R. Hathaway, secretary of the Beet Sugar Refining Co., Detroit, Mich."

* * *

Walnut Creek Quarterly Meeting convened at North Branch, Kan., the 11th, 12th and 13th inst. John Hadley was present and preached four sermons. A missionary from China, [Miss] Simpson, gave a very interesting lecture. The statistical report showed a loss of 42 members, due mostly to the discontinuance of isolated members.

Prof. Emmett E. Hadley, the new principal of the academy was present and gave helpful suggestions. The new academy building, costing \$8,000 is nearly completed and promises to be very satisfactory. The outlook for the academy bids fair for a successful year.

* * *

On the afternoon of Seventh-day, the 12th inst., the Friends at Horsham, Pa., held their annual tea meeting. It was well attended, the company being largely made up of neighbors and friends. The meeting was addressed by Lydia E. Morris and George M. Warner on the general subject of communion with our Father in Heaven and fellowship with our brethren upon earth. Opportunity was given for remarks by others and some of the visitors contributed to the helpfulness of the meeting. Refreshments were served under the large, shady trees of the lawn next the meeting-house, and the social time was one that united the company in loving fellowship.

* * *

Van Wert meeting, Ohio, is in a flourishing condition. The Bible school is doing a splendid work. The Christian Endeavor had an unusual meeting last First-day evening. The Ladies' Aid holds enthusiastic meetings bi-weekly, and meetings for men will be taken up soon. Tennyson Lewis continues in pastoral work in this meeting. His wife, Alice Jay Lewis, is in Indiana taking a much needed rest after the long strain of work and care incident to the erection of the commodious and beautiful new meeting-house. In this undertaking which has been successful in every particular, she shared with her husband a load of responsibility.

* * *

Oskaloosa Quarterly Meeting was held the 11th and 12th inst., at Oskaloosa, Iowa. Jefferson Ford from the Jamaica Mission and Mead A. Kelsey recently of Berkeley, Cal., took part acceptably in the public ministry. The discussion centered on church extension within the limits of the quarterly meeting. A recommendation was forwarded to Iowa Yearly Meet-

ing to have all reports of standing committees printed and placed in the hands of members either before or at the time of their presentation in the yearly meeting.

The quarterly meeting approved the setting up of a monthly meeting at Vale, South Dakota, where Susan B. Sisson is laboring. There are about 40 members there who have recently erected a substantial meeting-house.

Meade A. Kelsey has begun his duties as pastor in the Penn College Meeting at Oskaloosa, Iowa.

* * *

Van Wert Quarterly Meeting was held at Van Wert, Ohio, the 4th to 6th inst. No visiting ministers were present. Parvin W. Bond had a message for the meeting Sixth-day, and Oscar H. Trader Seventh-day. Both messages were unusually inspiring. The business was transacted with more than usual interest, this being the time for the annual summary of business. The dining-room in the new meeting-house gave an opportunity for serving dinner in banquet form. Almost the entire audience remained. At the close of the sumptuous dinner, toasts were offered and the Trader trio entertained the company with songs. It was decided to hold the annual re-union of Friends of Van Wert, Mercer and adjacent counties at the Van Wert Fair grounds the 22d inst. A full program has been arranged. Albert Runion is chairman, A. D. Behymer, vice-chairman; G. H. Wappner, secretary and J. M. Wollum, treasurer. This affair grows in interest with the passing years.

* * *

Dr. and Virginia Blackburn who have been detained in the home land for a long furlough on account of ill health, have fully recovered and are now returning to the F. A. I. M. at Kaimosa, B. E. Africa, having sailed from New York with their two children the 2d inst.

Their route is via Paris, across France to Marsailles where they will take the German East Africa steamer directly to Mombasa. In this way they avoid the cholera infested ports of Italy.

Before leaving Salem, Ohio, their home town, they were given a public reception at the Friends meeting-house, at which all the missionary interests of the city were represented, and the pastors of the different churches took part.

In New York they were entertained two days before sailing at the home of W. C. Taber, president of the Field Committee for the Africa work. They left in good spirits, glad to return to the field that is so needy.

* * *

Arrangements have been made for the holding of a yearly meeting conference for the discussion of church needs and methods at Ramona, Cal., beginning on Sixth-day, Eighth month 25th, and continuing three days. The program in outline will include the discussion of "Friends Periodicals," by Nannie M. Arnold; "Friends Views of Worship," H. Edwin McGrew; "Missions," Mabel H. Douglas; "Church Leagues, or Brotherhoods," Dr. C. R. Dixon; "Narcotics," Dr. L. M. Green; "Higher Education and Missions," Thomas Newlin. One session will be an evangelistic service and another will be devoted to Christian Endeavor interests.

Ramona is one of the smaller, isolated meetings located in a mountain district, 40 miles northeast of San Diego, and it is believed much help may come to the membership and the community by being thus brought in closer touch with the work and interests of the yearly meeting.

George Taylor is pastor at Ramona, and is devoting his best efforts toward securing a good attendance at the conference and making it a profitable occasion.

* * *

Puget Sound Quarterly Meeting met by adjournment at Seattle, Wash., on the 4th and 5th inst. It being the last ses-

sion before Indiana Yearly Meeting, reports were received from the various departments of church work, all of which were interesting and helpful. There were present from Oregon Yearly Meeting, President Levi T. Pennington, of Pacific College and H. Elmer Pemberton, Evangelistic Superintendent of the Yearly Meeting, whose presence was an uplift to the meeting. A. Jennie Ridgway, the superintendent of the Bible school work of Indiana Yearly Meeting, was also present. She is visiting all the schools of the quarterly meeting and rendering helpful service.

The quarterly meeting shows a net gain for the year of 81 and prospects are encouraging for the future.

Everett Monthly Meeting set off a new monthly meeting at Peshastin, Wash., during the year.

Esther B. L. Terrell, quarterly meeting superintendent; Rebecca Mills, Dorothy Lee and J. Edgar Williams were appointed to attend the yearly meeting this year.

* * *

Springdale Quarterly Meeting was held at Stanwood, near McLouth, Kansas, on the 4th, 5th and 6th inst. L. Clarkson Hinshaw, the Yearly Meeting's Evangelistic Superintendent, was present. The sessions throughout were well attended and interesting. Encouraging reports from the various lines of church work were received.

Jonathan P. Ballard, who is nearly four-score years old was present. Rebecca T. Ballard, his wife, on account of feeble health was unable to be present.

Greetings were received from Isaac Maris, Nortonville, Kan., who has been in a hospital at Topeka, Kan., for five weeks. He has probably had a longer continuous service in the ministry than anyone else in Kansas Yearly Meeting, his work in the State having covered a period of more than a half century.

A message was also received from Calvin C. Kesinger who is sojourning in California.

Springdale Quarterly Meeting recently added two ministers to its force, Levi Johnson, of Leavenworth Monthly Meeting, and Jacob R. Perry, of Springdale Monthly Meeting, having been acknowledged last Fifth month. They have charge of the pastoral work in their respective meetings.

* * *

Vermilion Grove Quarterly Meeting was held at Vermilion Grove, Ill., Eighth month 12th. Richard Haworth, pastor at Fairmount, Ind., preached in the morning meeting. At the business session the annual reports of the various committees were passed upon, preparatory to sending them to yearly meeting. A suggestion introduced by the Evangelistic Committee to discontinue the office of evangelistic superintendent was not accepted by the meeting. It was decided by the meeting to again support Emory J. Rees and wife for a period of five years in the African mission field which they left two years ago. A subscription was taken to raise the \$900 necessary for their passage, only about half being raised in the face of the meeting. V. D. Nicholson was present and presented the claims of THE AMERICAN FRIEND.

Immediately following the business session were the ceremonies attendant upon laying the corner-stone of the new academy building. A history of the academy was read by Bertram Rees, and President Robert L. Kelly, of Earlham College, gave the address of the occasion. The stone was laid by John Henderson, who was introduced as the one whom they "liked to call 'father'." In the evening were the quarterly re-union exercises of the academy.

President Kelly preached First-day morning with church unity as his theme. In the evening Emory Ratliff, New Castle, Ind., and a former professor at the academy, read a paper on "The Background of Quakerism."

Edgar T. Hole met with a serious accident last First month while at Maragoli station and during the time the other F. A. I. M. missionaries were absent on their trip to Mt. Elgon. He accidentally slipped on one of the numerous rocks of that district and broke a pelvic bone.

He had, while in America, taken a course of lectures on First Aid to the Injured and so had some knowledge of what should be done, and instructed the natives in this case. They carried out his directions and later when the Government doctor arrived he said that the bone had been properly set and the patient was doing well.

Such an injury is necessarily a tedious affair. The other missionaries on their return opened their homes to him but he preferred to remain at Maragoli where he could direct the work at the station. He has improved the time of enforced quiet in studying the language with marked success.

Letters written the early part of Sixth month report that he had begun to sit up in a steamer chair.

His son, Morlan, who has been in a serious condition in this country for more than two years is on the road to recovery. His mother brought him to the steamer the day Dr. Blackburn and family sailed and reported that Morlan's physician had just told her that in all probability she could start for Africa with safety this fall.

This is indeed good news and the friends of F. A. I. M. will surely be glad to supply the means which are necessary in order that this family may be reunited again on the field to which they feel so definitely called, and where the opportunities for service for the Master are without number.

* * *

Sarah Brown, whose obituary appears in this issue, celebrated her one-hundredth birthday last Thanksgiving. At that time a family reunion occurred in Leavenworth, Kan., at the home of her son, J. D. Brown. There were present a second son minister, Robert D. Brown, Cottonwood Falls, Kan., aged seventy-eight, and nearly all of the younger members of the family for five generations. Besides the two living sons, there were present ten grandchildren, the youngest of whom was forty-one years old, and twenty-three great grandchildren.

Grandma Brown, as she was called for nearly sixty years, was born in North Carolina on Eleventh month 24, 1810. Her maiden name was Sarah Morris. When she was only three months old she with her parents moved by wagon from North Carolina to Richmond, Ind. This was indeed a perilous journey as it was just before the opening of the War of 1812 and the country was in an unsettled condition.

She was married to Frederick Brown, First month 2, 1832, at Richmond, Ind. In 1869, the Brown family moved from Indiana to a farm near Tonganoxie, Kan. Her husband died in 1874. In 1904 she moved to Leavenworth, Kan., and has since made her home with her son. She was reared a strict Quaker and ever adhered to Friends principles and to the customs of her generation—the wearing of the Quaker bonnet and kerchief.

At her one-hundredth anniversary she told in detail her early life as she remembered it. She described how her two sons were drafted into the Confederate Army and how she worked with them to save enough to free them from military service.

Sarah Brown was a member of the Friends meeting at Tonganoxie, Kan., and for many years was an active worker there.

* * *

Elizabeth Towell McCoy, Bloomingdale, Ind., reached her one-hundredth anniversary, the 15th inst. The occasion was celebrated by a large reunion of relatives and friends. Five generations in direct descent were present.

At the regular meeting for worship, on the 13th inst., exercises were held in her honor. Talks were given by the pastor, W. J. Cleaver, DeElla Leonard Newlin, and Sarah M. Woodard, and Judge Hiram E. Hadley, Seattle, Wash. A beautifully engraved copy of the poem, "Growing Old Gracefully," and floral tributes were presented by the community to



Grandmother McCoy. Many other gifts were received, one being a pretty black silk dress made by four great granddaughters, who reside in the State of Washington.

Elizabeth McCoy was born in North Carolina, and came with her parents to the new State of Indiana while a small girl. She was the frailest of a family of ten children, all of whom she has outlived. Since the death of her husband, she has lived with her daughter, Martha M. Hadley, in Bloomingdale. Another daughter, and two sons, are living, together with 13 grandchildren, 24 great grandchildren and 7 great great grandchildren.

A birth-right member of the Friends, she is still interested in all departments of the work of the church, but is especially zealous in the cause of missions. Each month the W. F. M. Society meets in her home. She retains her mental and physical powers in a remarkable degree.

Died

BROWN.—At the home of her son, J. D. Brown, Leavenworth, Kans., Eighth month 8, 1911, Sarah Brown, in her one-hundred-and-first year, a beloved Friend.

FORKNER.—At his home near Mt. Airy, N. C., Eighth month 2, 1911, Samuel Forkner, aged forty-two years, a member of Center Valley Monthly Meeting, N. C.

PICKRELL.—At the home of her daughter, Fairfield, Ohio, Seventh month 27, 1911, Sarah B. Pickrell, wife of Mahlon Pickrell, in her eighty-sixth year. She was a devoted mother and a true Christian.

ROBERTSON.—At Mt. Airy, N. C., Eighth month 4, 1911, Jennie, wife of J. C. Robertson, aged eighty-nine years.

The International Bible School Lesson

THIRD QUARTER, LESSON X.

NINTH MONTH 3, 1911.

REVIEW.

Read Isaiah 1: 10-20.

GOLDEN TEXT.—Depart from evil and do good; seek peace and pursue it. *Psa. 34: 14.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eighth month 28th. Isaiah's prophecy. *Isa. 37: 14-38.*

Third-day. Josiah's devotion. *II Chron. 34: 1-13.*

Fourth-day. Finding of the law. *II Chron. 34: 14-33.*

Fifth-day. Jeremiah acquitted. *Jer. 26: 1-24.*

Sixth-day. Jehoiakim. *Jer. 36: 1-32.*

Seventh-day. Cast into prison. *Jer. 37: 1-21.*

First-day. Judah carried into captivity. *Jer. 39: 1-18.*

Time.—The period covered by the lessons is from B. C. 701-586, about 115 years.

Places.—Judah and Jerusalem, for the most part.

Kings.—During the period there were eight kings: Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah. Two of these, the fifth and seventh, reigned only three months each.

Prophets.—Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk and, in Babylon, Daniel and Ezekiel.

Parallel accounts.—II Kings, II Chronicles, Jeremiah.

Contemporaries.—Greece, the period of the Tyrants, and of colonization; Rome, the regal period; Assyria, Sargon, Sennacherib, Esarhaddon, Assurbanipal; Babylonia, Nabopolassar, Nebuchadnezzar.

The lessons of the quarter are an illustration of the words, "Whatsoever things were written aforehand were written for our instruction." There could hardly be more striking lessons of the effects of good and evil lives respectively.

Look at the history of Judah. (1) Her kings. Hezekiah and Josiah were strong, moral, religious men. They did their best to raise their people, recall them to the allegiance to Jehovah and set the example themselves. They were blessed, their kingdoms were prosperous, all went well. On the other hand in Manasseh, Amon, Jehoiakim, Zedekiah, there is the reverse picture in every respect. Zedekiah was not as bad as some, but he was weak, untrustworthy, timid. (2) The people were apparently weak, easily persuaded, ready to lapse into idolatry, easily led away. Under the strong kings they were influenced in the right way, but under wicked and irresolute leaders, they followed the evil example set them.

The most striking characters in the records are the Prophets. They were the true leaders of the people, and had their messages of warning, of advice, of exhortation been followed more often by people and monarchs, it would have gone far better with Judah. They were the channels through which Jehovah spoke to His people. Isaiah's burning and beautiful words have come down the ages still freighted with God's messages of warning, counsel, instruction and love. Jeremiah remains as a splendid example of devotion, faithfulness, patriotism, unselfishness.

In the last lesson we have the closing scene of the kingdom founded by Saul, David and Solomon. The nation had been tried for over four hundred years and had been found wanting. Nothing but an exile would purge them of idolatry, and this they were to undergo in a land far from their beloved country, which never again was to see a Hebrew monarch.

(Continued from page 534.)

Vedrine, who won the Paris-Madrid race, appeared at the watering place of Deauville in his aeroplane, having covered the distance of 122 miles from Paris in one hour and 43 minutes, for which the special express train takes over three hours, and bringing with him a load of newspapers, letters and dispatches. It is announced that the same performance will be repeated on ten successive days and that a Paris newspaper is organizing a special aerial postal service.

* * *

The British House of Commons has voted to pay its members a salary of \$2,000 a year. Heretofore no member of Parliament received any remuneration for his services, the thought being that every patriotic citizen ought to serve his country without pay. An argument has been advanced in recent years to the effect that the English method had a tendency to make Parliament a rich man's affair; but the labor unions have gotten over the difficulty by raising voluntary subscriptions to support their members. This tied them more closely to their constituency than if they had been paid by the State. Judging by America's experience, only good can come of the moderate salary which the House of Commons now proposes to pay its members.

* * *

For the first time in history the academy of the Beaux Arts, in Paris, has awarded to a woman the "Grand prix de Rome" in sculpture. The success of Mlle. Heuvelmans, the winner of this famous prize, which admits her to the Villa Medici in Rome, is hailed in France as being more than a personal victory and as being a conquest of "feminism." She will be the first woman at the Villa Medici since the French school in Rome was established over three hundred years ago. Of late years a number of young women have contested for the grand prize in music

or in painting. But, although some of them have appeared to merit serious consideration, either because they were fairly outdone by their male competitors or because the jury had no keen desire to see the French Academy become a coeducational institution, not one of them has previously succeeded in carrying off the honor.

* * *

An Atlanta, Ga., dispatch tells that a real daughter of the Revolution, aged one hundred and eleven years, has been found in a one-room cabin in Bartow County, Ga. Her only companions are her daughter, Mary Proctor, aged ninety, and two great-great-grandchildren, descendants of another daughter. Mary Proctor was born in Wake County, N. C., in 1800. At the age of nineteen she married Hiram Proctor, a veteran of the Revolution and the War of 1812. She has lived under the administration of twenty-five Presidents. Her aged daughter administers to the wants of the little household, and sometimes tills the soil in a small cotton and garden patch nearby. The meager profits derived from this labor she adds to the \$12 a month pension her mother receives for the services her husband rendered in the War of 1812. A movement has been started in Atlanta to raise funds sufficient to provide for the two aged women the rest of their lives.

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ADDRESS

P. W. Raidabaugh,
PLAINFIELD, INDIANA

Notices

Westfield Quarterly Meeting, of Indiana Yearly Meeting, will be held this year at West Elkton, Ohio, on the first Seventh-day of Ninth month instead of on third Seventh-day, as usual. Any visiting Friends may notify Ida Parkes, West Elkton, Ohio.

M. J. STAFFORD.

* * *

The Friends Foreign Missionary Association of Philadelphia and vicinity will close its annual box for the Japan Mission on Eighth month 31st. Some of the many needs are: Dolls, games, stationery, picture-books, handkerchiefs, baby bibs, white buttons, dress shields, dress goods, neck ruching, outing flannel, mufflers, toilet soap, tea towels, napkins, tablecloths (2½ yards long).

Please mark articles with the donor's name, and with their value—for insurance and customs duty.

Articles should be left at 20 South Twelfth Street, Philadelphia, and money sent to the Superintendent of the Box Department.

EMILY B. STOKES,
1504 Locust Street.

Philadelphia, Pa.

Yearly Meetings in 1911

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 29th. Stephen M. Hadley, Clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 20th. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

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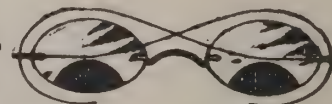
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The American Friend

Vol. XVIII

EIGHTH MONTH 31, 1911

No. 35

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"Lord, Teach Us to Pray"

Luke 11 : 1, 2

OH, the love in His face
And the joy in His heart
As He looks into mine
While I'm praying apart,
And says, "When ye pray,
Say, Our Father."

Oh, the faith He begets
And the praise He inspires,
When I look back at Him
With the love that He fires,
And say, as I pray,
Oh, "Our Father."

Joseph A. Richards in "The S. S. Times."

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR NINTH MONTH 10, 1911.

MY DENOMINATION:

ROOTS, TRUNK, BRANCHES, FRUIT.

ACTS 20: 17-35.

(Honorary Members' Meeting).

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Ninth Month 4th. The roots. Eph. 3: 14-21.

Third-day. The trunk. John 15: 1-10.

Fourth-day. The branches. Mark 4: 30-32.

Fifth-day. The fruit. Gal. 5: 22, 23.

Sixth-day. Its work. Luke 4: 18-21.

Seventh-day. Its hope. Eph. 4: 1-6.

State the distinctive message of your denomination.

What has it accomplished in the past?

Tell of its martyrs.

SUGGESTIONS FOR LEADERS.

1. Two selections from the Uniform Discipline of the Society of Friends should by all means be read at this meeting, viz: the Preface which gives an outline of the history of the denomination, and the statement of Belief, found in Part I, Chapter I, Section 3.

2. Let someone be appointed beforehand to read a brief paper on, or tell the story of, the life and work of George Fox.

3. Let someone tell the history of the founding and growth of your own yearly meeting.

4. Let someone make a statement of the work your yearly meeting is doing.

* * *

Denominationalism is a good thing when it is not over-estimated. As an allotted portion of the vineyard in which to work the denomination affords an opportunity for earnest self-expression in Christian work. The denomination to save itself from sectarianism must recognize that it is third rate in importance. The Church is of more importance than the denomination, and the Kingdom of God ranks before the Church in the teachings of Jesus. The denomination and the Church are the tools by means of which God is bringing His Kingdom into the world. The denomination must always walk humbly, for almost without exception denominations have come into being through schism or dissatisfaction with the existing order of religious life. Denominations as they exist today are monuments of historical Church quarrels and schisms. Live and let live, yea live and help others to live is the only spirit of denominationalism that this age will stand. Fences are being removed. Unity in Church life is in the atmosphere. Federation is an accomplished fact.

* * *

The Society of Friends in its doctrinal position and polity is the logical outcome of the spirit of the Reformation, which found its first great exponent in Martin Luther. Martin Luther denounced papal authority and papal abuses. George Fox broke away absolutely from the authority, forms, ceremonies, that had crystalized upon the Church during the centuries, and turned back to the teachings of Jesus and gathered around him a company of those who with him believed that "the vital prin-

ciple of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God. . . . The spiritual life grows out of the soul's relation to God, and its coöperation with Him, not from any outward or traditional observances. . . . The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all sufficient, the purpose of His life, death, resurrection and ascension, and His presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power."—Discipline.

* * *

The Society of Friends were the first to denounce and remove from their midst slavery; they have always maintained that war is contrary to the teachings of Jesus; they have been outspoken in their testimony against the liquor traffic. If they live up to the spirit of the past they should be among the leaders in perceiving that the Church has a "social message," that its business is not only to save individuals, but communities, that politics, business, society and the home are the legitimate and Christ given fields where it should plant its message and reap its harvest in the purifying and uplifting of the social conditions in which men live.

* * *

Shailer Mathews in a recent article published in the "Congregationalist" makes the following statements:

"The word 'denominationalist' may not ever be given full literary standing, but at least it avoids wearisome paraphrase. By its use I would indicate not so much a theory as to the ultimate organization of the Kingdom of God, but a practical appreciation of denominations as they exist. The word does not commit one to a belief in the senseless multiplication of small sects and much less to the perpetuation of all causes of disagreement. A denominationalist, as I would use the term, is a Christian who identifies himself with some body of Protestant Christianity sufficiently significant to be worthy of independent organization.

"I am a denominationalist because I believe denominations are a desirable

and practical method of organizing the Church Universal. An army has to have its artillery, infantry, cavalry, engineers. In the division of labor each one of these arms has its appointed task. It would be a mistake to attempt to make the infantry do the work of the artillery. So in the army of the Lord we need organization. Every Christian serves under the same general and belongs to the same army, but in the division of labor he can stand for certain aspects of religion.

"I am a denominationalist, because I believe that unification of Protestantism will only come through the coöperation of denominations. Whatever the distant future may hold in store, the present situation pleads for denominational coöperation and federation, not ecclesiastical unity. Such federations will ignore geographic divisions, social classifications, and will bring to the service of the Church Universal the enthusiasm born of history, a unity of spirit, with variety of organization, and a supplementary emphasis of different Christian truths.

"As I read denominationalism at the present time, it has ceased to be centrifugal and has become centripetal. The Federation of Churches of Christ in North America is a striking exposition of what is already possible, at least in theory. We are not ready yet for Church unity."

News in Brief

We haven't raised the Maine, of course; we only lowered the ocean; that's just like the United States.—St. Louis Globe-Democrat.

* * *

Walter L. Fisher, Secretary of the Interior, is in Alaska investigating conditions there. Last week he visited the Controller Bav Harbor, and pushed his way up into the coal mining region where the Cunningham claims were located.

* * *

Emperor William has conferred the decoration of the Order of the Red Eagle, second class, upon Prof. Hugo Münsterberg, professor of psychology at Harvard University, who was exchange professor at the University of Berlin for 1910-1911.

* * *

Representative Littleton complains that when the President beat him at golf the newspapers got out extras to tell about it, but when he beat the President, not a paper noticed it. He might refer this scandal to the Stanley committee for investigation.—Buffalo Express.

* * *

An additional advance in the wholesale prices of beef and pork was noted last week, but few retail dealers have raised their prices correspondingly. This is the season when the packers begin to place their products in cold storage. Preparations are being made to send vast quantities to the refrigerators. The dry summer is blamed for the advance in the cost of meat.

* * *

While the western railroads are laying off men because business is slow, the

(Continued on page 563.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, EIGHTH MONTH 31, 1911

No. 35

In the Wartburg

Editorial Letter.

There are some places which everybody wishes to see because of their natural beauty, and there are other places which everybody wishes to see because of their profound historical interest, because some great, heroic soul put forth there his noblest contribution to the life of the world. The Wartburg in Eisenach, which I have just visited, combines both of these interests in a very high degree. To begin with the external beauty of the place, it is not too much to say that it is one of the most beautiful spots in Germany, both for its natural scenery and for its architectural perfection. The castle known by the name of the Wartburg stands on a commanding hill in the midst of the Thuringian forest, in view of the fine old city of Eisenach. I do not know where in the world one can find more beautiful woods, undulating in hills and valleys like huge waves of a mighty sea-forest. As the road slowly winds up the hill, round rocky crags and through narrow defiles shadowed by trees which must have been old when Luther passed under them, the traveler is gradually prepared for the still greater beauty of the top. Suddenly there breaks upon his sight one of the most perfect castles in Europe, and without doubt the most perfect still standing in Germany. It is a creation of the thirteenth and fourteenth centuries, and, unlike most European castles, it has steadily grown more beautiful with the years.

But the historical scenes connected with it are even more impressive than its artistic beauty and its glorious surroundings. Two of the greatest spiritual guides of Germany have lived and wrought in this castle—Saint Elizabeth and Martin Luther. Elizabeth was brought here from Hungary when she was a little child of four years, and here she was brought up and trained to be the wife of the prince to whom she was already, as a child of four, engaged! From the first her soul turned in love to the Prince of all princes, and she dedicated her life to Christ. Few women ever lived who were more absolutely His in thought, word and deed. But she was not satisfied to love her Saviour in the seclusion of a cell or in the solitary quiet of her castle chamber. She re-

solved to show her love to Him by her service to His poor and suffering, and here in the Wartburg she began her work of love and mercy, which she carried to its consummation in Marburg, and this frail, suffering, heart-broken, but patient woman became the ideal saint of Germany and the inspiration of a multitude of other women.

As Elizabeth was the characteristic saint of the thirteenth century, so Luther, the other great religious inhabitant of the Wartburg, was the characteristic hero and leader of the sixteenth century. He was captured on his way home from the Diet at Worms, by a group of soldiers sent by his friend, Frederick the Wise, of Saxony, for this purpose, and he was taken to the Wartburg, where he lived in disguise as Junker George, until the imminent danger of being seized by the papal forces and of being burnt as a heretic had passed by. Here in his seclusion he performed the greatest service of his life—he translated the Bible and gave to the German people his supreme legacy. By the peculiar gifts which he possessed he was able to make a translation which did for Germany what almost a hundred years later the King James translation did for England and America. He gave his people the wonderful Book to read for themselves, and he also gave them at the same time a noble model of literature and a typical form of German speech which has become the standard for the entire people, as our King James Bible has been the creative model both in the speech and literature of the Anglo-Saxon race.

Here in the little room of the Wartburg stands the very table on which he wrote. On the wall above it is the little carved cupboard in which he kept his meager stock of books and writing materials, and here, day after day, he toiled at his task, while in his home town at Wittenberg a subtle movement was developing to undermine his work. 'No wonder that he had his times of discouragement and doubt, for no man can head a movement and bear the strain of piloting the Church in the stormy seas of controversy and misunderstanding without experiencing many inward crucifixions. And here on the wall of the Wartburg are still marks of the stain made by Luther's ink when, in a moment of intense discour-

agement, he flung his ink bottle at the Devil, who seemed to be visibly present, trying to spoil his work and to mar his great plans! The Devil is not always afraid of ink, but, as far as tradition informs, he let Luther alone after this to go on with his translation.

Below the castle, in the town of Eisenach, stands the house in which Luther lived for two years when he was a young schoolboy. It was the home of Frau

Cotta, a kind lady, who heard Luther singing in the street as a begging student, and who took him in to live in her house. Thus not more than two miles from the Wartburg the youthful mind was developed which a few years later was to shake the modern world and, more perhaps than any other single man, was to be the destroyer of the old system and the beginner of the new.

R. M. J.

Marburg, Eighth month 9, 1911.

Current Events and Comments

Taft and Congress

The adjournment of Congress last week marked the close of the fourth session since Pres. Taft was inaugurated, two years ago last Third month. There will be at least two more sessions during this administration, one of which will convene next Twelfth month, and another a year later. In the entire history of the country, only two other Presidents have ever had six sessions of Congress in one administration. Grant had this number in his first administration, and Hayes had a like number during his one term in the White House. In the aggregate duration of Congress during an administration, however, President Taft bids fair to break all records except that established in the first administration of George Washington, during which time the government was in such a formative state that it was exceedingly difficult to get a quorum of Congress together. Since the adoption of the Constitution in 1789, only seven Congresses have sat in excess of four hundred days in two years.

"Mona Lisa" Disappears

The celebrated painting of Leonardo Da Vinci, "Mona Lisa," disappeared from its place in the Louvre, Paris, last week, and in spite of the most diligent search of the Louvre officials and the Paris police, no trace of it has been discovered. The frame in which it hung was left on an unused stairway, but the whereabouts of the picture remains a profound mystery. Mona Lisa, the portrait of Madonna Lisa Del Giocondo, is priceless, being the most celebrated female portrait in the world. The striking characteristic is the sphinx-like smile. Da Vinci's model was the wife of Francesco Del Giocondo, a Florentine, who, according to Vasari, was exceedingly beautiful. While Leonardo was painting her portrait, he took the precaution of keeping someone constantly near her to sing or play an instrument, or to jest and otherwise amuse her, to the end that she might continue cheerful, so that her face might not exhibit the melancholy expression often imparted by painters to the likenesses they take. In this portrait of Leonardo's, on the contrary, there is so pleasing an expression, and a smile so sweet, that while looking at it, one thinks it rather divine than human, and it has ever been esteemed

a wonderful work, since life itself could exhibit no other appearance.

Leonardo is said to have worked on the picture for four years (1500-1504). The painting was bought by Francis I of France.

American Aviation

The triumphs of the past week focused the attention of the world on American aviation. For a time the exploits of European aviators obscured the performance of their colleagues on this side the Atlantic. Aside from the general interest in the voyages of Count Zeppelin in his successive dirigible balloons, popular enthusiasm was aroused by such events as Bleriot's trans-Channel flight in Seventh month, 1909; Paulhan's ascent to 4,165 feet in First month, 1910, and the various European races in which a score of well-known foreign competitors took part. But now three American airmen have accomplished unusual feats. On the 19th inst., W. G. Beatty, at Chicago, remained aloft with a passenger three hours and thirty-eight minutes, beating the record made in Germany last Twelfth month of three hours and twenty minutes. The next day Lincoln Beachey made an altitude record of 11,578 feet. This exceeds even the unofficial record made by the unfortunate "Arch" Hoxsey last Twelfth month at Los Angeles, of 11,476 feet. A year ago last Tenth month, Drexel, at Belmont Park, in Philadelphia, reached 9,450 feet, and three weeks later, at the same place, Ralph Johnstone rose to 9,714 feet.

Finally, Harry N. Atwood has exceeded the world's record for distance in his flight from St. Louis via Chicago to New York, aggregating 1,265 miles, as compared with the previous record of 1,164 miles. Atwood left St. Louis the 14th inst., and arrived in New York the 25th, his actual flying time, however, being twenty-eight hours and thirty-one minutes. Twenty flights were necessary in covering the distance.

If the flying machine is to become practical, its improvement must be along the line of Harry Atwood's attainment. There is little to be gained in soaring to great altitudes or racing for short stretches. What is wanted is a machine that can carry long distances at low levels with comparatively little risk.

Around the World

The New York *Times* last week sent a message around the world in sixteen and one-half minutes. Sixteen relays were necessary to carry it over the wires. The message was dispatched from New York to Manila in one minute, the balance of the time, fifteen minutes and thirty seconds, being consumed in crossing Asia, Europe and the Atlantic Ocean. This is the greatest speed record for a commercial message. Only once has the record been beaten, and that by a message sent by President Roosevelt and Clarence M. Mackay, eleven years ago, when the Pacific cable was first completed. Then, however, all the operators along the line had been warned and were ready to hurry the message along. Last week the test was made without any previous announcement and at a time of day when the wires and cables are in normal use. During its entire journey around the world the message traveled north of the Equator, the farthest point south being Singapore, 77 miles from that line, while New York, the starting point, was the farthest away from it.

Strike Threatened on the Harriman Lines

The union men on the Illinois Central, Union Pacific, Southern Pacific and other lines belonging to the Harriman system are asking that the union be recognized and that the shop workers be given a 15 per cent. flat increase in wages, an eight-hour day, "time and one-half" for day service after 5 P. M., and double time after midnight. Employees laid off on account of reduction of forces are to be re-employed in order of lay-off. The railway officials are loath to concede to these requests, and the men have voted to walk out. At the present writing a strike is pending the decision of the international presidents, who have been hurriedly summoned to confer at Kansas City.

Should the men succeed in securing the wages demanded, it would mean an increase of \$7,000,000 for the Harriman roads, and \$50,000,000 for all the Western lines.

Senators Please Take Notice

President Taft continued to argue for the peace treaties last week. In a speech at Rochester, N. Y., he took occasion to remind the people and the Senate how vapid were the arguments against unlimited arbitration advanced by the Foreign Relations Committee. He modestly suggested that (1) if the Senate argues that the proposed Joint High Commission would be a breeder of war, its reasoning is incomprehensible; (2) if the Senate suggests that under the treaties we might be forced to arbitrate the principle of the Monroe Doctrine or the question of Asiatic immigration, the suggestion has nothing in it; (3) if Senators are afraid that arbitration might be forced by holders of the repudiated State bonds of the South, they should read the treaty again and see that it applies to cases arising in the future, and not to matters of the past.

A Just Comment

Commenting on this speech, the New York *Evening Post* says:

Mr. Taft's arguments in support of his contention that neither the Monroe Doctrine nor our established policy with regard to immigration can be made a subject for arbitration are convincing. The Monroe policy has been specifically mentioned by Sir Edward Grey as one of the questions that would not fall within the terms of the arbitration treaty. The regulation of immigration is recognized by international law as being everywhere a domestic problem subject to no outside restriction. But Mr. Taft might have gone further and emphasized the point that it is not "policies" that come up for arbitration, but specific cases. The Joint High Commission will probably never be called upon to decide whether the Monroe Doctrine is a just doctrine or whether our immigration laws are just laws. At most it may be called upon to pass judgment on a specific matter that may involve the Monroe Doctrine or our immigration policy. But as far as America's representatives on the High Commission are concerned, the mere fact that either of these policies is involved would mean that the case under consideration is not justiciable. The only danger we face is that our representatives on the High Commission may fall into error and decide that a submitted case does not involve questions of fundamental policy, when in point of fact it does. It is a risk that will not disturb the sleep of many reasonable men.

Advice to Cotton-Growers

A strange departure for Congressmen was chronicled last week when the Senators and Representatives of seven Southern States met and appointed a committee to advise the cotton-growers how to dispose of their crop. The committee, consisting of Senators Owen, of Oklahoma, and Williams, of Mississippi, and Representative Burleson, of Texas, promptly issued a circular letter advising farmers to hold their cotton for 13 cents a pound and asking bankers to advance the necessary money to enable them to do it. A year ago the cotton market reached a height never before attained in this country except in the wild speculative period of 1836. These prices stimulated planters to increase their acreage, which, together with a seasonable year, has resulted in one of the greatest cotton crops ever raised in the United States. Naturally the price threatens to go down to 10 cents a pound or below. Since the public bore the brunt of the high prices last year, it would seem fair that they should now share in the benefits of a bumper crop through lower prices. But, no; Southern Congressmen would not have it so, "Hold your cotton for 13 cents." Their excuse is that the "speculative element" of the New York Cotton Exchange is responsible for the breakdown in prices. Be this as it may, it is certainly a new departure for Congressmen to become the farmers' advisers.

Memoirs of Allen Jay

BY CLARA MARIS WELLS.

Allen Jay had almost reached the meridian of life and was in Norway when I became a candidate for memories. My first recollection of him dates back to a time five years later when he attended Ohio Yearly Meeting, held at Damascus—my childhood home. It was at a morning weekday meeting, and he was standing on the long platform of our big yearly meeting-house and preaching with such simplicity that a child could understand, and yet with the power of a true orator. He was telling the one story that never grows old—God's love for lost humanity. My childish curiosity was awakened by his broken words, which have long since been forgotten; but there was a spirit about him which gave me my first conviction for sin—a conviction that later bore fruit in a life consecrated to the ministry. I can see him yet as he stood that morning facing the east, like Daniel of old, with the windows of his soul open heavenward.

In the years that followed, Allen Jay often attended our yearly meeting, and, while inspiring everyone spiritually, he lured many of the young people, of whom I was one, away to Earlham College. It was here, while attending school, that I came in close personal touch with the great and warm-hearted man we all learned to love. I had begun my public ministry before entering college, and wished to continue this work while there, so I consulted Allen Jay about openings for preaching, as did an intimate friend who also felt she must not be idle on First-days. How well I recall that evening of counsel and prayer, when he and the quarterly meeting superintendent met us in the Young Men's Christian Association room of Earlham Hall and made plans for our work. Not only did they encourage us with reassurance of opportunities, but by their promise of financial aid from the evangelistic fund when needed. At this our first "Bethel" with Allen Jay, he seemed to adopt us into his large spiritual household, and ever after addressed us as "dear child."

Only too well do I recall how Allen Jay took different would-be preachers from the college over to East Main Street meeting to "practice" on that aged congregation—the younger generation largely attended at Eighth Street or the college. When my turn came and I sat on the top seat, with elders and overseers to the right and left of me, my courage waned and I felt very humble indeed. Before me were such saints as Walter Carpenter—then over ninety,—Dr. Jay and others. And there I stood, a young girl, breaking Paul's command for a woman "to keep silent in the churches." But I ventured to tell them that the noblest deeds accomplished were often in the weary house of life unseen by the world, citing Paul in prison writing his inspired epistles, and Bunyan in Bedford jail creating that immortal allegory, "Pilgrim's Progress."

By God's help and the prayers of Allen Jay, I managed to speak to the "edification" and comfort

of my hearers, judging from their kind words. But later when Allen asked me to preach at the opening of an evangelistic effort, I made a flat failure. Whether it was because he was away, or because we were in the Christian Endeavor room, I know not; but my failure landed me in the "slough of despond," from which he had to pull me on his return to Richmond.

The next vivid memory of this great man was at Christmas vacation, when I assisted a well-known evangelist, Mary Nichols, in revival meetings several miles from Richmond. Allen drove out and stayed several days and helped—or, rather, we helped him. Mary paid him the compliment of saying that he was the best person she ever saw to assist an evangelist, for whoever the evangelist might be, or however "fearfully and wonderfully made," he had the tact to assist rather than hinder his efforts.

We were invited out for dinners; and oh! the feasts! One woman in humble circumstances apologized for not being able to have as big a dinner as others, though she had served roast turkey, oysters, cake, pie, fruit, etc. Out here in Nebraska, though the voice of the grasshopper is no longer heard in the land, I sometimes long for "the flesh pots" of those days, when Allen would quicken our appreciation and entertained us by comparing them with the frugal meals of black bread he had in Norway.

I especially remember one of the day meetings when a drinking man gave his heart to God. He had been injured at a "Fourth of July" celebration, and as a result had a wooden leg, which prevented him from kneeling. Allen, seeing his plight, put his arm about the stalwart man and said: "It's not the attitude of the body, brother, that counts with God, but the attitude of the heart, and if thee is willing to bow to His will and accept Christ, He will pardon thee, and thy sins will all be under the blood." At this the strong man yielded to God, as did some forty others.

It was Allen Jay's great love for humanity that made him willing to use his "stammering tongue" in public service and that led his hearers to forget his manner of speaking. For, mightier than the sword, the pen, or the tongue of oratory is love, that breaks down all barriers and unlocks the prison doors of the heart, releasing the captive from the bondage of sin.

While himself an evangelist "born," not "made," he recognized the great advantage of a college training and he ever encouraged preparation of the head as well as of the heart for efficiency in the service of God. In this respect he was in advance of many of his generation.

My friend, of whom I have spoken, went out in vacation evangelistic work at the same time I did, and, seeing the need, was determined to leave school and devote her time to the work. In vain Allen assured her she would regret it later when her opportunity for getting an education had passed. To all his pleadings she answered, "I'll leave it to the president"; and accompanied by the most original

and best-natured preacher in Quakerdom—Willis Bond—we entered the office of John J. Mills, then head of Earlham College. To his arguments, similar to those of Allen Jay's, she replied, "But are we not told to 'lay down our life for the brethren?'" "Yes," answered the president, with the calm that ever made him a master of men, "but God wants us to lay down our life as long as we can, which we cannot do if we rush impulsively, unprepared into His service, however great the need. In that case

I cannot refrain from adding a touch of romance that came to Allen after his allotted span of three score years and ten. He had lost the loved companion of his youth, as had another, whom I will call Ruth, though she bore the name of the other Moabitish maid who turned back at the parting of the ways. Allen, wishing to visit England in the "love of the Gospel," had requested his monthly meeting to grant him a minute releasing him for such services as the Lord should direct.



EARLHAM BIBLE INSTITUTE, 1900.

we would destroy our power like an engine unregulated by its governor." When we reported to Allen Jay, he refrained from saying, "I told thee so, Gert-rude," not being of the "I-told-you-so" type. But the twinkle in his eyes betrayed his thoughts.

On one occasion I asked Allen how he was given the name of "Quaker beggar." "It was this way," he replied, "I was trying to raise money for foreign missions in a church where a miserly rich man made it tough sledding by not giving as the Lord had blessed him, and he stood in the way of others. After one of those 'dead silences' we all dread, his little lame girl said, with sobs, 'I'll give my gold watch to help.' At which the stiff-necked miser rushed forward, saying, 'Hold on there, you Quaker beggar, that is her dead mother's watch, and I'll redeem it for a thousand dollars.'" "After that," continued Allen, "the money just poured in, and I've lived up to my profession as Quaker beggar ever since."

With his eyes twinkling with the mischief of a boy, like Topsy, he "fessed up" to me, and said, "The moment the monthly meeting granted the minute, it popped into my head, 'Why not marry Naomi and we visit England in the love of each other as well as the Gospel.' I kept my thoughts to myself until evening, and then I clapped my hat on my head and went over to tell Naomi of my concern of the morning. And before I had half relieved my mind, she up and said, 'I thought of the *very same thing*, Allen, when thy minute was read,'" and without delay this modern Ruth said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God," or words to this effect, for they soon married and took their wedding trip to England as they had done with the companions of their youth. This time the happy couple in the afterglow of joy were chaperoned by a thirty-year-old daughter of Naomi.

At Earlham he was ever a live factor, working ever for its spiritual welfare as well as securing funds from East, West, North and South. He was true to the institution at every turn, refining its faults with his prayers rather than calling attention to the dross amid the gold.

He was one of the promoters of the Earlham Institute for Christian Workers, which has proved such a blessing to weary ministers in need of rest and inspiration from the fellowship of other workers of the Kingdom. Unlike his natural boyish attitude is his pose of Quaker primness in this institute picture, which is perhaps due to his nearness to Rufus M. Jones, who stands with him between the white pillars of the porch of Earlham Hall.

My last meeting with Allen Jay was in Sixth month, 1908, when he was sent by the Five Years' Meeting to help establish Nebraska Yearly Meeting. Although reception committees had been appointed, there were several others who lingered at the depot waiting for trains from the East which might bring old friends. I was among them, and I pressed to the front when Allen Jay dropped like a boy from the train on the Union Pacific at Central City. Evidently he had lost track of my whereabouts, but had not forgotten me, for he gave me a warm handclasp, as he said: "My dear child, how did thee happen to be here, and with that small miniature at thy side?"

After my telling him that my husband and I had charge of two meetings near, I said: "But where is David Hadley? (He had been yearly meeting superintendent of Western Yearly Meeting when I entered the ministry, and had been like a father to me.)" "Oh," he chuckled, "they are sending David by freight from Chicago. At least, they told him to wait for a train ten minutes later, as ours was already well loaded. Suppose they did not want to risk the wheels giving out. Some advantage in being small after all, though, like Zaccheus, I must climb a sycamore tree sometimes to see above the crowd, but it's better than having to go by freight," and he laughed at the fate of the ex-superintendent.

Although a man old in years at this time, he was yet young in spirit, and enthused the new yearly meeting to enter their vast Land of Promise and take it for God. He gave his definition of the best pastor as the "one who gets the most out of the members of the church." This should be food for thought, both to pastors and laymen. For is it not true that, since the church has been "employing pastors," "leanness of soul" has been sent to those who expect the minister to worship for them; whereas God says "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light"?

Though unknown to most of the new yearly meetings save by reputation, Allen Jay endeared himself to all, who, with those in all the yearly meetings of the world, mourned his loss when the summons came for him to receive his crown.

The good tidings of the Christlike Allen Jay can never be forgotten. May his name be perpetuated by a permanent memorial is my prayer.

North Loup, Neb.

Friends and the Ministry

BY RAYMOND E. MENDENHALL.

(Concluded.)

From what has already been said, it will easily be seen why the Quakers refused to support what they termed a "hireling" ministry. Their aim was to secure the means of efficient and progressive culture without the risk of priestly domination. Barclay says that maintenance, like charity and hospitality, is sometimes necessary, but he objects to what he calls superfluous maintenance, and that contracted for, or forced from those unwilling to pay it. The purpose of their protest was not to limit the minister's gift, but to guard against the ministry being reduced to a trade. This was exactly the condition of the English clergy at this time, not only among the Anglican ministers, but among the Independents as well.

In protesting against the tithes demanded by the established clergy, the Friends were not alone. Dissenters and Papists complained of the excessive revenue of the church. They saw the injustice of the splendor in which their ministers lived while they themselves were in abject poverty, but their resistance had never been united or determined as was that of the Quakers. Their opinion concerning the ministry was "the greatest rock of offense and that which created against them the most enemies." It was only natural that the clergy should oppose that which threatened the trade and persecute a sect which advocated doctrines which were, to them, so dangerous and pernicious. They reviled the Quakers with the names of anti-Christ and deceivers. They were not slack in searching the Scriptures and all the history of the Church for justification of their practices. "Tithes," they said, "were commanded to be paid to the Jewish priesthood." To this argument the Friends replied that these tithes were paid under the law, and that the law was fulfilled and done away with by the Gospel. The clergy cited Paul's command concerning the taking of collections. The Friends observed that Paul labored with his own hands.

"Freely ye have received, freely give," was cited as a proof that a minister should not sell for a price that Spirit which he had received as a free gift. However, where a minister has need, "We are bound in charity to support them." Food and maintenance were to be allowed, but were not to be sumptuous. Maintenance, like charity and hospitality, was not to be limited. To this arrangement the clergy objected that the people would not voluntarily pay enough to maintain a minister. In reply, Barclay retorted that a spiritual minister would never be in want.

This brings us to a great question concerning the

ministry of the early Friends. Did their ministers receive any sort of maintenance? It is exceedingly difficult to prove from any records either a positive or a negative answer. Fox tells in his journal of two journeys to Holland and Germany, of an extensive voyage through the West Indies and America, and of one journey to Ireland, not to mention his constant travels throughout England and Wales. There are evidences that he traveled in very comfortable style for a traveler in those times. His famous leather breeches were not, as is sometimes considered, a sign of poverty, but were by no means uncommon among the middle classes. We are told that, while stopping at the house of relatives in Warwickshire, Fox learned that a warrant had been issued for his arrest by a justice who had discovered that Fox was possessed of a very valuable horse which the justice hoped that he might obtain. Contrary to his usual custom, Fox evaded arrest. While Fox was in America, much of the business of New England Yearly Meeting was concerning the care of traveling Friends. Fox and most of his ministers entered the ministry at an age which would not admit of their having laid by a store sufficient for their maintenance. It has been suggested that Fox secured his funds from the paternal estate, and after his marriage it is probable that he might have lived upon the revenues of the Swarthmore estate, but this could not have been the condition of all the ministers. At a meeting at which George Fox was probably present, a collection was taken for the Friends traveling in foreign countries. This is probably the first contribution of Friends to foreign missions. It was given in the year 1660.

As has been stated, the aim of the Quakers was to secure a ministry which would be spiritual and would not be influenced by secular motives—which would not be concerned with the securing of maintenance. The silence on this subject indicates that they were successful. The ministers did not deem it worth their while to mention their financial affairs when there was so much of greater importance to be recorded.

It is well to note, in closing, what a change has occurred in the conception of the ministry since the rise of the Quakers. The element of professionalism is certainly lessened. The necessity of a spiritual call is commonly recognized. The rite of ordination has decreased in importance. Women are being admitted to the ministry of other churches. The whole Church has been lifted to a higher plane. While we cannot claim the entire credit for the Friends, yet in their quiet, unassuming way they have been wielding an influence for the purification of the Church and her ministry far out of proportion to their numbers.

When tree or river or rock shows beauty, and my soul answers to it, it is as though the spirit of nature said, "We understand one another; and so thou art mine, and I am thine." And then everything in nature feels dear.—*Wm. Mountford.*

Wilmington Yearly Meeting

Wilmington Yearly Meeting on Ministry and Oversight convened on Fourth-day, Eighth month 16th, at 10.30 A. M.

The subject of definite aggressive work and the importance of recruiting the ranks of the ministry occupied the attention of the meeting and created a fervent discussion, which left a marked impression throughout the following sessions.

The yearly meeting met the following day. Visitors present from other yearly meetings were: Edgar H. Stranahan, Kansas Yearly Meeting; Charles E. Tebbetts, Richard Simms and Florence E. G. Simms, his wife, Robert Walter Douglas, Truman Kenworthy, Chester F. Harris, a Gospel singer, and his wife, Martha H. Harris, a minister, Indiana; William G. Hubbard, North Carolina; Jacob Baker, Ohio; Henry and Gertrude Kramer, California, the last two en route to British East Africa to join the Willis Hotchkiss Mission.

At the first session Truman Kenworthy preached an earnest sermon, in which he urged upon Friends the importance of the message of redemption.

The decision of the yearly meeting last year that no person should be appointed on more than one committee during the yearly meeting, governed the appointments this year, and while it brought about some little embarrassment in naming the committees, it resulted in a much wider distribution of the work and secured a better attendance at the committee meetings. It was concluded to continue the plan another year.

The following were reappointed for another year: Albert J. Brown, presiding clerk; Emma S. Townsend, recording clerk; Nancy A. C. Leonard, reading clerk; Reuben B. Peelle, announcing clerk.

An unusual amount of interest was manifest in the reading of the London general epistle and the consideration of the state of Society. It was decided to devote two sessions another year, instead of one, to these subjects.

Richard C. Greene, statistical secretary, presented a report which had been prepared with great care and which gave the statistics of each local meeting instead of the quarterly meetings as heretofore. There has been a net loss of 24 members the past year. This, however, is due to an error of 93 in last year's report. The total membership is 6,355; recorded ministers, 60; ministers recorded during the year, 3.

The special financial committee appointed last year made the following recommendations, which were adopted by the yearly meeting:

First.—Apportionments are to be made in the usual way.

Second.—The time of taking public subscriptions in the yearly meetings limited to thirty minutes.

Third.—There shall, from time to time, in the particular meetings on the Sabbath, be definite teaching for the benefit of the young, showing the financial relation of each meeting to the yearly meeting.

Fourth.—The number of adults who contribute to the yearly meeting stock and the ones who do not shall be reported.

Fifth.—One-third of the appropriations for all purposes shall be set aside by the yearly meeting each year for three years and carried as a credit to each fund or committee. At the beginning of the fourth year each committee or fund will have an accumulation for use during that year.

The thirty-minute limit was carefully observed in obtaining the different subscriptions, and good results were apparent.

Cora Kersey and Clifton Hazard, delegates to the Young Friends conference at Winona, gave interesting reports. Ethel Hawkins was appointed as delegate to the conference next year, and local meetings were encouraged to appoint at least one delegate each.

The delegates appointed to attend the Five Years Meeting are as follows: Delegates—Levi Mills, Albert J. Brown, Frank Barrett, Anna Stimson, Lindley Jones, Ellison R. Purdy, Laura B. Sparks, Nancy C. Leonard, Amos Cook, Emma S. Townsend, Fremont B. Milner. Alternates—Ada C. Brown, Reuben B. Peelle, Jesse H. Harvey, Mary E. Bailey, Samuel Dunlap, Elmer D. Cook, Eva Terrell Woody, Jennie Cary, Rufus Kersey, Arthur Cary, Olive Berger.

The Bible School Committee reported that the year's work had been directed toward perfecting the organization. Unions were formed in the quarterly meetings and their conferences directed by members of the committee. The names of the graduates of teachers' training classes were announced and diplomas granted. Edgar H. Stranahan delivered an address on "The Appeals of Modern Bible Schools."

On the evening devoted to the consideration of the peace question, brief addresses were given by Jacob Baker, Levi Mills, Charles E. Tebbetts and Ellison R. Purdy. Although the program was, in a measure, impromptu, each speaker presented a different phase of the question. The following message was sent to the Ohio Senators at Washington:

"The Friends yearly meeting, assembled in Wilmington, Ohio, representing 6,000 people, earnestly beseech you to throw the whole weight of your influence in favor of the treaties with England and France, without modification. We feel that failure to ratify these treaties will be a shame to the nation."

The Temperance Committee reported that they had co-operated with other temperance organizations and secured better results by so doing. They were fortunate in securing the services of P. A. Baker, national superintendent of the American Anti-Saloon League, who gave a vivid description of the difficulties and temptations with which legislators are beset, and made an earnest appeal for their support and encouragement by Christian people. Ellison R. Purdy was appointed delegate, and Enoch Cary, alternate, to the Anti-Saloon League meeting to be held at Washington next Twelfth month.

The Home Mission Committee reported that \$527.03 had been contributed for their work.

J. Waldo Woody spoke on the United States as a mission field, and described the spiritual needs of the mountain whites, the black race, foreigners and others.

As usual, on Seventh-day afternoon the attendance was largely increased, this being the time devoted to a consideration of educational work.

The Committee on Education reported that they had assisted two girls in Friendsville Academy.

The usual \$100 appropriation for the academy was made at this time.

Arthur Carey, a trustee, presented a comparative review of the college from 1901 to 1911. "Teacher Ellen" is the only survivor in the faculty. There are now ten teachers instead of six. Since then Twin Ash Hall has been built, at a cost of \$4,000; Bailey Science Hall, \$16,000, with a \$2,000 equipment, second to none in the State. A tile roof has been placed on the college building, costing \$1,500. Six thousand square feet of cement walks have been laid, the new stadium built and the gymnasium enlarged. The productive fund of \$36,000, in 1901, is now about \$80,000. Albert J. Brown, since his first connection with the institution in 1903, has, by his untiring efforts, raised for various purposes about \$70,000.

Enoch L. Carey, treasurer of the special endowment fund, raised last year from the \$15,000 provisional gift of A. I. Bailey, reported that the subscriptions reached \$47,000, of which there is now on hand in cash or its equivalent \$35,656.90. John B. Peelle, on behalf of the Board of Managers, clearly showed that, although this year's expenses have been \$2,600 greater than the receipts, it is a good investment. The preparatory school is being rapidly eliminated and the college department increased in number. Plans are on for preliminary training in agriculture, looking to the State University for completion.

Clifton Hazard told that 125 members of the alumni had shown loyalty to their alma mater by the combined addition of \$7,092 to the recent endowment fund.

Albert J. Brown then told of the struggle to meet the requirements of the association of colleges. One stage after another has been reached as standards are raised, until now the \$200,000 endowment is the goal.

Scholarships were subscribed aggregating \$850.

Levi Mills was reappointed general superintendent of evangelistic work. The work the past year has had many gratifying features. There have been 21 series of meetings; 584 conversions were reported, and 257 requests for membership. There are 23 resident supported pastors, and five who own their own homes and provide their own support; 16 meetings are visited every two weeks by ministers; \$9,551 has been paid to pastors, and \$569.70 to evangelists. Truman Kenworthy spoke on the subject of evangelism, and a subscription of \$723 was taken.

The Christian Endeavor Societies have made a gain of 66 members. The present membership is

620. The Christian Endeavor spirit is on the increase. Alexander Purdy gave the address, and the enthusiastic singing under the leadership of Chester F. Harris was a marked feature of this, as it was of other sessions. Ethel Hawkins was elected president, and Daisy D. Wright, secretary and treasurer for the coming year.

The closing session of the yearly meeting was occupied by the discussion of the foreign missionary interests. There has been a quickening of missionary zeal, and obligations incurred for the work in Cuba have been met sooner than expected. Brief addresses were given by Ellison R. Purdy and Charles E. Tebetts, and a subscription of \$438 was taken. The W. F. M. S. has raised \$640.76. Harriet F. G. Peelle was re-elected president for the coming year.

Two or three devotional meetings were held each day and were well attended. A large crowd gathered on First-day, and the Gospel was preached effectively in the tabernacle and at other points on the grounds.

The presence and service of Robert Walter Douglas and Jacob Baker contributed much to one of the best of yearly meetings. E. R. P.

The Manassas Jubilee

It is no exaggeration to say that the celebration of the fiftieth anniversary of the first battle of Bull Run at Manassas, Virginia, on the twenty-first of July, was unique of its kind in the history of the world. Battle anniversaries have nearly always been occasions for the glorification of war and the peculiar type of heroism which fighting calls out. At the Manassas jubilee war received but scant notice; peace and the spirit out of which peace springs was the commanding note of the day.

Hundreds of the old soldiers, both of the North and the South, who had taken part in that first bloody battle of the Civil War fifty years ago, met on the battlefield, fraternized in the most friendly way, formed in two lines facing each other, the Blue looking south and the Gray looking north, and then with outstretched hands advanced to meet each other, and clasping hands stood for five minutes pledging, with all sincerity we doubt not, eternal friendship. The spirit of peace was there, as it had already breathed out in scores of letters which had come from Manassas veterans all over the country.

The older men of our day remember well the fierce passions and hatreds that raged, not only on the field, but throughout the land, on both sides during the days of the war. It must seem to them little short of a miracle that men who were actors in that fierce drama could have done as these old fighters of Bull Run did at this jubilee. The fact that they are all fellow-citizens of the same country—a united country today—only in part explains their readiness, even their eagerness, to take part in the exercises. Nor can it be explained by mere curiosity to see the old battle-ground where they

once sought to destroy each other. There was something deeper and more vital behind their coming.

The whole spirit and temper of our time in regard to war is fast changing. Its "glory" is departing. It is the marvelous transformation in the opinions and feelings of men going on everywhere these last days of which the Manassas Jubilee was, in its own peculiar way, the expression and the interpretation. That is what gave its chief significance. It means that the days of war are practically over; that henceforth reason and justice, love and respect, friendly recognition and mutual service, brotherly regard and peace are to reign in place of the old hatred and violence.

May we not look upon it as a bit of genuine inspiration from on high that led Mr. George C. Round, a Northern man who was four years in the war and has since lived at Manassas, to conceive the thought of turning the celebration of the fiftieth anniversary of this famous battle into a potent contribution to the movement for permanent world peace? That is what he did, and with a spirit of quiet devotion, self-sacrifice, perseverance and courage not found among men every day. We should not be surprised if he shall prove to have instituted a new order of celebrating battle days that will spread to other countries and put a stop to the immense mischief done every year on the anniversaries of great conflicts. May we not hope that in another decade the Germans will invite the French to join them in a great Sedan Jubilee at which the last of the old animosity between them will be buried forever?

The presence of President Taft, representing the whole nation, and indeed just now, in a conspicuous way, the whole international peace movement, added much to the significance and potency of the Manassas Jubilee. He pleaded for the end of war. He appealed to the veterans, North and South, to aid him in his efforts. The men who knew the horrors of war better than other men should, he felt, be the first to advance the cause of peace. When he announced that that very day a treaty of unlimited arbitration with France, similar to the Anglo-American treaty, had been completed, which might be ratified within ten days, Northerners and Southerners alike arose from their seats with one impulse, and with a storm of cheers—the Rebel yell and the Yankee war cry mingling together—acclaimed the announcement. Peace had her victory that day at Manassas, and the Blue and the Gray fought on the same side, and both won.—*The Advocate of Peace.*

Not what we give, but what we share
(For the gift without the giver is bare;)
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me.—*Lowell.*

* * *

'Tis worth a wise man's best of life,
To lessen by a single one,—
The countless ills beneath the sun.

* * *

The devil does not care how much we contend for the truth,
if we only do it with his own bitter spirit.

Things of Interest Among Ourselves

Dr George A. Barton, of Bryn Mawr, Pa., was "University Preacher" at the University of Chicago, on the 6th and 13th inst.

* * *

Elwood Lewis has been chosen to succeed James D. Newlin as superintendent of Vermilion Quarterly Meeting, Western Yearly Meeting.

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James A. Parr, of Sheridan, Ind., has accepted a call to pastoral work near Ridgely, Ill. He will serve Pilot Grove and Friends Chapel congregations.

* * *

Friends at Greenfield, Ind., meet once a month in a "Sociable," at which Quaker history and other subjects of interest are discussed, and light refreshments are served.

* * *

The current issue of THE NEBRASKA FRIEND is a special educational number. The various departments of the Nebraska Central College are discussed by different members of the faculty.

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Harry R. Hole, of Leesburg, Ohio, has accepted a call to do pastoral work in the meeting at Woonsocket, R. I. He expects to move his family to the new location and begin work early in Ninth month.

* * *

Lindley Jones will remove from Sabin, Ohio, to Knoxville, Tenn., where he will serve as pastor, and J. Waldo Woody, Knoxville, has removed to Wilmington, where he and his wife will teach in the college.

* * *

Rebecca Farquhar was presented at Wilmington Yearly Meeting as a recent missionary volunteer. She graduated last spring from Wilmington College and will go to Woodbrooke, England, this fall for a year's further study.

* * *

Nebraska Central College was prominently brought before the public recently by President Myrick being invited to occupy the Chautauqua platform at Central City. It was at a First-day morning meeting when the churches of the city came together in a union service.

* * *

Bear Creek Quarterly Meeting, Ia., was held the 11th to 13th inst. Harry R. Keats, of Des Moines delivered the message on Sixth-day and again on Seventh-day morning. In the evening the Christian Endeavor Society gave a Loyalty Program. A delegate to the National Convention gave report. First-day morning Jefferson Ford, of Jamaica, spoke very interestingly.

* * *

Frank W. Dell, chairman of the committee appointed at last yearly meeting to have under consideration the proposed Biblical Department for Nebraska Central College, reports that, at a recent meeting of the committee, President Myrick was instituted head of the department and Esek H. Perry, of Whittier, California, was elected to the Professorship of exegesis, Hebrew and elocution.

* * *

At a recent meeting of the joint commissioners of the West China Union University, a board backed by the Methodist Episcopal, Canadian Methodist, American Baptist and English Friends, the following resolution was passed:

Resolved, That no military implement of any description be used in any physical exercise, and that the object of the

training shall be the physical well-being of the student, and not the inculcation of a military spirit.

* * *

Walnut Ridge Quarterly Meeting was held at Walnut Ridge, near Carthage, Ind., the 12th and 13th inst. Frederic H. Tormohlen was present and preached on Seventh and First-days. He was also soliciting funds for the new meeting house at Pennville, Ind. The subject of Peace received special attention in the business meeting, and the clerk was directed to write to local representatives in Congress, urging them to use their influence in promoting Peace legislation.

* * *

Several members of Wilmington Yearly Meeting go East this fall to engage in religious service. Prof. Samuel Haworth, of Wilmington College, goes to Fall River as pastor. He will take up post graduate work at Brown University. Harry Hale, Leesburg, Ohio, will serve the Woonsocket Meeting as pastor, and Alexander Purdy, Wilmington, will continue his studies at Hartford Theological Seminary and attend the First-day meetings at Moses Brown School.

* * *

The Friends of Vanwert Quarterly Meeting held their third annual reunion the 22d inst., at the fair grounds in Vanwert, Ohio, a very interesting program was carried out, in which several local Friends took part. Walter Brown, a minister from Ohio Yearly Meeting, was also present and took part, giving a very interesting and inspiring speech; also Bertha E. Davy from Marion, Ind., who spoke on "Women Preachers." The noon hour was spent in the larger hall, where the good women had spread a bounteous dinner. All expressed themselves as having a good day.

* * *

Following is an account of a Quarterly Meeting held at Luh hoh, China:

About a year ago, we organized a regularly appointed Quarterly Meeting of Friends held alternately at Nanking and Luh hoh. On Fifth month 27th and 28th, it convened at Luh hoh. On Fifth-day, the boys' day school, accompanied by their teacher and a number of our members, went to meet Pastor Gao and the Nanking delegates. The school boys lined up on the side of the street where the pastor must go and as he passed they lifted their right hands and sang, "Jesus Loves Me This I Know." We were all pleased to see the pastor and we were all blessed by his ministry.

* * *

Friends of Lindsay Monthly Meeting, California, added nine new members to their number last month; one by certificate, three associate members, and five adults by request. On the 13th inst. Laura Townsend, the evangelistic superintendent for the yearly meeting was very acceptably present. Her message was one of encouragement and hopefulness. During the present month a number of the Friends are away in the mountains where the "big trees" are taking a rest; among these are Charles S. and Nellie White and their children. It is only about twenty miles on a "bee line" to the "Big Trees," but considerable farther by wagon road. Dr. Wm. Carlton Wood is supplying the place of Charles White very acceptably in his absence.

* * *

Chinese Friends note the following items in the report of their annual meeting, which occurred last Fourth month:

Bells have been placed on our chapels in both stations during the past year. In a land where so many people are

without clocks this provision will add much to punctuality at services.

It is expected that a translation of Friends' Discipline will be in press ere long.

The report of the publisher of FRIENDS ORIENTAL NEWS showed that we are now sending out a paper far superior in size and press work, at least, to its original form. A considerable time was given to considering how best to make it yet more valuable to its hundreds of friends in the homeland.

* * *

Friends at Harrisburg have continued to hold their meetings for worship regularly during the summer months, an attendance of not less than six and as high as nineteen being present. The meetings have usually been held in silence, except where verbal messages were given by visitors.

The monthly meetings in the Seventh and Eighth months were not held owing to the absence from town of many of the members, but the meeting in the Sixth month, held at the farm house of Howard Eves in Cumberland County about two miles from Harrisburg, was attended by a larger number than usual inasmuch as it was known that Fuhrman Mulford and wife were to be present for the last time owing to his accepting a position with the Department of Agriculture, at Washington, D. C. Fuhrman Mulford has been secretary and then clerk of the meeting since its inception nearly three and one-half years ago and as a token of esteem the members presented him with two handsomely bound volumes of poems, autographed by each one present. Howard Eves was reappointed treasurer at the business session following and Walter G. Heacock, clerk.

On Sixth month 28th, the annual picnic was held on the island in the Susquehanna River opposite Harrisburg where more than 40 persons partook of the good things to eat and renewed acquaintances.

Alfred Satterthwaite and his bride, Elizabeth Allen Satterthwaite, have taken up their residence in Harrisburg.

Beginning with Ninth month it is hoped that a series of evening meetings will be held, having in view the creating of a better social intercourse with a distinctly Friendly atmosphere in which visitors and Friends are asked to join. Alfred Satterthwaite, Louisa W. Strode and Walter G. Heacock have been appointed on the program committee for the year and it is hoped that these evening meetings will help largely in strengthening the work. Visitors are cordially welcomed.

Correspondence

EDITOR OF THE AMERICAN FRIEND:

I am very loath to put forth a word of criticism of my esteemed friend, Elbert Russell, for I am aware that he has endured much adverse comment and often by persons who were unable entirely to see his intellectual or his spiritual viewpoint. The sole aim in any reverent Bible student should be to illuminate history and to win the church to the grander and stronger elements of faith and hope, peace and rest. From experience I firmly believe the study of Biblical History according to the principles of "modern historical methods," and pursuing scientific methods of research and classification in the interpretation of facts, is leading the present generation of college students into a great advance of spiritual progress and is producing in them an intelligent faith that will revolutionize the future for better things. I believe, too, that the rank and file of our church with its devoted ministry is hungry for just such satisfying knowledge as is the result of the true reverent Bible study that we plead for.

Now my criticism of an article like that of Professor Rus-

sell's "Lot" is simply this: His introductory paragraphs are made up of unwarrantable generalities. I do not think that any such arbitrary and indiscriminate principle of classification of Bible stories and Bible characters is true to the historical sense at all. And a sentence like this: "Abraham, whose faith counts for righteousness in spite of his white lies about his relation to Sarah" is shocking. It seems to me that he is guilty either of a tone of irreverence or is ignorant of the origins of the patriarchal stories and their conservation and use in the ancient "prophetical" works.

Professor Russell's general lesson, which he presents in his article as a whole, I should think, would be not much criticised. But the process by which he works up his lesson is entirely by an unhistorical method. He has simply allegorized on Lot, running a homily on the modern commercial spirit, which is mostly injected rather than deduced from the great ethical and historical intents of the prophetical editors.

Not as a criticism, but as a suggestion, I would ask whether or not the high lights of that story should not center on the great intercessory faith of the righteous Abraham? Then there were the immoral, incestuous Moabites and Ammonites, known to be remote kinsmen of Israel, yet the origin of that kinship involved in tradition and the stories of Nomadic days. These facts, coupled with the curious remains of ancient volcanic display or other physical phenomena of direful result, furnish an adequate basis for an interesting research into the ethnological, political, moral and physical background of those ancient days. This done, we would have been willing even for Prof. Russell to dip into a vein of "higher criticism" (no inkling of which seems discoverable in his article), if thereby he would help us to appreciate the powerful use which the ancient prophets made of these traditions in impressing their higher messages of righteousness and in combatting the gross evils and tendencies of their immoral and idolatrous times.

Now Professor Russell is my esteemed friend, and I realize that he will feel that I have hardly spared him as I ought. But he has been very prominent, and when he makes a remark, however precipitous, the rank and file of the church, who are not a little outraged and generally much confused, are ready to conclude that "It is just what they *all* think and teach." I, for one, who am giving all the strength I have conscientiously to the cause of a better Biblical learning, am perfectly willing to bear the burden of my own works, but I cannot willingly be responsible for any one's "white lies" stories or anything of that tone.

Very truly,

J. EDWIN JAY.

Guilford College, N. C., Eighth month 25, 1911.

Born

MORGAN.—To E. E. and Lela J. Morgan, Brownsville, Texas, Eighth month 13th, a daughter, Susie Lallie.

Died

DICKINSON.—At the home of his daughter, Mary Alice Bowerman, Charleston, W. Va., Fifth month 28, 1911, Jonathan Dickinson, aged 82 years. He came to this country from England when 16 years old and lived for many years at Poughkeepsie, N. Y., where he was a faithful member of Friends. His wife, who is 89 years old survives him.

HAWKINS.—At her home, Farmer's Institute, near La Fayette, Ind., Third month 21, 1911, Hannah Hollingsworth Hawkins. She was a birthright Friend and for many years an elder.

The International Bible School Lesson

THIRD QUARTER, LESSON XI.

NINTH MONTH 10, 1911.

DANIEL AND HIS COMPANIONS.

DANIEL 1: 8-20.

GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14: 21.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Ninth month 4th. Daniel. Dan. 1: 8-20.
Third-day. Temptations of Daniel. Dan. 1: 1-7.
Fourth-day. The Rechabites. Jer. 35: 1-19.
Fifth-day. Refusing to eat flesh, etc. Rom. 14: 13-23.
Sixth-day. My brother. I Cor. 8: 1-13.
Seventh-day. Crucifying the flesh. Gal. 5: 13-26.
First-day. Not in reveling. Rom. 13: 1-14.

Time.—B. C. 605, the third year of Jehoiakim, King of Judah. Dan. 1: 1-3.

Place.—Babylon, the great city on the Euphrates, or "the River," as the Jews called it.

Parallel accounts.—II Kings 24: 1-6; II Chron. 36: 5-8.

Prophets.—Ezekiel in Babylonia, on the river Chebar.

Like the book of Jonah, the book of Daniel has been the subject of much discussion regarding its authorship and its contents. Was it written by a prophet called Daniel? Does it relate actual history, or is it a collection of stories written to enforce religious and moral lessons? Able men have taken both sides, though, at present, the number and weight of scholarship are against the authorship by Daniel and the strictly historical character of the whole book. Whatever view be taken the value of the lessons taught is untouched.

Daniel is neither mentioned nor alluded to in the Old Testament, except in the book of Ezekiel (14: 14, 20; 28: 3). It is, however, by no means certain that he whom we call Daniel is referred to. Daniel was much younger than Ezekiel, and if chronology is right, could not have been over 34, and, probably was about 22 when Ezekiel wrote. It is exceedingly unlikely that a living young man would have been coupled with the patriarchs, Noah and Job, or referred to as among the wisest men.

In the New Testament Daniel is only mentioned once (Matt. 24: 15; Mark 13: 14), and the reference is as likely to be to the book as to the individual. Though there is no reference to Daniel in Revelation, it is obvious that the writer was familiar with the earlier book and profoundly influenced by it. There is no mention of Daniel in the Apocrypha. It is impossible to speak with certainty as to date of composition in its present form, except that it must have been before B. C. 165, and, probably, not earlier than B. C. 300. In the Hebrew Scriptures it is not placed among the Prophets, but with the Hagiographa or "other writings"—Ezra, Nehemiah, Chronicles, Esther, Psalms, etc.

One remarkable feature of the book is that a considerable part (2: 4-7, 28) does not exist in Hebrew, but only in Palestinian Aramaic, or Chaldean, as it is called in the book itself. (2: 4). There has been no thoroughly satisfactory explanation of this fact. The

only similar example is Ezra 4: 8-6, 18. Daniel also, unlike any other Old Testament book, contains three distinctly Greek words, "harp," "psaltery," "dulcimer," (3: 5). The word here translated "psaltery" is not the same as that which occurs in the Psalms and elsewhere.

The apocalyptic character of part of the book has given rise to more worthless, and even harmful, commentaries and interpretations than, perhaps, any other book in the Bible. Most of these have been written without any knowledge of the historical conditions of the times, or events referred to or described in the book itself. The time of the incidents of the lesson was the period of the struggle between Babylonia and Egypt. In the course of Nebuchadnezzar's campaign against Egypt he had besieged Jerusalem, and some Jewish captives had fallen into his hands. This was the beginning of the 70 years captivity (605-535).

4. "Skilful in all wisdom, and cunning in knowledge, and understanding science." Literally, "Intelligent in all wisdom, and knowing knowledge." "Cunning" has here the original meaning of "knowing." "Learning," literature. "Science" is simply "knowledge," it does not have the modern technical sense.

"Ability to stand." Capacity to take their place.

5. "Daily portions of the king's meat." The delicacies, etc. This was a great compliment. See Gen. 43: 34; II Sam. 11: 8.

6. "Gave names." This was a not uncommon practice. See Gen. 42: 95.

8. "Would not defile himself." The animals might not have been slaughtered in the proper manner for a Jew, or the meat might have been that of animals unclean for a Jew, or the food might have been dedicated to Babylonian deities. (Compare I Cor. 10: 20, 27-29).

9. "God made Daniel to find favor and compassion in the sight," etc. R. V. The tenses in the original show that this favor followed, not preceded the request.

10. "Children." Youths. R. V. "Your sort." Your own age. R. V. The officer feared for his own life. "Worse looking." Amer. R. V.

11. Then said Daniel to the steward. R. V. "Melzar." A. V. is not a proper name, but a title.

12, 13. Daniel begs that a test be made of the diet. "Pulse." Vegetable food. Ten days, a round number sufficiently long to make a fair test.

"Children." Better, "youths," and so elsewhere.

14, 15. The test was perfectly satisfactory.

16. "So the steward." R. V. as in verse 11.

17. "God gave them knowledge, and intelligence, in all literature and wisdom." This was certainly in part due to the simplicity of their life. They had more physical strength, were in better condition, had clearer heads, were in every way better fitted for whatever might come up. "Understanding in every kind of visions and dreams." This was a special qualification of Daniel.

18. "Which the king had appointed for bringing them in." R. V. Three years. See verse 5. "Them," evidently refers to the whole company of youths. See verses 3 and 19.

19. "Communed." Talked or conversed with them. "Therefore stood they before the king." Became his personal attendants.

20. "In every particular of reasoned wisdom," etc. That is, wisdom regulated by understanding. "Astrologers." "Enchanters." R. V. This term is found only in Daniel. The evident meaning is that the four young men had been so well instructed that they knew more of all the knowledge claimed by the magicians than any others.

PRACTICAL THOUGHTS.

1. Total abstinence, simplicity of living, careful education, with trust in God and obedience to His will is the best foundation for life.

2. "The grand lesson of the picture is meant to be that the fair Jewish boys were kept safe in the midst of every temptation, because they lived as in God's sight."

THE SONG OF GOOD WILL.

Hark! There is music that charms—

Catch the wonderful strain,
Cease the rattle of arms
And the cannon's refrain;
'Tis a song from above,
I hear it again,
A message of love
Of good will to men.

O, that wonderful song—

We are listening now
After ages of wrong
Have clouded our brow,
Christ's anthem of love
As sung at His birth,
Is sounding above
The tumult of earth.

Then fly thou sweet dove
Till the Spirit shall fall,
And pity and love
Shall brood over all;
We'll adore and be still,
For Thy Kingdom is nigh,
For the Song of Good Will
Echoes back in the sky.

—EDWARD WING.

Oakland, Me.

* * *

"What has your boy learned at school this season?" "He has learned that he'll have to be vaccinated, that his eyes aren't really mates, and that his method of breathing is entirely obsolete."—Selected.

(Continued from page 550.)

Eastern roads generally are holding their men; while the Pennsylvania east of Pittsburgh has increased its working force. The same company has also ordered thirty-five new locomotives, and seven hundred freight cars. Eastern railroad men seem confident that business will be normal this fall.

* * *

It is not just what one would expect of a "dyed-in-the-wool" old Scotch Presbyterian like James Wilson, secretary of agriculture, to find that he has consented to act as the honorary president of the "Second International Brewers' Congress," which is to be held in Chicago in October. But that is the substance of an official announcement from Washington. The Continent would like to think that Secretary Wilson had got into this bad company unwittingly—perhaps by the routine courtesy of some subordinate—and it suggests to him that he will please his millions of admirers among the farmers of America by getting out just as quick as he can. At least he will surely know that he cannot afford to go to Chicago to take any part in such an event.

* * *

The attitude of the Senate in regard to the arbitration treaties revives an old complaint in the charge that the administration was not sufficiently polite in asking the members of the Senate foreign relations committee to confer upon the terms of the treaties before they were signed and sent to the Senate for ratification. The point is again made, just as it was last winter, that the Japanese treaty offers an illustration of a cleverer way of doing things. In the case of that treaty President Taft invited all the members of the committee to a White House dinner, at which it was discussed, and it is subsequent history that the Japanese treaty was ratified with little delay. To the country at large the Senate, or that is to say the majority of the foreign relations committee, seems ridiculously mindful of its own importance, but if a little good food and drink will accomplish so much the price is a small one and worth paying. In fact, having learned the touchiness of senatorial dignity the administration seems to have been careless in overlooking one means of paving the way for the arbitration treaties' ratification.

THE OUTWARD GAZE.

BY EDGAR L. REQUA.

The infinite draws near and I
Stood lone and fearful
My life one sour-wrung cry
Beyond the tearful;
For God and Heav'n and Home,
Why stood I thus alone?

With eye of sight and mind
I grope my God to find.
My weary search doth show
Judean hills, yon starry glow—
Where God both walked and wrought.

And in my heart I find
A hunger for his face.
Is God so great and vast?
I in this broad world cast
A brief and shadowy dream?
The present is doth seem
To clog and make me blind.

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To find in God my home
To anchor, nor more to roam.
But how—and where?
By contemplation wrapt or meditation
sweet?

Kind words and deeds my prayer
My brother's burdens share.
'Tis here, and not, Lo there!

Labor, service and pain!
All loss eternal gain.
The mother spirit broods
And fills me with strange moods—
Fingers dimpled, child voices mute
To me they call for life, the fruit,
The vintage of life's mission.

Hunger, sorrow and death!
My heart to feel the breath
Of God, the pulse beats
Of Omnipotence.
Friendships, faith and strength
And love to life gives length,
And I at last find rest
Upon the age-bared breast
Of God Eternal.

I sit with outward gaze at God and
death and life.
Within unuttered yearnings, strong tur-
moil and sad strife,
Creation's spirit broods and bids me be
with God.
O flesh release me! No mere dull, earth
clod,
But mind, spirit and life, eternal with
God.

GETTING A FEW POINTERS.

"I don't wish to take up your time,"
the caller said, "unless you think it likely
I might interest you in the subject of life
insurance."

"Well," replied the man at the desk,
"I'll not deny that I have been thinking
some about it lately. Go ahead. I'll
listen to you."

Whereupon the caller talked to him
forty-five minutes without a break.

"And now," he said at last, "are you
satisfied that our company is one of the

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best, and that our plan of doing business
is thoroughly safe and conservative?"

"Yes."

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nish as good insurance as any other
company, and at rates as cheap as you
can get anywhere?"

"Yes, I am satisfied with the show-
ing you make—perfectly satisfied."

"Well, don't you want to take out a
policy with us?"

"Me? Oh, no! I'm a life insurance
agent myself. I thought I might be able
to get some pointers from you."

Yearly Meetings in 1911

Western Yearly Meeting, in Plain-
field, Ind., Ninth month 13th. George
H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond,
Ind., Ninth month 20th. Timothy Nichol-
son, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita,
Kans., Tenth month 4th. Edmund
Stanley, Clerk, 1813 University Ave.,
Wichita, Kans.

Baltimore Yearly Meeting, in Balti-
more, Md., Eleventh month 17th. Allen
C. Thomas, Clerk, Haverford, Pa.

Notice

Westfield Quarterly Meeting, of Indi-
ana Yearly Meeting, will be held this
year at West Elkton, Ohio, on the first
Seventh-day of Ninth month instead of
on third Seventh-day, as usual. Any
visiting Friends may notify Ida Parkes,
West Elkton, Ohio.

M. J. STAFFORD.

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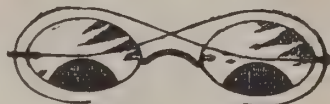
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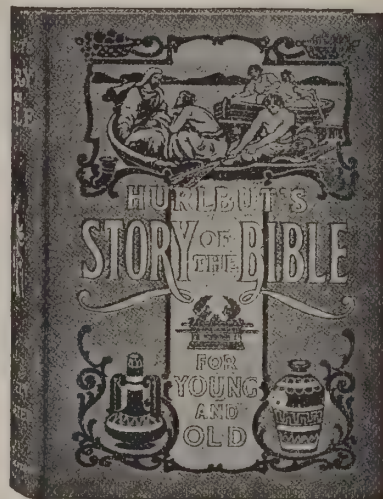
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Vol. XVIII

NINTH MONTH 7, 1911

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Life Mosaic

Master, to do great work for Thee my hand
Is far too weak! Thou givest what may suit,—
Some little chips to cut with care minute,
Or tint, or grave or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the great design
Which Thou hast traced; or, many-skilled, combine
To build vast temples, gloriously planned;
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by Thee,
Not knowing what came next in Thy wise thought.
Set each stone by Thy Master-hand of grace;
Form the mosaic as Thou wilt for me,
And in Thy temple pavement give it place.

—Frances Ridley Havergal.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR NINTH MONTH 17, 1911.

LIVING CHRIST IN THE HOME.

EPH. 6: 1-18.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Ninth month 11th. One effect. Mark 2: 29-31.

Third-day. Purity. I Tim. 3: 1-7; 2: 8.

Fourth-day. Patience. Col. 3: 17-24.

Fifth-day. Service. I Tim. 5: 4-8.

Sixth-day. Christ makes good neighbors. Mark 12: 31.

Seventh-day. Invite Him. Rev. 3: 20-22.

Tell of homes transformed by Christ.

How can Christ be brought to our homes?

What is the influence of the home on character?

"The foxes have holes," said Jesus, "and the birds of the heaven have nests, but the Son of Man hath not where to lay His head." The homeless Christ seeks an abode in the Christless home. He would be

"The unseen guest at every meal,
The silent listener to every conversation."

His realized presence in the home brings inevitably the Christlike atmosphere of love, gentleness, patience, and unselfishness; for wherever He is, there is the dominating personality.

The "chamber on the wall" built by the Shunamite woman for the man of God, Elisha, brought not only the prophet as a frequent visitor, but a continuing flow of blessings that remained after he had gone. The chamber on the wall cost effort and money, but it paid in the coin of the heart. Making room for Jesus in the home costs, but its rewards only eternity can measure. There was no room for Him in the inn, but the stable furnished a manger for His cradle, and the eyes of the world have focused on that stable for nineteen centuries. Many a palace today is an empty and forgotten ruin, while many a cottage where the spirit of the Christ found a home has sent forth into the world men and women who have lifted the race heavenward, and is become today a shrine held sacred in the memories of men.

* * *

Jesus made the home at Bethany, the home of Mary and Martha and Lazarus, his dwelling place when He was in or near Jerusalem. Here he came in the time of sunshine and happiness (Luke 10: 38-42) and enjoyed the hospitality of these friends. Here He came in the time of sorrow (John 11: 1-46) to bring comfort and life. Here He came when the shadow was over His own life (John 12: 1-9), and, during the feast they gave Him, Mary revealed by her gift the depth of her insight into His breaking heart. The reciprocity of love shines forth in these three pictures with an intensity that will brighten any midnight. There can be no real darkness in the home where He dwells.

* * *

"Cleanliness of mind is caught rather than taught. So, too, is the spirit of family love. If parents want their children happily married they must make they own marriage happy. A home in which the father and mother maintain

the courtesies born of Christian ideals, is a far safer place for growing boys and girls than a family in which such relations are cheapened by commonplace quarreling. American parents need to wear their company manners at home. A disintegrating love between parents will reappear in selfishness and vulgarity if nothing worse in the children. This may seem old-fashioned to those who believe that children can be enlightened into moral enthusiasm. For my part I believe that such enthusiasms are contagious—a form of life, rather than of intellectualism."

* * *

"A meeting-house religion is not the moral equal of a dwelling-house religion. Take men and women as you find them, and you will too often discover that the religion of the average American family is either a survival of its grandfather's or is less in evidence. Unless all signs fail, during the past few years there has been a rapidly progressing obliteration of family religion, both in the form of family prayer and that of saying grace at meat. We do not even expect our children to sit with us in the family pew. The rush of our daily life, the erection of new and imperative interests, even the rise of Sunday-schools have conspired to this end. This is not to say that fathers and mothers are not religious, but rather to say that they are religious away from home. They can talk about religion to other people's children more readily than to their own. Yet a religion that does not find its expression in the family group is not likely to propagate itself beyond the second and third generations."

—SHAILER MATTHEWS.

* * *

"Without doubt, religion is an individual experience. Protestantism has rung the changes on this personal experience. But food and drink are not individualistic. Reading and writing and arithmetic are not; the great laws of conduct, of right and wrong are not matters of individualism. If we would only look at life as God looks at it, as Jesus did, as Parker and Froebel did, we would find it as natural to speak of God, as natural to guard all the deeper reverences and hopes, and as quick to see the child-heart opening into the God-heart and so out to all life—as to speak of flowers or food or clothing. Our parents are the only ones who can do this at the time, and in the place, where it can alone be done best. When a father

and a mother look at religion in this larger way they will recreate the faith of the world."—PASCAL, HARROWER.

* * *

A PRAYER.

O Thou Eternal Purpose, that ever leadeth us onward! Thou dost teach us, not by a voice from heaven, but by the deep experiences of life. And deepest of all mysteries of being, save that of life itself, is that subtle sense of attraction that calls together the divided halves of each kind, from flower to bird and from animal to man! Instinct that links us, from above, to the Creative Power Itself! Well may awe chasten our joy when over two hearts sweeps the magic of that exclusive and passionate affection which makes the twain one and separate from all the world beside! And well may these two add to their sweet possession of each other a solemn consecration of their wedded lives to Thee, Who art Wisdom and Right, as Thou art Love itself. And well may each Home be dedicated to Thee in earnest worship, for out of the Home are the issues of life and death. We bless Thee that family life has been our nursery of virtue, and our school of co-operation, that so Thou hast made it easier for us to trust and love one another, and to look up to Thee as to a parent. O help us that we may hold marriage sacredly above all selfish passion, and keep it pure and holy with the truest love. Help us that we may build the Home upon justice, and make it warm and sweet with tenderness and patience. And may we see more and more clearly that even as the Home was at first man's only Church and State, the place wherein he first learned to worship and to govern—so it is now in its perfection, the type of a true Social Order. And so seeing, may we have strength to hasten the day when all the world shall be as one family who love and serve each other in all high and beautiful living. Amen.

News in Brief

Francisco I. Madero has been unanimously nominated by the progressive party for President of Mexico. There seems to be little doubt that he will ultimately be chosen the ruler of the country in accordance with the provisions of the constitution.

* * *

The Southern Bureau of Education has decided to invest \$5,000,000 in an industrial school for white children, to be located at Ragland, Ala., that place having offered 5,000 acres for the site, 200 town lots, water power, and other considerations. The location is about 40 miles from Birmingham. It is generally believed that the \$5,000,000 was donated by John D. Rockefeller, the Russell Sage Foundation, the widow of E. H. Harriman, and others.

* * *

Canada is now in the throes of a heated campaign. There is little question but that a large majority of the people wish reciprocity with the United States; and this is the issue championed by the Prime Minister, Wilfred Laurier, and his party. The outcome,

(Continued on page 578.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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In the Alps

Editorial Letter.

Nobody can describe the Alps. They belong in that list of natural wonders which defy and baffle all description in words. I remember as a boy reading a description of a sunset, and after floundering about for a while in the whirl of great adjectives and in a maze of such phrases as "it seemed as though the archangel had left there his gorgeous robes as he flew through the gates of light," I put down the description and laughed, for, even though only a boy, I knew *that* was no real sunset. Since then I always think of "the archangel's gorgeous robes" when I am tempted to try to describe scenes of surpassing glory.

I have for almost a week been alone in one of the most beautiful spots in Switzerland—Engelberg, "the Mountain of the Angels." By "alone" I do not mean that there are no other persons here. The fact is quite the contrary. The fierce heat which has swept Europe for the past month has driven everybody who could get away either to Switzerland or to Norway, which are supposed to be the two cool spots in what seems to Europeans a Sahara of heat. The result is that Switzerland is a beehive of tourists, though the reader must not assume that my figure of a beehive has anything to do with *work*. It only suggests a swarm of people. The most of them are as little given to activity as the crowd of impotent folk who congregated on the banks of the pool of Bethesda. In front of every hotel and in every garden is a vast group of talkers telling each other what they think of their last meal and comparing the different hotels they have been in this summer. A group of younger people are having a more interesting time playing games and making love. It is a perfect Babel, for all the languages of Europe can be heard on almost any hotel piazza.

Among the vast crowds there are a few who have come to climb, to conquer the peaks and to see the world from above. Their faces are red with the first sunburn, or brown with longer exposure. They talk only of their battles with rocks and snow and storms on the heights, and how they feel when they finally get over a hard and difficult climb and get their feet on some top-of-the-world peak. In this crowd I have been alone, for my companions of travel,

i. e., of tramp, have not yet arrived, and so I have been climbing the accessible peaks of this region alone. I am surprised to discover how much enjoyment one can have entirely alone. I stood by a great rock yesterday 7,300 feet above the sea, and ate my cold luncheon surrounded by ice and snow, with one great valley in front covered with verdure and flowers and thick with cows, ringing their cow-bells to a kind of melody. I had slowly toiled up the rocky path for three hours in a blazing sun, and here among the eternal snows of the peaks I was almost too cold to eat, and shivered as I gazed in silence on the wonders and beauties of that upper world. In spite of the long drought and heat, the Alpine flowers are very beautiful and very abundant. Everywhere I go I see gentians and bluebells and heather, and I have found many very beautiful white bells which grow 5,000 or 6,000 feet up.

It is disappointing to find, as I have almost everywhere found, that the native Swiss peasants are rather uncouth and dull. I have stopped wherever possible at the huts and barns which I have passed to talk with the men and women and boys at work. They all, especially the women, seem overworked and without any spring and vivacity. They are as strong as oxen, but also as unimaginative. This time of year the herds are clear up to the grass limit, where the melting snow supplies moisture and brooks, and the shepherds and milkers thus live on the very pinnacles of the world with a rim of glory all about them. But it appears to make little impression on them. Their huts are extremely dirty, often shared with the animals, and they remind one of Bunyan's man with the muck rake—too busy to look up to see the glory above them. It is another illustration of the fact that the mere presence of beauty does not of itself produce spiritual character. Men can and do live in a perfect blaze of glory, and trudge their poor, flat, humdrum earthly course without discovering that God made them for a higher kind of life. After all, it is not what is outside that makes life—it is what is inside. The soul must be born anew and wake to the light and beauty and love that are prepared for them, and until that birth, that awakening comes, there is nothing that can be called life in the true sense of the word.

R. M. J.

Engelberg, Switzerland, Eighth month 16, 1911.

Current Events and Comments

Re-submission in Maine

The moral contest now in progress in Maine is of the widest interest. For more than a generation the State has maintained constitutional prohibition, and her example has been a helpful influence throughout the entire country. Next Second-day, however, the citizens of the State repeal or retain by a majority vote the prohibitory provision in their constitution. There is no doubt but that a large part of the people desire prohibition, but there are some well-intentioned citizens who are disgusted with the way the law has been enforced in the larger cities, who will cast their ballots with the saloon forces, thus making the issue doubtful. Fortunately First-day preceding the election is the "Quarterly Temperance Bible School Lesson," and the International Association has asked that the day be observed as a time for prayer. This should quicken Church members to a sense of their duty.

It may seem a little strange to some that this issue should be up for consideration at this time. The explanation is found in forces which are at work, not only in Maine, but in the country at large. One is a general habit of lawlessness. "Prohibition don't prohibit" the liquor traffic any more than it does murder, lynchings, gambling and a dozen other evils. The remedy for lawlessness, however, is not in the using of it as an argument for repeal and surrender, but as a stimulant to law enforcement.

Another cause for the present situation may be traced to the alarm excited by the wave of prohibition that swept six States into the prohibition column in 1907. This so aroused the liquor men that they organized not only their own immediate forces, but also the 5,000,000 voters in the Allied Trades into a mighty national army, which for two years has won every State prohibition fight save one. On the temperance side, previous to the Maine battle, the local forces in each State have been left to fight alone, with little aid from the temperance people of the country at large. Even in Maine, where the leaders of the temperance forces of the entire country are at work, they are acting independently. This is so manifestly a disadvantage that the Anti-Saloon League has called for a conference looking toward the union of forces.

Still another reason for demanding resubmission may be found in the coming of a host of visitors to the numerous Maine resorts during the summer months, increasing the temptation to break the law to satisfy the thirst of customary drinkers.

The situation is rendered more hazardous by the fact that the resubmission proposition is so worded that "yes" means repeal, and that the vote is to be taken just at the end of summer, when the Church forces are more or less scattered. It is evident that a supreme effort should be made to get to the polls every citizen who will vote "NO."

The Strike Situation

Negotiations are still pending between the Harri-man lines and their employees. The prevailing impression, however, is that the men must ultimately recede from their original position. The time seems inopportune for a strike, and their demands are not such as will enlist public sympathy. According to Vice-president Kruttschnitt, they are nine in number, and may be summed up as follows: The different crafts of the shops must no longer be represented by separate unions, but the company is to recognize a federated union of all the shop employees. Present and future employees must be required to join this union. All disputes with any craft must be settled with a committee of this federated union. Number of apprentices must be further restricted. All employees must have 7 cents an hour flat increase in wages. No form of physical examination must be required. If the force is reduced, the committee of employees must say who shall be laid off. No employee belonging to the federation is to be discharged or suspended without the consent of the employees' committee. No employee must be allowed to work on the piece, premium or bonus system.

The last-named demand it is difficult to take seriously. The attempt to put a stop to piece work and the "bonus system" is a deliberate defiance of all efforts to introduce scientific management. The demand for increased pay (which is coupled with further demand for shorter hours, Kruttschnitt declares would mean an average increase of 36 per cent. on shop pay-rolls, in the face of the fact that a 12½ per cent. increase has already been granted in the past five years, and that the Southern Pacific is now paying higher wages than any other railway in the United States.

The first three demands are certainly more than the railroads can be expected to grant at this time. The other demands are more reasonable.

The sum of the whole matter seems to be that the shop men have made a set of demands which cannot be granted as a whole. It is possible, however, that they have asked more than they expected to get, in the hope of winning something substantial in a compromise.



The Tariff Board

Recent events indicate that the Tariff Board is to be an important factor in political and economic circles in the immediate future. President Taft has declared that the tariff should not be touched until after the board has made a report, while the Democratic leader of the House has dubbed them a group of "clerks." Meanwhile it may be well to inquire as to the personnel of the board. The Payne-Aldrich tariff law authorized the appointment of three men who should act as expert advisers to the President in

the administration of the maximum and minimum provisions of the act. Later, when Congress failed to provide for a permanent tariff commission, but furnished additional appropriations for the existent board, the President appointed two additional members.

The chairman is Henry C. Emery, professor of political economy at Yale, formerly student of economics at Harvard, Berlin, Columbia and Yale, known as a radical tariff reformer.

Another is Alvin H. Sanders, of Chicago, publisher of the *Breeders' Gazette*, graduate of Cornell, and for a long time chairman of the American Reciprocal Tariff League, which is for reciprocity all along the line as a practical and effective means of reducing the tariff.

The third member of the first board is James Burton Reynolds, native of New York, graduate of Dartmouth, who was successively Washington correspondent of Republican newspapers, secretary of the Massachusetts State Republican Committee, and Assistant Secretary of the Treasury, in charge of the customs division by appointment of President Roosevelt.

The two new members appointed last spring are ex-Congressman William H. Howard, of Georgia, a lawyer and a Democrat, and Thomas W. Page, of Virginia, classed as a Democrat, educated at the University of Virginia, Leipsic, Oxford and Paris, and for the past ten years professor of economics at the Universities of Texas and California.

Professor Emery has announced that the board has no political mission and no policy except to ascertain and to state clearly the facts. The object of the quest is to find out the difference in the cost of production here and abroad.

It would seem from the personnel of the board and their declared policy that the President has been wise in deferring judgment pending their findings and recommendations, but the sharp words of Chairman Underwood indicate that it will take time to transfer tariff regulation from a political to a scientific basis.

Regulating the Use of Firearms

An excellent law preventing the carrying of firearms went into effect in New York the first of the month. It prohibits anyone to have, to hold, to sell, to give away or to manufacture such weapons as stilettos, blackjacks, brass knuckles and dangerous bludgeons. Persons under sixteen years of age are forbidden to own or to buy any firearms or other deadly weapons, and it is illegal to sell or to give such weapons to them.

No person shall have in his possession any weapon of a size which may be concealed, unless he shall be provided with a license from the proper authorities, and if such deadly weapon shall be actually found concealed upon anyone, such person shall be adjudged guilty not of a misdemeanor, but of a felony.

Every dealer must keep a register in which is inscribed the name and address of a purchaser of a

deadly weapon and must, before making the sale, require the purchaser to produce a permit. Any person who may have a license to carry weapons who shall give a proscribed weapon to any other person will violate the law.

This drastic measure should greatly help the police in detecting crime, and ought to cut down the number of homicides and accidental killings.

Increased Cost of Living

The grocery bill for the average housekeeper is from ten to fifteen per cent. larger than it was at this time last year. The recent advance in the wholesale price of sugar will soon be felt in the retail trade. Coffee has permanently advanced fully twenty-five per cent. Meats are more expensive than they were a month ago, while butter and eggs have reached their winter figures. Recent weather conditions point to higher prices for potatoes and canned vegetables. There will undoubtedly be a revival of interest in the subject, "How to Economize."

That the United States is not the only country where prices are high is evidenced by the uprisings among the peasant women and weavers in northern France, where several cities have been visited by mobs of women, who destroyed stores of provisions when dealers refused to sell at stipulated prices. Even Paris was threatened with this inane procedure.

The 1911 Bible

As commemorative of the tercentenary of the King James translation of the Bible, the Oxford Press has issued a new edition. Many excellent translations have been made in recent years, but the Authorized Version still retains a strong hold upon English-speaking people. The richness and power of its diction has never been equalled, and the sacred affections which clustered about its familiar text will keep it the Bible of the people for many years to come. There are, however, some instances in which the translators of 1611 seem to have missed the true meaning and a number of passages which, through change in the usage of words, have become ambiguous. This has created a desire for an amended edition, altering only such passages as are recognized by all scholars as misleading or needlessly obscure. To this end a committee of 34 American scholars has gone over the King James Bible and made the desired corrections. The result is neither a new translation nor a revision, but a scholarly and carefully corrected text of the historic English Bible, the time-honored Authorized Version.

The 1911 Bible retains the old familiar versification, but the paragraphs have been made more prominent by spacing. The special features of the work are its new reference systems; first, a topical-chain series tracing the great themes of divine revelation; and, second, a collected-reference system. The work as a whole is a worthy effort in Bible-making which will doubtless be widely appreciated.

A Mountain Rose

On the side of a cliff of granite
A mountain rose once grew,
Kissed by the sun and shadows
And washed by the mountain dew.

All day in silent wonder
It heard while the little stream told
Of the wonderful peaks all covered with snow,
A thousand summers old.

All night it dreamed of those starry heights,
Till it dreamed its life away.
With its pale pink head on the strong gray stone,
Safe thru the night it lay.

The mountain rose was a human life,
The granite cliff was the love of God.
The starry peaks were of fame and gold,
And of all that the world holds good.

The rose held fast till it dreamed its dream,
Fast to its strong true friend it grew,
The life held fast to the love of God,
And found it strong and true.

MABEL MUNNS CHARLES.

Developing Gifts Through the Work of the Meeting*

BY HERMAN NEWMAN.

Within the last few weeks there called at my office a man whose father and grandfather were ministers in the Society of Friends, a man who has inherited some of the old love and loyalty for Quaker ideals, and yet a man with practically nothing to do in his home meeting—but attend. He said, with more than a usual show of earnestness, that he had two boys, faithful attenders at meeting, who would be proud of an opportunity to *help*—if they had a chance. He said that, unless a person had a gift for what he called “evangelistic” work, the meeting had no use for him. “If my boys only had a chance,” he continued, “I believe they would be as useful and loyal to the Society as my father and my grandfather were.” He was speaking not alone for *his* boys. There are hundreds of boys, and girls too, for that matter, as well as grown people, scattered throughout our Society who, in their natural craving for self-expression, are asking for something to do. How can we use them; where shall they begin?

I wrote to a score of men and women in the United States and Canada, asking for suggestions. About two-thirds of them replied. Negatively, one Friend suggests that there are some “fatal notions among us” that tend to bury rather than develop gifts. “One of these is that we must not do anything for the Lord until we feel that we would lose our souls if we failed to do it.” He suggests that this idea is passing, but, if I mistake not, there are still many Friends who wait for a “peculiar and

irresistible prompting” before undertaking a task which they consider religious. What a gain it would be to our Society if all our members, and especially our young people, became possessed with the idea that they are under obligation to press forward into that work wherein they can render highest service to their family, their friends, their Church and their State, whether they have a knock-down call to that service or not. In other words, we are all bound to put the best of ourselves into the best that we know. We must make the most of what God has given us. Nothing short of this is consistent with the great commandment to love Him supremely. Some men are so constituted that they experience “inward illuminations” which light their paths of duty more or less. But where there is one such, there are three or four or five who are denied the experience. They must serve, if they serve at all, in response to the behests of reason, and I am profoundly convinced that, with the *same amount of consecration and prayer*, one form of guidance is as sacred as the other. Neither illumination nor reason should be ignored nor regarded as anything more than human faculties through which God’s will may become relatively known. To restrict these bounds is to curtail our light; to go beyond them tends to fanaticism. What God requires of you and me is that we go to work for Him today with open minds, welcoming new light from whatever source it may come, and that we press forward always in a teachable mood.

I have dwelt at some length on the sacred use of the gift of reason because there is a crying need for it in our Church work today. Many a worthy cause is suffering for the want of a definite plan, careful preparation and hearty co-operation, and these are the fruits of a conscientious use of the intellect. I know some people who recognize the need for executive ability and team work in the Church, who are waiting for a series of “openings” that will lead the right persons to the right tasks at the right time *without the use of gray matter in plans and preparation*. The fallacy of their position is that they expect God to do through “intuitive insight” what He had designed should be done through intellect. It is not showing the proper respect for His creative plan to ask Him to whisper into our hearts the things He intended to be thought out in our heads. It is just as wrong to depend upon “mystical vision” to the exclusion of reason as it is to depend upon reason to the exclusion of “mystical vision.” They should be complementary and not rival functions.

In “Men and Religion,” John R. Mott says:

“There is a painful lack of strategy in the work of the Kingdom in these days. There is likewise a startling want of constructive statesmanship. There is an almost utter neglect of the thorough use of the best modern methods in investigation and in the co-ordination of efforts for the solution of our various problems. Therefore we enter the plea, in line with the revealed Word of God, that in all our communities we bring our minds at their best to these problems

* Read at the Young People’s meeting in Baltimore, Md., Third month 26, 1911.

and hold them there, no matter how difficult it is.
* * * I repeat that we are summoned to pay out brain power on a larger scale than we have realized, if we are to accomplish our sublime end."

If the foregoing conclusions are correct, one opening for the exercise of a gift is in "planning." A correspondent tells of a woman whose peculiar gift was a "capacity for organization and for devising helpful methods. Although she needs, sometimes, a little restraint in her planning * * * yet her aggressiveness, combined with her quiet and refined manner, make her a most valuable asset to the work."

Again, if the foregoing reasoning is sound, it puts the responsibility of a *call* on the Church quite as much as on the individual. A correspondent, writing with our missionary work in mind, says: "I *do* think the missionary cause needs enlightened committees of selection, for often *anyone* who feels a 'call' is accepted. I have nearly lost my faith in that, and for my own part should put some faith and hope in one whom the Church calls."

This, in turn, creates a need for the gift of "recognizing latent ability," which may be developed by "encouragement" or, even, as one correspondent suggests, "under *pressure* or by *necessity*." "Put the young people to work and not wait until they profess to know everything or have all Christian experience," writes another, while a third says: "A young person is often unconscious of possessing any gift, and the secret of our success has been our ability to thrust them into work that at first was very far from pleasant for them. They have afterwards come to love it."

"The strongest agency I know of for the development of these and other gifts is the Christian Endeavor Society. Its simple organization, its committees on Christian work, prayer-meetings, missionary activity, etc., take the young and immature Christian in hand and bring to him definite pieces of Christian service that must be done and reported upon at the business meetings."

While considering the means of developing young Christians, we should not overlook the gift for music and singing. Most of my correspondents emphasize this point. "I consider the gift of song very important," writes a yearly meeting superintendent. This consists, says another, "not in a beautiful voice, etc., but the ability to see or feel the right and appropriate thing to do in this part of worship"; while still another, in telling how he encouraged a young Friend with musical ability, says: "The first move in this line was to make the musical feature appear to be worthy * * * of his ambition, encouraged him, and * * * brought instruction in his way."

While there is a danger that singing may encroach upon the time which should be devoted to solemn and silent worship, I hope that this will not hinder us from providing for a hearty song service among the other activities of our meetings.

In the little pamphlet on "Modern Methods in the Country Church," recently issued by the Young People's Missionary Movement, the writer tells how

in his Church they abandoned all evening meetings for worship as impractical in the country; but, he says: "We began at once to observe all the special days—a dozen or more. This kept our musicians busy. And the first thing we knew, the young people and many of the 'outsiders,' as they were called, were taking part in these special services." A young men's Bible class in this church conducts "a lecture course, not for pecuniary profit, but for the purpose of furnishing wholesome entertainment for the community. We have had some hundred-dollar attractions."

Might not these suggestions be adapted to our work?

A few special instances of the use of gifts may be suggestive: One correspondent tells of "a bank inspector who was not particularly interested in the work of the church until he was appointed a trustee. We have property assessed at \$70,000, on which there is a large debt. He succeeded in straightening out the loans, methods, etc., until now our affairs are in first-class shape. He is a regular attender and takes special interest in giving money for young people's socials." The need for business talent seems to be very general and urgent. One Friend writes: "In some of our meetings a very necessary gift has been developed for financing the meeting. Of course, this is done by those who have business heads and *meeting hearts*." While another Friend observes: "A meeting without members who possess this gift, or a meeting which tries to collect money by the use of those who are devoid of the gift, is seriously hampered."

There is also a large demand for what a Friend calls "helps": "A helper in any time of need, in a sick-room, when one is discouraged, when a visiting minister needs entertainment, when the meeting-house needs a new carpet, or when the janitor has not provided for proper ventilation. *There are so many things for one who has the gift of fitting in smoothly anywhere.*"

Along something of the same line, another Friend writes: "I have known people with a peculiar gift of smoothing out the wrinkles—that is, smoothing out ruffled people and putting them to work. This seemed to be developed in one case by working in the primary department of the Bible school, which frequently led to contact with fathers and mothers who were not much interested and were disposed to be sensitive."

Still another tells of "an employee in the shoe industry who through good business acquired a number of rental properties of his own. He frequently does his own carpenter and plumbing work, etc. He is one of our trustees in direct charge of our buildings, and is very efficient because he knows the details * * *." "A young woman, bookkeeper in a trust company, is on the auditing committee, an important place with us." And so instances of "helping" could be multiplied.

The following appeals to me as a striking example of the faithful use of a modest gift: "A woman not

a minister or overseer, but truly gifted, refined and intelligent, is living in a rural community among many very narrow-minded people. She got the idea of the home department of the Bible school, and determined that there should be one, even if she must do the work. So she went, every quarter, over many miles of country road, distributing quarterlies, taking the collection envelopes for the preceding period, and, of course, incidentally doing a great deal of good as she went. I think the thing that most impressed me with the value of her quiet labors was the fact that, when one of her members died, a woman living several miles from the church and the home of our worker, it was not a minister that was called upon to conduct the funeral, but the faithful home department superintendent."

In closing, I wish to make a plea in behalf of the boys and girls in the communities where we live—a plea for cultivating the gift of being a friend and helper of those in adolescence. If you are a young man in a city or town, there is just now a splendid opening for you in the Boys' Scout Movement. If you live in the country, where the boy is kept busy on the farm, be a "big brother" to him in some way or other, but by all means get in with him and stand by him until he has grown to manhood. Girls also need the close friendship of older persons who have not forgotten their girlhood. There is considerable available literature on this subject and I need not enlarge upon it. To those with a *gift*, there are promising openings in every community calling for their untiring endeavor, not for a day, or a year, but for a lifetime. And no other field promises a greater harvest for the Kingdom.

[In the discussion which followed the reading of this paper, the thought prevailed that young persons who really desire to find a place in the work of the Church would not be long without an opportunity if they attend all the business and devotional meetings, manifesting an intelligent interest in the work and a willingness to be used.]

All the distilleries and breweries in this country put together give employment to less than 45,000 men; and what their products cost the people over the bars of 200,000 licensed rum shops would build 200,000 American homes at \$2,000 each, paper their walls, carpet their floors, furnish the rooms, fill the clothes presses with garments, their pantries with food and their cellars with coal, exhaust the surplus manufactured stock of the nation, require \$400,000,000 worth of raw material to manufacture, employ 1,250,000 more men and give to this country the most unexampled period of prosperity that ever came to any nation since King Solomon made silver as stones in the streets of Jerusalem.—*Clinton N. Howard.*

Religion is equally the basis of private virtue and public faith; of the happiness of the individual and the prosperity of the nation.—*Barrow.*

The Hull House Labor Museum*



While a child, not yet seven years of age, Jane Addams accompanied her father to a neighboring village, where she saw, for the first time in her life, that squalor which implies poverty. She was especially impressed with the dingy houses in which the poor people lived. "I decided with much firmness," so she

tells us, "that when I grew up I should, of course, have a large house; but it would not be built among the other large houses, but right in the midst of horrid little houses like these." True to this childish ambition, she became, years later, the founder and head of Hull House in Chicago. "Settlement work" was in its beginning when she and Miss Starr rented an old house at Blue Island Avenue and Halstead Street and began the task of regenerating the neighborhood. Through vicissitudes innumerable the work has grown, until the plant covers the major portion of a block, and its influence is city-wide—I was about to say world-wide, for who among those interested in social service has not heard of Jane Addams and her work! It is a charming and instructive story which she has to tell in her book, *Twenty Years at Hull House*. Everyone who has caught the spirit of the Good Samaritan will find it a veritable mine of instruction and inspiration. The reader may gain some idea of the charm and spirit of the work from a description of the labor museum:

"An overmastering desire to reveal the humbler immigrant parents to their own children lay at the base of what has come to be called the Hull House Labor Museum. This was first suggested to my mind one early spring day when I saw an old Italian woman, her distaff against her homesick face, patiently spinning a thread by the simple stick spindle so reminiscent of all southern Europe. I was walking down Polk Street, perturbed in spirit, because it seemed so difficult to come into genuine relations with the Italian women and because they themselves so often lost their hold upon their Americanized children. It seemed to me that Hull House ought to be able to devise some educational enterprise which should build a bridge between European and American experiences in such wise as to give them both more meaning and a sense of relation. * * * Suddenly I looked up and saw the old woman with her distaff, sitting in the sun on the steps of a tenement house. She might have served as a model for one of Michael Angelo's Fates, but her face brightened as I passed, and, holding up her spindle for me to see, she called out that when she had spun a little more yarn, she would knit a pair of stockings for her goddaughter. The occupation of the old

* *Twenty Years at Hull House*, by Jane Addams. Publishers, The Macmillan Co., New York. Price, \$2.68, postpaid. In combination with THE AMERICAN FRIEND, \$3.50, postpaid.

woman gave me the clue that was needed. * * *

Within a month a room was fitted up to which we might invite those of our neighbors who were possessed of old crafts and who were eager to use them.

"We found in the immediate neighborhood at least four varieties of these most primitive methods of spinning, and three distinct variations of the same spindle in connection with wheels. It was possible to put these seven into historic sequence and order and to connect the whole with the present method of factory spinning. The same thing was done for weaving; and on every Saturday evening a little exhibit was made of these various forms of labor in the textile industry. Within one room a Syrian woman, a Greek, an Italian, a Russian and an Irish woman enabled even the most casual observer to see that there is no break in orderly evolution if we look at history from the industrial standpoint; that industry develops similarly and peacefully year by year among the workers of each nation, heedless of differences in language, religion and political experiences. * * *

"The textile museum is connected directly with the basket-weaving, sewing, millinery, embroidery and dressmaking constantly being taught at Hull House, and as far as possible with the other educational departments; we have also been able to make a collection of products, of early implements and of photographs which are full of suggestion. Yet, far beyond its direct educational value, we prize it because it so often puts the immigrants into the position of teachers, and we imagine that it affords them a pleasant change from the tutelage in which all Americans, including their own children, are so apt to hold them. I recall a number of Russian women working in a sewing-room near Hull House, who heard one Christmas week that the House was going to give a party to which they might come. They arrived one afternoon when, unfortunately, there was no party on hand, and although the residents did their best to entertain them with impromptu music and refreshments, it was quite evident that they were greatly disappointed. Finally it was suggested that they be shown the labor museum, where gradually the thirty sodden, tired women were transformed. They knew how to use the spindles, and were delighted to find the Russian spinning-frame. Many of them had never seen the spinning-wheel, which has not penetrated to certain parts of Russia, and they regarded it as a new and wonderful invention. They turned up their dresses to show their homespun petticoats; they tried the looms; they explained the difficulty of the old patterns; in short, from having been stupidly entertained, they themselves did the entertaining. Because of a direct appeal to former experiences, the immigrant visitors were able for the moment to instruct their American hostesses in an old and honored craft, as was indeed becoming to their age and experience. * * *

"There has been some testimony that the labor museum has revealed the charm of woman's primitive activities. I recall a certain Italian girl who

came every Saturday evening to a cooking class in the same building in which her mother spun in the labor museum exhibit; and yet Angelina always left her mother at the front door while she herself went around to a side door, because she did not wish to be too closely identified in the eyes of the rest of the cooking class with an Italian woman who wore a kerchief over her head, uncouth boots and short petticoats. One evening, however, Angelina saw her mother surrounded by a group of visitors from the School of Education, who much admired the spinning, and she concluded from their conversation that her mother was "the best stick-spindle spinner in America." When she inquired from me as to the truth of this deduction, I took occasion to describe the Italian village in which her mother had lived, something of her free life, and how, because of the opportunity she and the other women of the village had to drop their spindles over the edge of a precipice, they had developed a skill in spinning beyond that of the neighboring towns. I dilated somewhat on the freedom and beauty of that life—how hard it must be to exchange it all for a two-room tenement, and to give up a beautiful homespun kerchief for an ugly department store hat. I intimated it was most unfair to judge her by these things alone, and that while she must depend on her daughter to learn the new ways, she also had a right to expect her daughter to know something of the old ways.

"That which I could not convey to the child, but upon which my own mind persistently dwelt, was that her mother's whole life had been spent in a secluded spot, under the rule of traditional and narrowly localized observances, until her very religion clung to local sanctities—to the shrine before which she had always prayed, to the pavement and walls of the low-vaulted church—and then suddenly she was torn from it all and literally put out to sea, straight away from the sordid habits of her religious and domestic life, and she now walked timidly but with poignant sensibility upon a new and strange shore.

"It was easy to see that the thought of her mother with any other background than that of the tenement was new to Angelina, and at least two things resulted: She allowed her mother to pull out of the big box under the bed the beautiful homespun garments which had been previously hidden away as uncouth, and she openly came into the labor museum by the same door as did her mother, proud at least of the mastery of the craft which had been so much admired."

Church Figures

BY A TRAVELING PREACHER.

[An English Friend sends the following, thinking it may be of interest to our American readers.—Ed.]

The familiar saying that "figures can prove anything," or that "there is nothing more unreliable than statistics," is perhaps more applicable to churches and religious work than to any other sphere of service. Why it is so affords abundant scope for reflection and speculation, but the pity is, 'tis true.

Having just completed a year of constant visitation of churches and meetings of various denominations, the impressions made upon me during many years of similar experiences have only been deepened and confirmed. The curious tendency to exaggeration, which is often inexcusable, presents itself at every turn. A daily paper reports that "several thousands" met at the Memorial Hall, which only seats 1,200. Of a certain church, we have several times read that 3,000 were present, whereas its seating capacity is not more than 1,900. Much boastful mention was made of a convention at Bristol, where between 2,000 and 3,000 delegates were said to have attended, but the hall accommodates only 900, and when we spoke there the actual number present was much less. During the past year the following are some of the notes we have made: The 1,100 reported should have been 442; an estimate of between 1,500 and 2,000 would have been correct at 486; a meeting reported as 200 had only 46 chairs occupied. We remember reading of a service in a church seating a thousand, when the 275 persons present sang, "Oh, 'for a thousand tongues to sing," and the faithful newspaper reporter headed his paragraph: "Seven hundred and twenty-five short!"

Among our curious experiences, the following may be mentioned: We were invited to address a men's meeting on a Sunday afternoon last autumn, the request being accompanied by the alluring statement, "We generally have 1,300 present." We did not make the disquieting reply that the hall, which was perfectly familiar, as we had spoken there certainly more than fifty times, could not possibly accommodate so many. But the force of habit led us, immediately on reaching the platform, to reckon the number present at 500. A few persons came in late, and when we counted, there were 531. At the close of the meeting the enthusiastic chairman exclaimed, "Is it not a glorious spectacle?" "Indeed it is," we replied; "how many are there, do you suppose?" "Just about 2,000." His countenance fell when we told him the precise figures.

The men's brotherhood meetings are, as far as we have noted, among the greatest offenders in this habit of want of exactitude. The "P. S. A. Brotherhood Year-Book" is our weekly register for reference before visiting one of these societies. On two occasions only have the numbers been anywhere near what we were led to expect. In both cases these were at obscure country churches. In one, which seated 800 persons, there must have been nearly 1,000 present; and in the other, 330 men were there, out of a stated membership of 400. But almost invariably the real number present is one-third or one-fourth of the figure in the register.

The same is true of the year-books of the churches. Why is the seating capacity almost always stated in round figures? And when we reported to the year-book the accommodation of our own church as 968, why were we asked how it was we did not put it down as 1,000? To show how far removed from accuracy the responsible officers of churches may be, the fol-

lowing may be taken as an extreme instance. We were requested to report the seating accommodation of all the churches of a certain town. Among the rest we visited the Salvation barracks. Judging that 400 would be the outside limit, we asked the officer in charge what his estimate was, and got for reply, "A thousand." "Quite impossible," we replied; "you would be crowded out by 400." With scorn the captain and others replied, "We had 1,100 here last Saturday evening." "Let us measure, then," we said, and found the exact figure should be 228.

Less pardonable still is the inexactitude in the statistics of members. These, too, are apt to be in round numbers. But here it is not so easy to prove our point, every register requiring searching examination. We can, however, say, concerning churches we have presided over, that one reported 300 members, but only 140 could be found; and that another, year after year, returned to the year-book 240 as the membership, but only 110 were known, and a more careful scrutiny might have reduced the figure even lower.

Going the round of the churches, therefore, does not tend to belief in ecclesiastical arithmetic. It is vain to accept reports as to seating capacity, membership or average attendance. And, we ask, as a curious problem, where does this very common tendency to exaggeration begin? There is such a thing as exaggeration by defect as well as by excess. How is it that the inexactitude is always on the side of excess? The tendency is invariably to state the figures as larger than they really are. Doubtless it starts with the wish to appear to one's self and to others in the best possible light. Individually, when we are on the verge of being numbered among the veterans, we incline to state our age as less than it is, or at least to conceal the facts; but if we live to be among the ancients, we begin to incline to put our age at greater than it is. Even womenfolk, shy of letting their years be known, show a tendency to exaggeration after threescore and ten. If we are seeking a pastorate, we are compelled, in self-defense, to put on an appearance of youth; but if we desire to be placed on the superannuation fund, we are prepared to assert our antiquity!

Probably one of the worst aspects of the numbering of the people is at special evangelistic missions. "The Lord gave us a hundred souls last night," said an exultant Salvation Army Captain. It was not worth debating, but it is not at all unlikely that if the "trophies" of the Salvation Army were counted, they would exceed the population of the United Kingdom. At one ten days' mission by a certain very popular missionary, heads of penitents were counted at 404; but though the work was followed up very faithfully by special meetings and visitation, we were not sure of a single "convert" three months later.

This eagerness to report numbers is one of the grievous sins of the churches. Its inception is not to be sought in the spiritual man, but in the natural.

In spiritual things counting heads is always a risky proceeding, and unfortunately we cannot count hearts. We reckon skulls because we know so little about brains. We hope for the best of the scores of hundreds concerning whom we are uncertain, instead of nurturing the units who give proof that they possess "the things which accompany salvation."

The whole question of the relation of numbers to spiritual success needs revising. Churches suffer from no more unworthy infirmity than this constant desire to have the outward show of success which is given by mere crowds. To "fill the pews," rather than to save souls, is the inspiration of much pastoral service. And when the pastorate is vacant, the problem, how to fill the pews, is at the back of every discussion, and, we almost dare to say, of every prayer in regard to the vacancy. The test of the success of a service or meeting is the numbers attending. If the crowd comes, it is said to have a "splendid time," but depression sits stolid on the breasts of managers if the seats are sparsely occupied. Chairmen apologize for a small meeting, as if somehow it were God-forsaken because mankind is noticeably absent.

Yet it is the universal testimony of those who, like the writer, have been in the constant habit of going on deputations, conducting missions, lecturing indoors and out, and visiting the churches in the ordinary neighborly ways, that the smaller meeting is often the more encouraging and helpful. Perhaps the most successful mission we ever attended was the most insignificant in point of numbers. The room seated only 45 persons, but 16 young men decided for Christ in a week, and the proof of their conversion was evident in after days.

At large assemblies the tendency is to self-congratulation and to fixing of the mind on the outward signs of success; whereas the smaller meeting concentrates upon the real object in view. Which reminds one, finally, that the spiritual results of the work of the smaller churches is proportionately much greater than that of those called "large and important." In God's work we have to beware of reckoning by arithmetic. It is hearts that count.—*The Christian World*.

A New Life of Luther*

The men who have done most to shape history have been religious leaders, and among these Martin Luther takes a place of first importance. His career marks the beginning of the modern epoch. "Every man in western Europe and in America is leading a different life today from what he would have led, and is another person altogether from what he would have been had Martin Luther not lived." The Protestant revolt, due to the expansion of human thought, was inevitable in Europe at the beginning of the sixteenth century. As in all great movements,

the genius of many men contributed to the event, but far and above that of others was the work and character of Luther. So profoundly did he impress his generation, that he was in truth the leader of the Reformation. It is impossible to gain a comprehensive understanding of modern history without becoming acquainted with his life. The appearance of a new biography, therefore, is of general interest.

During the last ten years much new material has been discovered concerning Luther and his associates. Especially significant were the publication in 1908 of his long-lost commentary on the Epistle to the Romans; the opening of the Vatican archives in 1904, and the research work of Dr. Kroker on the life of Catharine von Bora. With these and other recent source material at hand, Preserved Smith has written a new "Life of Luther."

The author quotes liberally from his source material, using many of Luther's letters and his table talks. A spirit of fairness is manifest in describing debatable situations—Luther's shortcomings are not ignored, nor his virtues overpraised. The author, however, has aimed to state facts rather than interpret history.

Dawn

At the end of May, darkness is short-lived. It is possible for those who work a little later than usual to catch, before going to bed, the clear splendor of the coming day. At half-past two the night becomes aware of change; twenty minutes later there is the dull, clear red glow on the horizon to the northeast; the darkness is passing over the trees to the west. From a top window I can look out over a few square miles of London; in the daytime this view is spoiled by the ugly steeple of a church, which has, nevertheless, a bold cross to crown it; but in the dawn there is no ugliness—the light glows over a still and innocent city, sanctified in sleep; the slow trundle of market carts in the distance is the city's dream. The spire has vanished; instead a mighty arm, black against the light, holds up the cross, also black against the light. Firm, inexorable, immovable and final is the cross; below it a bare, bannerless pole pointing to the vanishing night. But though the lines of the cross are so clear, they are not hard, though severe and just not awful. It is not menacing, though black and alone. It is neither cold nor isolated, but wonderfully close to the city, full of sympathy for those who have sorrow and for those who are glad. Through the dark hours, unseen, the cross has watched over us, awake whilst the city slumbered; it means so much to the eyes beholding it, and so much to the closed eyes of the indifferent.

It is not strange that the day should bring unexpected, unthinkable wonders.—*H. D. C. Pepler, in Fellowship Papers*.

We should not desire that a happy family should always remain such, but that it should helpfully function into the larger whole of society and life.

* *The Life and Letters of Martin Luther*, by Preserved Smith. Publishers, Houghton, Mifflin Co., Boston and New York. Price, \$3.50, net.

Things of Interest Among Ourselves

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* * *

Rayner W. Kelsey acceptably attended the Eutaw Street Meeting in Baltimore, the 27th ult.

* * *

John Howard has moved with his family to Fowler, Kan., where he will take charge of the Academy.

* * *

Allen C. Thomas, Haverford, Penn., spent the greater part of Eighth month at Woonsocket, R. I., and rendered acceptable service in the meeting at that place.

* * *

Naomi Jay, of Whittier, Cal., recently went to Central City, Neb., where she will spend the autumn at the home of her daughter, Miriam Myrick, wife of Stephen S. Myrick, president of Central College.

* * *

Abijah J. Weaver, who has been doing pastoral work at Newberg, Ore., has accepted a call to Berkeley, Cal. He is at present on a ten days' trip in Washington. He expects to go to his new field as soon as his household goods can be shipped.

* * *

While teaching in Indiana State University at Bloomington this summer, Prof. Harlow Lindley, of Earlham College, was invited by the pastor of the First Baptist Church to occupy the service hour one First-day morning, presenting the "Essential Elements of Quakerism." Prof. Lindley also delivered one of the weekly open lectures at the University on the subject "The Statesmanship of William Penn."

* * *

The chairman of the Allen Jay Memorial is in receipt of the following communication: "Does thee receive money for the Allen Jay Memorial Fund, and is the meeting-house to be built on the Earlham Campus? We will have a check to send soon in appreciation of his help to us, which we can never repay." It is signed by the pastor of a meeting in Nebraska, which Allen Jay helped to get a meeting-house.

* * *

Prof. Walter C. Woodward, of the Earlham College faculty, who is spending the summer at his home at Newberg, Ore., delivered an address the 25th ult. at the annual encampment of the Yamhill County Veterans' Association at Sheridan, Ore. In conclusion he bespoke for President Taft in leading the hosts of peace the same loyal support as was given President Lincoln in marshalling the hosts of war. The peace note was received with marked favor by the assembled veterans.

Ohio Friends have just closed a very successful yearly meeting. More time was given to business than heretofore, and the large attendance of young people was encouraging. Visiting ministers in attendance from other yearly meetings were Luke Woodard, Indiana; Sarah Ecroyd, Pennsdale, Pa.; Amos Kenworthy, California; J. Farland Randolph, Indiana; Emma Randolph, Indiana; Abijah Wooten, Iowa; Edgar Wollam, Nebraska, and Oscar Mostrom, New England. An extended account will be given next week.

* * *

A conference of young Friends was held last week at an old mansion known as "The Hayes," near Swanwick, Derbyshire, England. Four hundred were in attendance, and several were turned away for lack of accommodations. Among the subjects on the program were "The Groundwork of Faith," "The Person and Place of Jesus Christ," "Quaker History," "Conversion" and "The Need of the World," while among the speakers were Edward Grubb, Wm. C. Braithwaite, A. Neave Brayshaw, John W. Graham, Anne W. Richardson, Joan Mary Fry and Rufus M. Jones.

* * *

The Men's League, an organization of 150 members, auxiliary to Friends meeting at Whittier, Cal., devoted its session on the evening of Eighth month 18th to the interest of Whittier College. Addresses bearing on the work and value of the college, and methods of enlisting the interest of young people in pursuing higher education, were made by president Thomas Newlin, Mayor Daniel Reed, Dr. W. V. Coffin, president of the college board, and others. As substantial evidence of the interest of the members of the league in the college they subscribed to the institution a scholarship for the coming year, to be bestowed upon some deserving student. Supper was served, as is usual at the league meetings, preliminary to business, and the college quartet rendered music.

* * *

Rhoda M. Hare, Long Beach, Cal.; Martha Hunnicutt, Huntington Park, and Ashugrak, an Esquimo girl of Whittier, who accompanied Z. E. Foster and wife from Alaska some years ago and has since made her home with them, sailed for Alaska Eighth month 23d to engage in missionary work at Deering. The two last named will be teacher and assistant, respectively, in the employ of the Government in connection with Friends mission. Rhoda M. Hare will have direction of other features of the work, including its business interests, which are very considerable, as there is here an organized Friends meeting, and a valuable herd of reindeer, numbering several hundred animals. She is conversant with the work and needs of the Alaskan field, having served many years as president of the Woman's Foreign Missionary Board of California Yearly Meeting.

* * *

Norman Penney, librarian at Devonshire House, London, and secretary of the British Friends Historical Society, expects to visit America this fall, and will be prepared to lecture on the following subjects: "Devonshire House, London, Its History and Its Literary Treasures," with lantern slides; "George Fox and His Great Journal," with lantern slides; "Two and a Half Centuries of Quakerism in England," "The First Publishers of Truth," "The Literary Activities of Early Quakerism," "The Family at Swarthmore Hall," "The Planting of Quakerism in London," "Early Friends as Seen by Their Contemporaries," "A Fifth Gospel, or Lessons From

Life in Palestine," "The Peoples of Palestine," "Some Arabic Proverbs and Phrases," "Jerusalem in Honor and Dishonor," "The Pilgrim Psalms" (Pss. 120-134).

Norman Penney's visit to this country affords a rare opportunity for our round tables, young people's Societies and churches to secure an eminently qualified speaker. Allen C. Thomas, Haverford, Pa., has arrangements in hand.

* * *

Marion Jones, who has been teaching in the Minneapolis schools for the last five years, has just received an appointment, through the Board of Foreign Missions, to go to Palestine, where she will teach in the Friends Mission School at Ramallah, near Jerusalem. She is a graduate of the Massachusetts Normal School and will have the position of instructor in English in the Mission. She was given a farewell reception at the home of Eliza Lindley, 1920 Stevens Avenue, by the Friends Meeting and the members of the Christian Endeavor Society. Marion Jones has received a year's leave of absence from the public schools and will start immediately for the Holy Land. E. A. Kelsey, who is pastor of the meeting in Minneapolis, spent five years in Palestine as a missionary and he told her of many interesting things she will encounter upon reaching the Holy Land. He repeated the Lord's Prayer in Arabic. At the close the Friends joined hands and sang "Blest Be the Tie That Binds."

* * *

The following is taken from *The Evening Times*, Richmond, Ind.:

"Lester C. Haworth, special field agent for Earlham College, the man who planned the automobile campaign by which Earlham's debt was raised, has resigned to accept the assistant general secretaryship of the Y. M. C. A. at Buffalo, N. Y. He will leave Earlham immediately.

"Mr. Haworth graduated from Earlham with honors in June, 1910. During his undergraduate days he was an active member of the committee on student's affairs. In recognition of his services and attainments, Earlham appointed him field agent, whose special work was to look after the college debt. At that time the debt had grown to such proportions that the interest was creating a heavy administration deficit each year. The debt totaled \$50,000. Mr. Haworth turned over scheme after scheme in his mind and finally hit upon the plan which he thought would succeed. He went to a meeting of the senior class and told the members that if they would pledge \$1,000 toward the payment of the debt on the condition that the entire debt should be pledged by graduation day, he would see that the conditions were carried out. The class took up the proposition with the result that a memorable campaign was organized which resulted in pledges totaling more than \$50,000. The last week was a whirlwind campaign in which Wayne County vied with the rest of the State to see which first could raise the amount assigned it.

"Mr. Haworth's position in the East is an excellent one and his many friends wish him success."

* * *

The following communication was sent by the recent session of Salem Quarterly Meeting, held at Lynn, Mass., on Eighth month 17th, to the two Massachusetts Senators:

"Salem Quarterly Meeting of the Society of Friends, including Friends in Boston, Massachusetts and vicinity, your constituents respectfully requests your attention to the following reasons for ratification by the United States Senate, of the Anglo-American and Franco-American general treaties of arbitration now before said Senate for consideration:

"1. Because they contemplate just judicial settlements of international questions in conformity to law and right reason, by impartial jurists. This method is vindicated by every page

of modern history, the use of courts between States and men. No respectable man in this age submits his cause to trial by arms and physical violence. The same good reason, and desire for justice only, applies more strongly to dignified and exalted Christian States. Think carefully of the magnificent triumphs of the Supreme Court of the United States, the conflicts of States of this Union.

"2. The interests of the United States have been guarded and protected in these treaties by some of the ablest and wisest jurists of the country, and their provisions are exceedingly satisfactory to a great multitude of citizens who love their country and desire its prosperity and most advanced progress.

"3. There is always a risk and venture in every human scheme, an opportunity for experience and growth, but other great nations are willing to avoid the perils of war, by taking this venture. Their approval of the treaties is a vigorous testimony to their strength and justice.

"4. This is one of the most remarkable opportunities to lift the burden of war from States, from the shoulders of God's poor, to serve the race, which has appeared in human affairs. No man or State can afford to be on the wrong side of this issue. The Senate may turn it down, but it will rise again. These treaties are in the process of the suns and manifest destiny, and men must clear the way for them. They are among the most advanced and honorable steps in our civilization and progress, and we hereby express the confident hope that you will do all in your power to give the entire original treaties the sanction of your approval and great influence."

Married

LEWIS-HOBSON.—At Newburg, Ore., Eighth month 20, 1911, Russell William Lewis, Spring Brook, and Eula Idell Hodson, Newberg.

Died

DOAN.—At the home of his son-in-law, Frank McDonald, Wilmington, Ohio, Eighth month 22, 1911, Azariah Doan, aged 87 years. Judge Doan was prominent in public life in Wilmington, and all places of business in the city closed for two hours at the time of his funeral the 24th. He was a valued member of Wilmington Meeting.

HENDERSON.—At her home, in Bates County, Missouri, Eighth month 13, 1911, Sarah L. Henderson, in her 75th year. The deceased and her husband, Eli Henderson, were among the pioneer Friends who started and maintained Edgewood Monthly Meeting, Missouri. She was a loyal Christian and a devoted mother, wife and friend.

HOXIE.—At her apartments, in Philadelphia, Pa., Eighth month 26, 1911, Anna Brown Hoxie, widow of the late Henry N. Hoxie. The deceased was a devoted member of Twelfth Street Meeting, Philadelphia.

KARLEN.—At his home, West Branch, N. Y., Eighth month 12, 1911, David Karlen, aged 68 years.

MASSEY.—At Genoa, N. C., Seventh month 25, 1911, Levi H. Massey, in his eighty-fourth year. He united with Friends in early life and ever after remained a loyal member. He was an elder in the local meeting for over thirty years, and a subscriber of *The Friends Review* and *THE AMERICAN FRIEND* since 1847.

TOWNSEND.—At Farmland, Ind., Seventh month 4, 1911, David Townsend, a life-long Friend and an elder in Farmland Meeting for many years.

The International Bible School Lesson

THIRD QUARTER, LESSON XII.

NINTH MONTH 17, 1911.

DANIEL'S COMPANIONS IN THE FIERY FURNACE.

DANIEL 3:1-30.

(For Special Study, Verses 13-28.)

GOLDEN TEXT.—The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13:6.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Ninth month 11th. The fiery furnace. Dan.

3:1-30.

Third-day. He will deliver. Job 5:17-27.

Fourth-day. My salvation. Ps. 27:1-14.

Fifth-day. Thou will keep him in perfect peace. Isa.

26:1-10.

Sixth-day. I am with thee. Jer. 1:1-10.

Seventh-day. Not forsaken. Ps. 9:1-14.

Time.—It is impossible to assign any date, except "during the reign of Nebuchadnezzar."

Place.—Somewhere in the neighborhood of Babylon.

Parallel account.—None.

The purpose of the third chapter is to teach the lesson of faithfulness and constancy under the greatest trial. "It is of priceless value as illustrating the deliverance of undaunted faithfulness—as setting forth the truth that they who love God and trust in Him must love Him and trust in Him even till the end, in spite not only of the most overwhelming peril, but even when they are brought face to face with apparently hopeless defeat." Though in the book of Daniel it will be noticed that he is not mentioned in the chapter. This chapter gave occasion for the "Song of the Three Holy Children" preserved in the Old Testament Apocrypha, and used in the English prayer-book, there known as the "Benedicite." The whole chapter should be read.

1. "An image of gold." Not necessarily of solid gold. It might be overlaid with gold. The image was about 90 feet high and 9 feet broad. The usual proportions of the human figure are 5 or 6 to 1. Dura was a river near Babylon flowing into the Euphrates.

5. Modern names are given as nearly corresponding to the ancient instruments as possible. The words for harp, psalter, dulcimer (bagpipe) are Greek and the only ones found in the Old Testament. "Worship." Literally "bow down to."

6. "Shall be cast." Cruel punishments were common in Assyria and Babylonia, to which fact the sculpture and inscriptions bear ample evidence. Compare Jer. 29:22.

13. Shadrach (Hananiah), Mishael (Meshach), Abednego (Azariah) (Dan. 1:7).

14. "Is it true?" "Is it of purpose?" R. V. That is, is this a deliberate act on your part?

15. Nebuchadnezzar puts the choice clearly before them. There is no escape. It was a direct challenge.

16. "We are not careful." Full of care. "We have no need." R. V. It is neither practicable nor would it do any good.

17. "If our God whom we serve is able to deliver us, he will deliver us from the burning fiery furnace, and out of thine hand, O king." We shall be

harméd neither by the fire, nor by anything which thou canst do.

18. But in any event, we will not worship the images or serve thy gods.

19. "One seven times more than it was wont to be heated." Seven times more than was the rule.

20. "Commanded certain mighty men." R. V. He was evidently afraid of resistance and wished to make it hopeless.

21. "In their hosen, their tunics, and their mantles." R. V. The word for tunic may mean turban. The whole passage is uncertain.

22. According to the "Song of the Three Holy Children" in the Apocrypha, the flames shot out 49 cubits or about 75 feet. Those who bound them and threw them in were themselves destroyed.

23, 24. "Astonied." An old form of astonished. The king not only sees the three Hebrews apparently unhurt, but the form of a fourth man with them.

25. "The aspect of the fourth is like a son of the gods." R. V. That is an angelic figure. The translation of the Authorized Version is incorrect, as there is in the original no definite article before son, and the word is undoubtedly "gods," plural form. It is here that the "Song of the Three Holy Children" belongs. It is a short book containing a description of the three young men walking in the fire, and then giving the prayer of Azarias, a short doxology, and the song of praise known as the Benedicite.

26. The king wishes to assure himself that what he sees is not a vision.

27. To the astonishment of the officers, the men and their garments were unhurt "nor had the smell of fire passed upon them."

28. "Changed." That is, made the king's purpose vain, or frustrated it. "Yielded their bodies." Been willing to die rather than do wrong—that is, serve or worship any god but their own.

29. The king forbids anything said against the God of the Hebrews.

30. "Promoted." Made them to prosper. Compare what is said of Daniel in 6:28.

New Publications

The Book of The Prophecies of Isaiah, by John Edgar McFadyen. Publishers, The MacMillan Co., New York. Price, 90 cents, net.

This is the sixth volume of the "Bible for Home and School" series to

come from the press. Probably no literature in the Bible has been enriched more by historical study than the Prophecies of Isaiah; and nowhere have the results of this study been so briefly and happily summarized and digested as in the present volume. True to the ideal of the "Bible for Home and School," the work presents the fruits of the best Christian scholarship without technical discussion. And it is the fruits and not the travail of scholarship that the ordinary reader wishes; and it is just this that Dr. McFadyen's work provides for the student of Isaiah at a moderate price and in convenient form.

* * *

The Farmer Boy Who Became a Bishop, the Autobiography of Anson Rogers Graves. Publishers, The New Werner Co., Akron, Ohio. Price, 50 cents.

Dr. Graves has told in a very interesting way the story of his life. His boyhood experience on an Illinois farm is full of picturesque instances of pioneer life; and his struggles in securing an education afford inspiration for young people who are ambitious to rise to positions of influence and usefulness. It is a book especially helpful for young readers.

(Continued from page 566.)

however, is rendered doubtful by the opposition's appeal to a widespread distrust of the United States combined with a deep-seated loyalty for the mother country. There seems to be no doubt in the minds of the people about the financial benefits to be derived from reciprocity, but the fear that Canada will some day become part of the United States may prevent a majority of the voters in the Dominion from acting to their best business judgment.

* * *

Last week the eastern part of the United States was visited by unusual wind and rain storms, the damage along the south Atlantic coast amounting to several hundred thousand dollars.

The rainfall of Philadelphia during the last nine days of the month amounted to about ten inches. Only once, according to the local Weather Bureau, has this record been surpassed. In Ninth month, 1882, 10.09 inches of rain fell in three days. The rainfall record for the month also was phenomenal and has been surpassed only once in the last ninety-two years, of which the Weather Bureau has records. In Eighth month, 1867, the precipitation amounted to 15.82 inches, and there is no record of any rainfall for a month surpassing that in the history of the city.

* * *

At the opening of the annual meeting of the American Bar Association at Boston last week, the president, Edgar H. Farrar, took occasion to denounce the recall of judges. He said in part: "If the judiciary of this country were in any material part corrupt, or if there were in our system of law no effective means to remove corrupt or ignorant judges; or if the means provided had been appealed to in vain and could not be made operative, then there might be some excuse for a revolutionary measure of this character."

"The proposed measure is an attempt

to destroy the independence of the judiciary, without which true liberty—the liberty which is regulated by law, enforced with reason and deliberation, cannot exist, and to substitute the opinion and passions of the mob.”

* * *

The Philadelphia Rapid Transit Co. has offered to inaugurate a plan of co-operation with a union of its employees. If the motormen and conductors decide by secret vote to have it so, their dues will be paid directly to this union, which will serve as a distributing agency, but each individual is to retain his right to deal directly with the firm if he so chooses. The one condition imposed is that the union shall enter into an agreement to co-operate in good faith with the management in its efforts to improve the service. The company agrees to set apart 22 per cent. of the gross passenger receipts for wages, that being the limit of its ability to pay. Within this amount the company will adhere to the present graded wage scale, will continue the pension payments, and will increase the scale as rapidly as the wage fund makes this possible.

* * *

An incident at the Methodist Protestant Conference, Muncie, Ind., has again called attention to the fact that

FOUND RIGHT PATH AFTER A FALSE START.

“In 1890 I began to drink coffee.

“At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence, but in course of time found that various troubles were coming upon me.

“Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and evidently my stomach became so deranged that even a light meal caused me serious distress.

“Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

“Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some, but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

“So I gave up coffee altogether and began to use Postum. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

“Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food drink.” Name given by Postum Co., Battle Creek, Mich.

“There's a reason,” and it is explained in the little book, “The Road to Wellville,” in packages.

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ministers, like other human beings, must meet certain financial demands. Declaring that the high cost of living and the low pay to clergymen have forced him to action, Dr. E. T. Greenleaf, Lebanon, Ind., pastor of a circuit of three churches, carried his resignation to the conference. His pastorate was over Milledgeville, Mt. Zion and Corinth congregations. Dr. Greenleaf holds that, while the salaries of country ministers have not advanced perceptibly in a half century, the cost of woollen clothing, of fuel, of homes and of edibles has gone up many per cent. in the last few years. He is the head of a family of eight. He and his wife frankly tell the story of their situation. He said that he would have to quit serving the Lord in any sort of professional capacity unless the conference should see fit to arrange his duties so that he could secure an occupation “on the side,” which will get bread and butter for his family.

Yearly Meetings in 1911

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. George H. Moore, Clerk, Kokoma, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 20th. Timothy Nicholson, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

A school-boy at a prize examination furnished the following biography of the patriarch Abraham: “He was the father of Lot and had two wives. One was called Ishmael and the other Hagar. He kept one at home; and he turned the other into the desert, where she became a pillar of salt in the day-time and a pillar of fire by night.”

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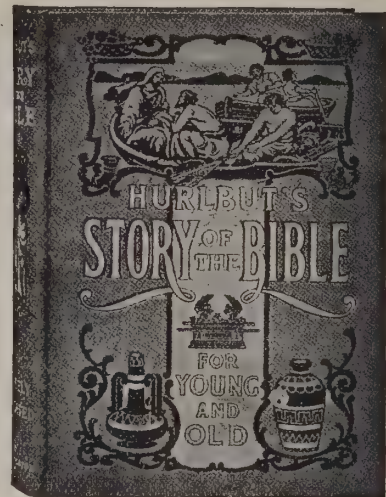
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The American Friend

Vol. XVIII

NINTH MONTH 14, 1911

No. 37

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Complete Arbitration Treaties

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AMERICA AND FRANCE

I hear the Word of Peace the prophet spoke,
Repeated o'er by each succeeding age
With widening meaning; and I see the rage,
Which crude untutored passion can provoke
To hew its ruthless way by shell and stroke
Subside. Yet still behind an armed cage
Each nation sits ready fierce war to wage.
Reason or Force? Which power wilt thou invoke,

My Country, to decide thy rights with her
Thy Mother, England? and fair France? One are
Our aims. What slight to freedom to debar
Dark war? None! rather we should be more free
To live. Then tread on pride; let doubting cease;
Lead one step on towards universal Peace.

—H. M. T.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR NINTH MONTH 24, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

IX. MISSIONS IN AFRICA.

ACTS 8: 26-40.

DAILY READINGS FOR PRECEDING WEEK.

Second-day Ninth month 18th. Souls in desert places.
Matt. 9: 35-38.
Third-day. A promise. Isa. 45: 14.
Fourth-day. Light in the gloom. Isa. 9: 2-4.
Fifth-day. Habitations of cruelty. Ps. 74: 20-22.
Sixth-day. God's freedmen. Rom. 6: 16-23.
Seventh-day. Help to the uttermost. Heb. 7: 24-26.

*Describe Livingstone's work in Africa.
Tell of present-day missions there.
What is Africa's greatest need?*

Bishop Joseph C. Hartzell of the Methodist Episcopal Church has made this statement about the opening of Africa to the influence of civilization.

"Up to within a comparatively short time even Christian nations had slavery. God waited until slavery was gone, and until the moral sense of the Church and the diplomacy of the world had come to see that no more slavery should exist. There is on one bank of the Congo River a great stone, on which a bishop used to sit and bless the slave ships as they went in and out. God would never open the Congo Valley to the slave ships of the world. He waited until today when the consensus of Christian sentiment the world over says that slavery shall not exist, and the black races shall have their chance in the civilization of the world. Africa is to be the home of the black races, but under the rule and government of white people. For three, four, five thousand years the black races have lived there, but have developed no civilization—not a picture, not a book, not a complex government anywhere—but they have lived and maintained themselves in the midst of all their sufferings, in the midst of their barbarianism and heathenism. Now Africa is to have her chance under Christian white government. And again God thus puts under the protection and care of the Anglo-Saxons the last continent to be reached by the Gospel of Christ. Africa is ready for the Gospel, ready for Christian civilization."

* * *

Suggestions to Missionary Committee.

1. The Life and Labors of David Livingstone should be briefly stated.

2. The Life of Mackay of Uganda is thrilling in its narrative of missionary labor.

3. The Friends Africa Industrial Mission in 1910 published a pamphlet of 32 pages descriptive of the work at their three stations in British East Africa. Copies of this may be secured of Wm C. Tabor, 173 Chambers St., New York. A good program can be arranged on data gleaned from this pamphlet.

4. Have a map of Africa before the meeting. If you have no wall map draw one on the blackboard, noting especially the location of this mission.

* * *

"After eight years of aggressive work, the Friends Africa Industrial Mission has today a strong organization of trained missionaries, an efficient indus-

trial department, schools that are over crowded, a nucleus of converts at its three well established stations, and hundreds of favorably impressed attendants at preaching services. We are now offered an exceptional opportunity by the British government. To improve the condition of the native races, the government desires the education of the chief's sons, the heirs apparent, in agriculture and other useful arts. The task has been offered our missionaries if they can rise to the situation. The importance of this cannot be over-estimated, as it places in the hands of Christian men and women, the forming of the characters of the future rulers of these people. The evangelistic, industrial and educational work of missionaries will mainly determine the character of the civilization now in its beginning. Shall it be Mohammedan, or Protestant? It will be greatly shaped by F. A. I. M. missionaries if they are helped to the great task."

* * *

To work among a population in Africa of nearly 158,000,000 there are about 2,614 missionaries from Protestantism—one missionary to every 60,000 natives. These workers are approximately 36 centers, so that there are thousands of square miles and hundreds of thousands of persons that are actually untouched by any Christian influences. North of the equator there are 75,000,000 people, but only 400 missionaries. One-fourth of these are in Egypt, with a population of less than 10,000,000. There are in Africa 14,000,000 Pagan natives without a single missionary.

* * *

Liberation of the Dark Continent has been progressive. The explorer let in the light, liberated the land from obscurity and fixed the eyes of intelligent people upon it. The emancipators spoke to the reason and moved the conscience of nations to free the oppressed. It is the part of Christian missions to banish social and moral darkness, to bring in fuller light and larger liberty. Livingstone said, "The geographical feat is the beginning of the Christian enterprise," and often illustrated the saying in his own journeys by teaching the poor people of raw tribes concerning their Maker, as they gathered around him at the end of a weary day's march. He lifted up his voice long and loud, ex-posing "the open sore of the world" in all its hideousness, in order that the Christian Church might be furnished

with the strongest motives of duty, justice, gratitude, for giving Africa the knowledge of God.

* * *

There is a conflict going on in different parts of Africa which may be summarized as follows:

North Africa—The final conflict between Islam and Christianity.

West and Central Africa—Conflict between foreign commercialism and the interests of Africans themselves.

East Africa—Conflict between Oriental colonists and Africans and governments, and the last resistance of Arab slavery.

South Africa—Racial struggle between white and black; between industrial power and political dominance on the one side, and five times as many people, inexperienced but aroused, on the other side.

Pagan Africa—Conflict between inherited superstitions and the inroads of civilization.

* * *

The Uganda Mission has been the most romantic and one of the most marvelous in modern times. Alexander Mackay was the mainstay of the mission for twelve years. "When Mackay heard that some in England were proposing to give up the mission he wrote back, 'Never!' and when invited from the society's office to go home for a visit, he declined, 'Send us our first 20 men, and I may be tempted to come and help you find the second 20.'"

Stanley speaks of him in these words: "God knows if every man had reason to think of graves and worms and oblivion, to be doleful, lonely, and sad, Mackay had, when after murdering his bishop, burning his pupils, strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely and without a syllable of complaint amid the wildernesses, and to hear him lead his little flock to show forth God's loving kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it."

News in Brief

Gifford Pinchot is on his way to Alaska. President Schurman, of Cornell University, has just returned from there. Secretary Fisher, of the Interior Department, will soon return. The attention Alaska is getting is noteworthy. Why? The conservation problem, in so far as it is controversial in national politics, seems to have found its pivot in Alaska, and in the government ownership enterprises that are proposed by the more radical of the conservationists.

* * *

When reciprocity was under discussion with us the argument most in use against it was that our farm markets would be overwhelmed with cheap farm exports from Canada. Now it has been turned around and made to do service in the Canadian campaign against the agreement. Their markets for farm products are to be overwhelmed with

(Continued on page 594.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, NINTH MONTH 14, 1911

No. 37

The Unity of the Faith

I have just been reading a proposed plan for the unity of the Christian Church. It consists of a set of propositions supposed to embody the points that are essential to the life of the Church. The first proposition declares that the essence of vital Christianity is a practical, thorough-going devotion to the Person of our Lord Jesus Christ, with which I think all Christians would agree. But the next clause maintains that the Church is "the world-wide fellowship of those who have been baptized in the name of the Holy Trinity," and another clause asserts that the Supper of our Lord is the appointed means of the appropriation of the divine life. The propositions further assume throughout that the authority of the Church rests in its ministerial representatives, as a specialized organ of the Body, tracing their authority back through the line of their ordained predecessors to the apostolic fellowship. I am afraid we shall hardly get a working basis of unity in a set of propositions of this type. This plan begins at the wrong end, and it will never make an appeal to those who naturally begin at the other end.

If we really desire unity of faith, we must begin with the things that are really *essential*, not with the things which are secondary, non-essential and which have always been occasions of dispute. The essential things are all of a spiritual order—they concern the attitude of the soul toward Christ as a revelation of God. The first test of a man's Christianity is not how, when or where he was baptized, not under what form he partakes of a communion meal, not what opinion he holds about the organization of the authoritative Church, but *what experience he has had of the renewing and transforming power of God*. There is no unity until there is life. There is no unity among the stones on a Maine farm. They have no common unifying life. They lie outside each other as so many independent pieces of matter. But the apple tree above them is a wonderful illustration of unity. It forms one organic whole. Every living limb, every leaf, bud, blossom or apple is bound into the organic life of the tree.

One sap floods the whole tree and feeds every part, and each part functions to the good of the whole and draws upon the life of the whole. Unity is due here and everywhere else to life; it is a product of life.

Church unity can never be constructed by propositions. It cannot be fixed up or patched up. It must grow out of a common life in Christ—the Vine. If we could all realize the spiritual life by experience, if we could all feel our hearts penetrated by the living spirit of God, if we could all have the coldness, stubbornness, hardness, selfishness and bitterness of our nature subdued and supplanted by an inner warmth, mildness, gentleness, kindness and outreaching love which would make it "second nature" in us to love and forgive and share, we should be much nearer *unity* than we shall ever get through the means of propositions. So long as the disciples wanted to call down fire upon those who disagreed with them they were in a state of mind which made unity with the spirit of Christ impossible. They might have accepted propositions and schemes of unity without number, they would still have remained outside the Vine-life with Christ, and incapable of sharing His heart and spirit.

Let first things come first, and we shall make progress. Christianity is "a way of life" and not a set of propositions. "Those of the way" are in unity, for they have found a new life and spirit in Christ and are living in some measure as He lived. Some of them may use a baptism in water, and some of them may not; some of them may take a communion of bread and wine, and some of them may not; some of them may accept the doctrine of apostolic succession in ordained ministers, and some of them may not, but they will all of them manifest in their lives an inner cleansing and a real communion, and they will all bear evidence of "the mighty ordination of the pierced hands." They will be *one* not because they compromise their views and agree to sign a patched-up set of propositions, but because the spirit of Christ has won and possessed them.

R. M. J.

Current Events and Comments

A Conference on Faith and Order

Church unity has been a favorite idea among religious leaders for a long time, but it is only within the past few months that definite steps have been taken to that end. Special impetus was given to the movement last Tenth month, when the Protestant Episcopal Church decided to invite the Christian world to a conference on "Faith and Order," and J. Pierpont Morgan contributed \$100,000 to finance the project.

This action of the Protestant Episcopal Church, one of the most exclusive Protestant bodies, occasioned no little surprise; but it has been accepted in good faith. The Congregational Council, which, "in view of the possibility of fraternal discussion of 'Church Unity,' suggested by the Lambeth Conference of Anglican Bishops in 1908," had previously appointed a commission to consider overtures on the subject, immediately responded to the action of the Protestant Episcopal Convention, expressing its sentiments of "fellowship and cordial good-will." A third denomination to act independently was the Disciples of Christ.

In response to the invitation sent out by the Protestant Episcopal Commission, 15 other denominations have expressed their willingness to cooperate. Among these are the main divisions of the Methodists, Baptists and Presbyterians. This subject will doubtless claim the attention of the coming Five Years' Meeting.

The proposed conference is not to effect a scheme of Church unity, not even to pass resolutions on the subject, but to study and discuss questions pertaining to faith and order in the hope that, by "taking council together in the spirit of love and forbearance," the outcome will be *mutual understanding*, which is the first step toward unity. In the words of the Lambeth resolution:

We must set before us the Church of Christ as He would have it * * * enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder. * * * We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. * * * We must constantly desire *not compromise, but comprehension; not uniformity, but unity.*

The preamble to the resolution creating the Protestant Episcopal Commission of Church Unity reveals a spirit which must become universal if the undertaking is to succeed.

It is couched in the following words:

With grief for our aloofness in the past, and for other faults of pride and self-sufficiency,

which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit [and then follows the resolution].

Labor and Race Prejudice

One of the most interesting recent happenings in the South has been a strike of white laborers at Key West because of the discharge of two negro workmen. This is in contrast to the customary course both North and South, objection usually being made to the employment of colored labor alongside of white laborers. But at Key West every union carpenter struck until a board of arbitration found that the men were in the right. They were restored to work, and, says a Key West account, "the white and colored laborers are on much better terms." This is certainly refreshing reading when one recalls the bitter and costly strikes in Georgia and elsewhere of white men to prevent negro workmen on railroads from rising above the humblest positions; and if it can be taken as a sign that labor is awakening to the fact that it least of all can indulge in race prejudice, it should give genuine reason for rejoicing.

Independent Steamship Lines for Panama

The provisions in a charter recently granted by the State of New Jersey to the Panama Steamship Company bring to public notice the drastic requirements of the new corporation law which are calculated to insure independent service. Nobody who is connected with any competitive rail or steamship enterprise, whether as director, officer or agent, is to be eligible as director in the new company. Even a stockholder is to be barred from voting on any question if the Postmaster-General serves notice that such stockholder represents a competing interest. The shareholders' voting power is so arranged that holders of large blocks of stock shall have less voice in proportion to their holdings than the small investor.

The company is to build and operate vessels through the Panama Canal between New York on the East coast and San Francisco on the West. It insures the construction of American ships adapted to the service in time to engage in this transportation work by the time the canal is finished in 1913.

Collecting Postal Data

If investigation will improve the management of an organization, the Postoffice Department ought, in the near future, to be the best-managed institution

in the country. Representative William A. Ashbrook, of Ohio, chairman of the House Committee on Expenditures in the department, has sent out a blank form to newspaper and magazine publishers which, if generally answered, will put in the hands of that committee information which will enable it to reach accurate conclusions on the subject of postal rates and railway mail pay. The action of the committee has no relation to the investigations of a similar character conducted by the Postoffice Department or by the special commission authorized by Congress and appointed by the President, consisting of Associate Justice Hughes, of the Supreme Court; President Lowell, of Harvard, and Harry A. Wheeler, of Chicago, except insofar as the figures submitted may agree or conflict with the conclusions reached by both of these agencies.

New Magazine Mail

Pastmaster-General Hitchcock is not backward about inaugurating new methods in his department when they give promise of efficiency and financial saving. The latest innovation is a scheme for carrying magazines by fast freight instead of by railway mail cars. The change went into effect the first of the month. Publishers are permitted to print, as part of the address, the date on which delivery is to be made, and postmasters will be governed thereby. According to the statements of postal authorities in Washington, publishers generally are satisfied with the arrangement.

A New Moroccan Treaty

While there has been no official announcement of an agreement between France and Germany relative to Morocco, it is generally believed that France is ready to make liberal concessions to Germany of territory in the Congo Country for the guarantee of political and military control of Morocco. And Germany, while not getting all she asked, seems willing to accept the terms. One report states that France wishes the agreement embodied in a formal treaty not with Germany alone, but with the powers of Europe and the United States, so that any future dispute as to the interpretation of the treaty would involve the whole family of Western nations.

War and Saving

While France and Germany are "conversing" about the future government of Morocco, the jingo press is quick to see signs of future war. Last week much space was devoted to the practice manoeuvring of French troops and the Kaiser's review of his fleet. But far more significant was the financial flurry in the German provincial towns, where large sums of money were withdrawn from the savings banks, the people being influenced by bellicose rumors. So heavy were the drains that the banks were compelled to enforce the rule requiring with-

drawal notices. After some embarrassment the uneasiness was allayed, but it afforded a taste of what might be expected in the event of war. So intricate are the ramifications of the credit system in Germany, as well as elsewhere, that the withdrawal of private deposits from the banks might cause financial loss equalling if not exceeding the actual expense of war. This is one of the reasons why war over Morocco is highly improbable.

An Opinion on the Joint High Commission

In an article on the arbitration treaties in the *Independent*, Governor Baldwin takes issue with the contention that the proposed Joint High Commission involves a serious abdication of its powers by the Senate. It is one thing, he argues, to delegate away legislative powers; it is another thing to entrust to an agent the task of determining whether any particular case falls within the application of the general principle as laid down by the law-making body in question. An act of Congress nearly forty years old empowers the Postmaster-General of the United States, with the advice and consent of the President, to negotiate and conclude postal treaties with foreign nations. Here the United States Senate has "surrendered" its constitutional powers into the hands of a Cabinet officer, which means, of course, the President of the United States. The President has also the power to decide whether a foreign nation can be brought within the scope of a reciprocity treaty. It is hard to see why he cannot be trusted to appoint three jurists who shall decide whether any particular case has the quality of being "justiciable." For the Senate to agree to that would be not to surrender the treaty-making power, but to provide a way to exercise it.

New Experience for President Taft

When President Taft starts on his Western trip this week he will in effect be opening his campaign for re-nomination. This will subject him to more searching criticism than heretofore. His speech-making tour two years ago was not altogether a success, but at that time he had been only a few months in office; everybody had personal good-will for him; the deference due his office was shown, and he was nowhere directly attacked. But from now till election time next year all this will be altered. His statements will be sharply challenged. His consistency will be questioned. Both Democrats and Insurgent Republicans will open fire upon him, and he will find himself in a political battle where no one is spared.

This will be a new experience for president Taft. He has never before had to go out and take a hand in rough political debating. In 1908 the bludgeon-work was kindly attended to for him by President Roosevelt. Since then he has made a great many addresses, but these have been mostly non-controversial or "official," with no one to answer back.

An Instrument of the Spirit

BY A FRIEND OF ALLEN JAY.

One of the deepest truths of human progress is expressed in the text, "Not by an army, nor by power, but by My Spirit, saith Jehovah of hosts" (Zech. 4: 6). It was first uttered not, as one might expect, as the watchword of a great moral reform, nor as the inspiration of religious propaganda, but as an incentive to the builders of the Second Temple. The "great mountain" which stood in Zerubbabel's way (4: 7) consisted of the indifference and poverty of the Jews and the petty hostility of their neighbors. The prophet promised that through the work of God's spirit the obstacles should vanish and that, amid shoutings of "Grace," the capstone of the temple should yet be put in its place. After reading the lofty spiritual and moral truths which the prophets from Amos to Jeremiah gave themselves to reveal and enforce, it is somewhat surprising to find the prophets Haggai and Zechariah devoting themselves to the task of getting a temple built, identifying the work of God's spirit with a structure of masonry and binding up the future of spiritual religion with the material work of carpenter and stone-mason!

History has, nevertheless, justified the prophet's word and work. The temple of Zerubbabel became an instrument of the Spirit. It became a rallying point for the scattered worshippers of Jehovah. It was a visible symbol of their unity, an asylum for the soul fainting in its search for the unseen God, a center around which gathered religious spirits to rekindle faith and enthusiasm, and from which zeal and devotion passed out to the Jews scattered throughout the world.

The prayer in I Kings 8 shows how the temple helped the imagination to lay hold on God. Others than Daniel escaped from the solid and obtrusive reality of Gentile idols by opening their windows and turning their eyes prayerfully toward the temple in Jerusalem. It is hard to see how the lofty spiritual truths of the prophets and the high morality of the Jewish law could have survived among a scattered, disheartened people, continually threatened with absorption by the superior culture and more powerful races that ruled and enslaved them, had it not been for the work of men who built outward and material structures to serve as defenses, nurseries and asylums for their inherited truths and faith. Zerubbabel, Joshua, Haggai and Zechariah, who built the Second Temple; the unknown founders of the synagogue; Nehemiah, who fortified Jerusalem; and Ezra, who gathered and edited the scattered codes of law and manuscripts of prophecy into a canon of sacred scripture—all these worked in the strength of the Spirit of God, fashioning instruments of the Spirit.

This lesson we Friends need to heed. It has been our mission, in part, to show the world that such things may cease to be instruments of the Spirit and become obstacles to the progress of religion; that then they must be destroyed, as Solomon's and Herod's

temples had to be destroyed, that the work of the Spirit among men should not be hindered; that the organization or other outward form is not the essence of life. But, on the other hand, we need to remind ourselves perpetually that the spiritual life must get for itself outward embodiment and outward instruments if it is to live and bear fruit. Monthly, quarterly, yearly and five years' meetings; missionary boards and secretaries; conventions and young people's societies; pastoral and evangelistic committees; collections and endowments of money; schools and colleges; meeting-houses with kitchens in the basement—all these are at times necessary instruments of the spirit and need prophets to proclaim the need of them and inspire men and communities to build them.

One of our greatest needs just now is to strengthen the Five Years' Meeting so as to give it prestige and effectiveness. Its organization offers us the greatest opportunity to simplify our machinery, concentrate our strength upon the large and general tasks of our Society and do some definite, concerted and effective work to promote the Kingdom of God.

But as yet it has not become in large measure the channel of our activities. Some of its boards have done little to draw the attention and enlist the support of our members. The organization is comparatively new; habit and custom have not yet given it power. It has no local habitation, no central office for its work, no home or building of its own, no fixed meeting-place to appeal to the imagination. Allen Jay showed the gift of the seer when he saw the need of a building devoted to the uses of the Five Years' Meeting and its boards. He saw that such a building would greatly enhance the usefulness of the meeting; that it would be like the temple of later Judaism; like Devonshire House is for London Yearly Meeting—an instrument of the Spirit.

A young Southern man was once walking with a party through the national Capitol at Washington. Born since the war, he had acquiesced in its outcome, but the Union had never meant much to him. The nation as a whole had never appealed to his imagination or stirred his heart. But as he passed from room to room of the Capitol, saw the places where great scenes had been enacted, looked upon the historic paintings of great events and great men and felt the associations of the House of Representatives and Senate Chamber, a feeling of the historic greatness and present power for justice and peace of the government, of which that building was at once the home and visible symbol, grew upon him. He turned to a companion and said, with heaving breast and shining eyes, "This was worth fighting for, wasn't it?" The great building was for him an instrument of law and justice and unity.

In like manner may the Allen Jay Memorial be built as a home for our Five Years' Meeting and become the center and visible symbol of unified Quakerism—an instrument of the Spirit to promote the Kingdom of Christ.

Iowa Yearly Meeting

Iowa Yearly Meeting convened at Oskaloosa, Iowa, Eighth month 29th to Ninth month 2d. A meeting of the Pastors' Association and the Christian Endeavor Unions preceded the opening of the yearly meeting, and the usual First-day meetings were held after the formal closing.

The following visiting Friends were present: Charles E. Tebbetts, Richmond, Ind.; Lindley A. Wells, Portland, Ore.; John H. Hadley, Central City, Neb.; William Hyer, an elder, and his wife, from Van Wert, Ohio, and Thomas C. Hodgins, North Carolina. The missionaries present were: Jefferson and Helen Ford, Jamaica; Alice G. Lewis, Japan; Clarence G. McLean, recently from government school work in the Philippine Islands, and now under appointment for work in Cuba under the American Friends Board; Charles Kurtzhalz and wife, who expect to sail for Jamaica in the early winter. Charles Kurtzhalz has spent one year on the mission field in Africa, and is at present a Y. M. C. A. secretary in Pennsylvania. Mead A. Kelsey and Alfred T. Ware, new ministers in the yearly meeting, were also present.

Foreign Missions.

The interest in foreign missions ran high, due largely to the presence of so many missionaries and the secretary of the American Friends Board. Tent Jamaica, where exhibits from that field were displayed, was an interesting feature, as were also the charts and literature of Charles E. Tebbetts. Jefferson Ford also held several conferences with the pastors in order to bring them into closer touch with the work. One of the high-water marks of the meeting was reached when, in the peace session, Alice G. Lewis told of the organization of the first peace society in Japan by a little band of Friends missionaries, an organization which now has a membership of over 600, including statesmen, professional men and leaders in the industrial world. Much has already been accomplished in promoting a better understanding between Japan and the United States. We seemed to get a glimpse of Friends again influencing the destinies of nations.

The question of turning over our Jamaican work to the American Friends Board of Foreign Missions was referred to the Foreign Mission Board of the yearly meeting with power to act. The board decided later to defer action for the present. It was also decided to help the African work with at least \$500. The aim is to raise \$10,000 for foreign missions the coming year.

Evangelistic and Church Extension.

Harry R. Keats, of Des Moines, was appointed superintendent of evangelistic work to succeed W. Jasper Hadley, who for many years has faithfully served the Church in this capacity. There were many expressions of appreciation of the work of the retiring superintendent.

The statistical report indicates a decrease of over 500 members. This, while largely due to the re-

vision of membership lists in several meetings, nevertheless produced a deep feeling of concern on the part of the meeting. A strong committee was appointed to study the situation and report next year.

Bible Schools and Christian Endeavor.

Interesting reports were given of the recent International Sunday School Convention held in San Francisco; the Christian Endeavor Convention held at Atlantic City, N. J., and the Winona Summer Assembly of Young Friends. The Endeavorers have raised \$1,000 for missions the past year. Ora Carrell, of Muscatine, was again elected president of the Yearly Meeting Union. Mead A. Kelsey delivered the Christian Endeavor address. There were 18 diplomas awarded the graduates of teacher training courses. Salem quarter won the banner from Oskaloosa this year with 11 graduates.

Peace.

Professor Clarence M. Case arrived from his summer vacation in Maine just in time to deliver the address on "Peace." Resolutions were passed to urge our Senators and Representatives to vote for the arbitration treaties with Great Britain and France. Members were also urged to write personal letters to the same end. A letter of appreciation and encouragement was ordered sent to President Taft for the good work he is doing for the cause of universal peace. A protest was sent to the Governor of a neighboring State against the execution of a fifteen-year-old boy.

Delegates to the Five Years' Meeting.

W. Jasper Hadley was appointed on the Committee of Arrangement for the next Five Years' Meeting to take the place of Absolom Rosenberger. Fourteen delegates were appointed, as follows: David M. Edwards, Harry R. Keats, W. Jasper Hadley, Stephen M. Hadley, Emma Coffin, Viola Smith, Edith Smith, William S. Kitch, Albert W. Green, Joseph Sopher, Zeno Doan, Alvin Hoskins, Philip Slack, Ora Carrell. An alternate for each delegate was named.

Education.

President Edwards was prevented by sickness from attending the sessions of the yearly meeting, and his absence was sorely felt, especially in the educational session. Alfred Ware delivered the address. Everyone rejoiced over the raising of more than \$100,000 additional endowment for Penn College, and yet there was a feeling that we had only begun to properly equip and endow the institution.

New articles of incorporation were approved whereby the stock feature in the college corporation was abolished. The board is now composed of 31 members, including the president of the college. The yearly meeting will appoint five each year, and the board will elect five, two of whom may be nominated by the alumni. These will serve for three years. There is an Executive Committee of nine members, to whom a large part of the administration of the college will be entrusted. W. Jasper Hadley, of Marshalltown, was elected president of the board. Four members who are not Friends were elected to repre-

sent the citizens of Oskaloosa who contributed so liberally in the recent endowment campaign. The subject which elicited most discussion was that of a suitable church home for students while attending college. At present all meetings are held in the college chapel. The yearly meeting also needs a new house, the present location being in the edge of town and where the sound of passing trains on the Iowa Central is a frequent source of annoyance. A committee was appointed with power to act in securing a location, drafting plans, raising funds and disposing of present property.

Various Subjects.

It was decided to print the reports of standing committees and various other reports before the opening of yearly meeting and place them in the hands of those attending yearly meeting so as to economize time and facilitate intelligent discussion of the subjects.

A communication of Bangor Quarterly Meeting was considered relative to the care of aged ministers. The subject was referred to a committee.

Professor David S. Wright, of the State Normal at Cedar Falls, was appointed delegate to the Anti-Saloon League Convention, to be held in Washington in Twelfth month. Frank Sprague, of Des Moines was named as alternate.

The question of amusements claimed the attention of the Meeting of Ministry and Oversight, and afterwards of the meeting at large. It was stated that many of our young people were being drawn away from better things by the cheap amusements of the day, the moving picture shows being mentioned in particular. A committee, with W. Irving Kelsey as chairman, was appointed to investigate conditions and suggest remedies.

On First-day morning there was a special service for men, at which the Men and Religion Movement was discussed. It was decided to form a Brotherhood of Friends, and Roscoe Coffin, of Minneapolis, was appointed chairman of the committee to effect the organization.

Devotional Meetings.

Lindley A. Wells, Charles E. Tebbetts, John H. Hadley, Thomas Hodgkin and others gave messages full of power and to the edification of the church. Mrs. Kurtzhals rendered effective service in song in these meetings. Professor Hockett and the Penn College male quartet also contributed much to the success of these meetings in the same way.

On First-day the grounds were thronged with people. A light shower in the early morning had laid the dust. Carriages and automobiles lined the streets and filled the large grounds adjoining the meeting-house. Services were conducted in the upper and lower rooms, in the Endeavor tent and at a provisional stand in the grove at the same time, and still many moved about the grounds paying little heed to the preaching. In the evening all this was changed. The crowds had gone and a quiet company assembled in the lower room and listened to a part-

ing message from Lindley A. Wells. The meeting closed with a testimony meeting, in which many testified that they had been greatly blessed and had caught new visions of service and had received new inspiration in this yearly meeting. W. I. K.

Ohio Yearly Meeting

Ohio Yearly Meeting, held at Damascus, Ohio, the 22d to 28th ult., was more largely attended at its opening session than for many years. The local Friends had no trouble in finding homes for all in attendance, and the new meeting-house is provided with a large dining-hall, so that nearly all took their meals together. This gave opportunity for pleasant social intercourse, which was enjoyed by all, especially those coming from a distance. Many old friendships were renewed and new ones formed that will broaden and strengthen fellowship in the yearly meeting.

The following persons were named to serve the meeting as clerks the coming year: Presiding clerk, Edward Mott, Cleveland, Ohio; reading clerk, Minnie Bassett, Adrian, Mich.; recording clerk, Asa Pim; assistant recording clerk, George E. Kent, Salem, Ohio; announcing clerk, Paul B. Findlay, Beloit, Ohio. The visiting ministers present with minutes from other yearly meetings were Luke Woodard, Indiana; Amos Kenworthy, California; J. Farlan Randolph, Indiana; Emma Randolph, Indiana; Abijah Wooten, Iowa; Edgar Wollam, Nebraska; Oscar Mostrom, New England.

Several ministers, elders and workers over eighty years of age favored the meeting with their presence and counsel. Jacob Baker was present, and presented his book—an autobiography of his life—as did also Luke Woodard. A letter was received from John Henry Douglas, which breathed a tender spirit of admonition and love, yet gave forth the clearest note of evangelical truth with all the vigor and forcefulness of other days. A letter was also read from Arthur Dann giving utterance to expressions of Christian fellowship and encouragement for Ohio Yearly Meeting.

Since the business has increased with the enlargement of the work, it was deemed advisable to hold two business sessions daily in order that the meeting could conclude within a week. To suit these hours it was arranged to have a devotional meeting at 8 A. M. each day and a Gospel service every evening. The 8 o'clock meetings were often led by the visiting ministers, and were seasons of great refreshing to the many who attended. At the Gospel services throughout the yearly meeting many came to know Christ either in regeneration, reclamation or sanctification.

On First-day several thousand attended the various services held in the yearly meeting-house, in the local Friends church and in the yard. Messages of great clearness and power were given at each place, and it was the climax of evangelistic effort at this year's assembly.

The Evangelistic and Pastoral Board made an ex-

cellent showing this year, reporting 315 converted, several sanctified, and many definitely consecrated to the service of the Church. All the meetings are supplied with pastors. Five ministers were recorded the past year.

The Bible school work is very dear to the hearts of Ohio Friends, who realize that 85 per cent. of the membership of the Church comes from this source. The superintendent, J. Geo. Coubourn, gave a good report, having visited all, or nearly all, the schools in the yearly meeting. J. Farland Randolph gave the annual address. Ohio Friends are actively engaged in rescue work through their Rescue Home at Columbus, Ohio. Sixty-nine girls have been cared for, most of whom have been converted and restored to family and friends and to a life of purity.

A unique feature this year was the reception and reading of a letter or epistle from the native church at Nanking, China, and one from a church in western China kept up by English Friends. These local native churches evince deep spiritual life and power, and the meeting directed the Epistle Committee to write words of cheer and encouragement in reply.

E. H. Curtis, State superintendent of the Anti-Saloon League, gave the temperance address. Jacob Baker, the tireless worker, is at the head of this department, and gave a good report. He will go as a representative to the Temperance Congress at Washington, D. C., in Twelfth month.

Ohio Yearly Meeting's educational interests center at present in the Cleveland Bible Institute and Training School. This school is doing more effectual work than ever, and deserves and receives the support of Ohio Yearly Meeting. Last year the school had upward of 100 students enrolled, and this year has prospects for even larger attendance. Owing to crowded quarters, it has been decided to erect a new extension to the present building 40 by 60 feet, making room for 24 new students besides an assembly hall and basement. This building will cost \$7,500, of which \$6,500 has been raised. The building will be started as soon as the required amount is raised. The school has recently been put in control of a 500-acre farm, on which an orphanage is maintained with about 60 children. A school and missionary home is also connected with the property. While this means added responsibility, all are glad to be counted worthy to increase their labor in this new field.

The meetings were favored with the presence of two missionaries, Esther E. Baird, from India, and Margaret Holme, from Nanking, China. Both presented the needs of the field. The report along financial lines for missions shows an increasing interest, and the new plan for conducting the work in local meetings, as advised by the Layman's Missionary Movement, has proven its merits by the results obtained. Friends contemplate sending out two new missionaries to the India field as soon as suitable persons can be found. The need is for a man and wife, the man to take up the industrial work together with the oversight of the boys' Gospel work, and

the wife to teach in the school. Through the assistance of English Friends and others, the money for the boys' school at Luh Hoh, China, is all raised but \$800, and the work is proceeding as fast as funds will allow. Prof. Walter L. Williams will be the principal of this school.

The epistles from the different yearly meetings each called forth words of fellowship and keenest interest, which showed the strong tie that binds us to our sister yearly meetings; and no act or expression was heard which would in any way tend to weaken this bond or mar this fellowship.

The subject of Sabbath desecration has often claimed the attention of Friends, but this year public opinion demanded that steps be taken to see that the village and community of Damascus observe a closed Sabbath. Notice was given beforehand, and most persons observed the day quietly. Heretofore parties have come to the grounds and sold lunch, ice cream and confectionery; but with some exceptions this was done away with, and it is thought by next year all will co-operate in maintaining the observance of the day in harmony with the principles of Friends.

After prayer by Luke Woodard, the concluding minute was read Second-day at noon, adjourning the meeting to meet in Damascus again in 1912.

G. E. K.

Silence

BY MARTIN HOPE SUTTON.

This is the only way to know God: "Be still, and know that I am God." "God is in His holy temple; let all the earth keep silence before Him."

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old medieval message, and it had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamorous notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice; some of them were my own questions; some of them were my own cares; some of them were my very prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled and greeted with noisy acclamations of unspeakable unrest. It seemed necessary for me to listen to some of them and to answer some of them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares, but God said, "Be still." And as I listened and slowly learned to obey and shut my ears to every sound, I found after

a while that when the other voices ceased, or I ceased to hear them, there was a still small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened, it became to me the voice of prayer and the voice of wisdom and the voice of duty, and I did not need to think so hard or pray so hard or trust so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge and all prayer and blessing, for it was the living God Himself as my life and my all.

This is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that we receive the Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

At the Front in War Times*

Among the "visiting" Friends from England who traveled in this country during the Civil War was Joseph James Neave, who felt called to bring comfort to those suffering most acutely from the devastation of that unfortunate struggle. He arrived in Baltimore in the fall of '64, and made his way down through Virginia and North Carolina, visiting Kentucky and Tennessee before returning. His description of this trip is an interesting commentary on the situation at that time.

He was often near the scenes of carnage, and speaks of them in a quiet way, yet not without feeling. He describes one of these occurrences as follows: "It was a calm, beautiful evening, and as we leaned on the fence and watched the sunset, all within and around us seemed in sweet harmony with it. Presently the sound of cannon engaged in their death-dealing work came booming on the air, growing more intense as time went on, bringing a sad revulsion of feeling that has been a life-long memory. We afterwards found that one of the terrible fights around Petersburg (perhaps 40 miles away) began that night."

It was serious business, this visiting through the

South, but it had its humorous touches. He tells how at one place "an officer called after me, saying 'Hulloa, there; come here—you've got my hat on.'"

"While I knew him to be joking, I did not know what motive might lie beneath, so felt it best to take him seriously, for from the human side of things they had power to do what they liked with me, so I told him he was mistaken, and that I brought my hat from England.

"He took me through a room where a number of officers were dining; having a joke with them as we passed at my expense, to a little room behind. He then said, 'This is all my fun, but I want to know who you are, and what you are doing here.' I told him as briefly and fully as I could, and showed him my English certificates, one of which he read. I told him that "Friends" were one people the world over,—that we were opposed to all war and lived in peace among ourselves and with all men, and that our dear Friends in North Carolina were brought, with all the people in the South, into great suffering through this sad war, and that I felt it my duty to come and see if I could help them or do them any good.

"He seemed not to understand, or to be incredulous. I then said that if he had a brother that was sick or in trouble, would he not go to him and try to help him? He said, Yes, he thought he should. I then added that we were all one people the world over, and I did not think it strange that someone from a distance should feel it a duty to come and see them, and try to help them and comfort them.

"He said, 'I don't see that you have brought them any blankets, or anything to do them any good with,' but he had caught the idea, and with a little more fun, let it go. I went with a thankful heart to the Lord for this, and all His mercies."

Probably the most interesting episode in his experience was his visit to Richmond on the day of its evacuation by the confederate army. He was staying at the home of John and Judith Crenshaw, about four miles from the city, when the event took place. "About four o'clock next morning (Fourth month 3d), the family were aroused and the doors and windows of the house shaken by a loud explosion, and the sound seemed to roll up the windings of the James river. John B. Crenshaw felt pretty sure the end of the siege had come. His son started as usual about six o'clock with the milk for the city, but soon returned, saying the Federal troops were in Richmond, and the roads contained many Confederate soldiers who were fleeing from it.

"After breakfast John B. Crenshaw selected a horse and buggy that were not likely to tempt the soldiers, and kindly asked me to go with him to the city. We saw many negroes going in, who looked very bright and cheerful; we met many Southerners hastening away; one gentlemanly young officer had evidently jumped hurriedly on his horse, for his waistcoat was unbuttoned, and his watchguard hung loose; his face was white, and his hand shook as he held the reins. He anxiously asked us several ques-

* From the *Leaves from the Journal of Joseph James Neave*, edited by Joseph J. Green; publishers, Headley Brothers, 136 Bishops-gate St., London. Price 3s 6d net. This work, which has recently come from the press, has much in it of interest to American readers.

tions regarding his own safety, which we were unable to answer, and passed on. At the toll bar was an officer of a very different type, being one of the sort of hardened, cast-iron men, that war always makes. With his rifle swung at his back, and several weapons on his belt, and gripping his bridle with a firm hand, he was questioning a band of persons round him (mostly negroes) as to whether it was true the Yankees were in Richmond, and when they told him to look, for he could see himself, he relieved his mind by saying he would not fall into the hands of the Yanks—he would not go to a Yankee prison, etc. A dense cloud of smoke rested over the whole city, reminding me of the pictures in some old Bibles of the destruction of Sodom and Gomorrah. Passing by this man, the road bent a little, and here within earshot but just out of sight, we came upon the first Federal picket. The captain halted us, and told us he had orders not to let anyone in or out of the city, but after a little chat he was satisfied as to our peaceable intents and said, 'That's all right; you can go along.' Just as we had started, John B. Crenshaw pulled up, and looking back, said, 'I suppose you will let us out when we come back?' and being assured on this point, we drove on.

"It was a sad sight, for a large portion of the city was in flames, while the Federal soldiers, having pressed many negroes into the work, were doing all they could to stop or extinguish the fire. Before the Confederate troops left the city, they set fire to tobacco warehouses and inflammable buildings, and cut the hose belonging to the fire brigades; their last act being to blow up the powder magazine, which was the cause of the alarm felt in early morning.

* * * * *

"We made several calls; a relative and some friends of John B. Crenshaw were much reassured and comforted by his visit. Once we were halted by a soldier who told us the citizens had orders to keep in their houses. On explaining matters to him, he seemed pleased to meet with Friends, as he came from a Friends settlement in Ohio, and was surprised to learn that any of them lived in Richmond.

* * * * *

"We got home safely, to the relief of Judith Crenshaw, for the frightening, fleeing soldiers had been dropping in during the day, telling most alarming things of the doings of the Yankees, which their own fears conjured up, and exactly the opposite of what really was taking place; for every effort was made to restore order and to preserve the lives and property of the inhabitants."

Religion is not the simple fire-escape that you build in anticipation of a possible danger upon the outside of your dwelling, and leave there until danger comes. But religion is the house in which we live; it is the table at which we sit; it is the fireside to which we draw near; the room that arches its graceful and familiar presence over us.—*Phillips Brooks.*

John J. Lytle

John J. Lytle, the notice of whose death is found elsewhere in this issue, was widely known as an active worker on behalf of prisoners, being deeply interested in all efforts for their reformation, laboring very earnestly for their spiritual welfare and giving them sympathetic attention and practical assistance after their release from imprisonment.

He was born at Alexandria, Va., in 1823, and at the time of his death lacked about one month of completing his eighty-eighth year. In his infancy his widowed mother brought her family to reside in Philadelphia, in and near which city he resided for the remainder of his life.

Very early in his business life he became deeply



JOHN J. LYTLE,

MEMBER AND SECRETARY OF THE ACTING COMMITTEE OF THE PENNSYLVANIA PRISON SOCIETY FOR 56 YEARS; AND SECRETARY OF THE SOCIETY FOR 49 YEARS.

interested in prison work, and paid weekly visits to the inmates of the Eastern Penitentiary at Philadelphia. With one exception he was the oldest member of the Pennsylvania Prison Society, having been elected to membership in Eleventh month, 1851. He was the oldest member in continuous service on the Acting Committee of this Society, having served since First month, 1852. His secretarial positions in connection either with the Society or its Acting Committee have been continuous for fifty-six years previous to his death.

He was a delegate to the National Prison Association in 1886, and took an active part in its proceedings, serving on its leading committees.

The Eastern Penitentiary in Philadelphia, a State

institution, was the scene of his greatest personal labors. From 1852 to 1886, as a member of a visiting committee, he was a frequent visitor, laboring as a real pastor for the spiritual help of the inmates. From 1886 to 1908 he devoted almost his entire time to this work, ministering patiently and prayerfully in a great variety of ways to their needs both physical and spiritual. Almost daily he visited this large prison, and endeavored to know personally the 1,300 or more inmates. He was pre-eminently the "friend of the prisoner." His reports from year to year indicate his zeal in this cause. The following extract is from a report made by him in 1904, when he was in his eighty-first year: "I have made, during the year, 450 visits to the penitentiary, and have conversed with the convicts, either in the cells or at the cell doors, about 4,500 times. It is now fourteen years since my whole time has been given up to this work, and the interest in it grows from year to year. * * * Humbly do I rely on divine guidance rightly to perform it to the glory of Him who has called me to it * * *." Never did he give way to discouragement at what might appear to some a hopeless task. Quite frequently in his re-

ports does he mention, with thankfulness to his Heavenly Father, chance meetings with those to whom he had pointed the better way, who had since become useful citizens and who attributed their happiness and welfare to his kindly advice and efforts in their behalf.

When the State Legislature in 1895 discontinued the appropriation of \$3,000 per annum to supply discharged prisoners with clothing and to furnish them with tools, John J. Lytle, with characteristic energy, solicited private contributions every year to continue this assistance, and so successful were his efforts that no prisoner in need in all these years has been released from the penitentiary without a respectable outfit.

He was a birthright member of the Society of Friends, his membership for the most of his life being with the Monthly Meeting of Friends of Philadelphia for the Western District.

In 1849 he was married to Anna Reeve, and on the second day of last Eighth month, the sixty-second anniversary of their wedding was appropriately celebrated. He is survived by his widow, one son and four daughters.

Things of Interest Among Ourselves

We hope next week to publish an article on the Friends Reference Library of London Yearly Meeting and its work.

* * *

President Edwards, of Penn College, is improving, and was able to attend meeting on the last day of yearly meeting.

The prospect of a large enrollment of students at Penn College was never brighter.

* * *

The sudden death of Lydia Pike, one of our faithful missionaries to Mexico will be felt to be a great loss. Her place was at Victoria. She came home last fall to minister to an aged father. He passed away and she followed so quickly that one funeral service was held for both.

* * *

At a meeting for men, held on First-day afternoon at Iowa Yearly Meeting, a committee was appointed to complete an organization of a Yearly Meeting Friends' Brotherhood. This was done to enter officially into the Men and Religion movement. Rosco Coffin, Ora W. Carrell and Harry R. Keats were appointed a committee with authority to complete the organization and urge the formation of local Brotherhoods.

* * *

The Friends of Winchester, Ind., under the very excellent leadership of the pastor, George C. Levering, have just closed a most successful two weeks' campaign, in which time they raised over \$3,000. A new heating plant will be installed and the meeting-house repaired, the walls will be decorated so as to be more attractive and the basement will be finished and furnished so it will be more comfortable and serviceable. The church at this place has never been on a more substantial footing. Much credit is due the pastor and his efficient wife. They expect soon to go to another field, but the love and esteem of the membership of this church will follow them.

* * *

In compliance with the action of the recent Iowa Yearly

Meeting Penn College will be re-incorporated. Under the new plan the old stock company is dissolved and a board of thirty-one members, fifteen of which will be elected by the yearly meeting, who, with the president, will select the other fifteen, six of whom may be nominated by the alumni. From this number an executive committee will be elected, who will be the managers of the college. These new officers were elected: President, W. Jasper Hadley, Marshalltown; vice-president, Irving C. Johnson, Oskaloosa; secretary, Frank T. Nash, Oskaloosa; treasurer, H. D. Lane, Oskaloosa.

* * *

Norman Penney, F. S. A., F. R. Hist. S., librarian of London Yearly Meeting, expects to arrive in New York by the steamer "Majestic" about Tenth month 4th. He will proceed to Philadelphia, remaining in that neighborhood until the end of the month. He will then travel northward to New York and New England and will attend Baltimore Yearly Meeting prior to sailing, Eleventh month 25th. His main object is to visit various centers of Friends work. He is willing to lecture on historical and literary aspects of Quakerism, a list of some of his titles being given last week.

Any inquiries respecting these lectures may be addressed to Allen C. Thomas, Haverford, who has undertaken to make the necessary arrangements.

* * *

Whitewater Quarterly Meeting was held on the 2d inst. in the yearly meeting-house at Richmond, Ind., commencing at 10 o'clock A. M., and lasting until 2 P. M. After the service all took dinner in the basement. The dinner was prepared and served by an efficient committee appointed at last meeting.

Ten ministers were in attendance, among whom were Esther Terrell, Everett, Wash., who will remain until after yearly meeting; Edgar Stranahan, of Kansas Yearly Meeting, and Fred. Tarmaulin, Portland, Ind., who is soliciting funds for a new meeting-house which is being erected at Pennville, Jay

County, Ind. A very able sermon was preached by Edgar Stranahan upon the "Value of Sacrifice."

* * *

Shawnee Quarterly Meeting occurred at the Shawnee Mission, two miles south of the city of Shawnee, Okla, from 25th-27th ult. The two monthly meetings (Shawnee and Iowa), comprising the quarter, were well represented, and the meeting was felt to be a favored one from the opening to the closing session. L. C. Hinshaw, Yearly Meeting Superintendent, was present, and his company and Gospel ministry proved an inspiration and encouragement to all present.

An encouraging feature of the meeting was the attendance of so many young people, both white and Indians, who evinced an interest in the meeting by taking part in the proceedings. As there are but a few families of Friends living near the mission, the labor of caring for visiting Friends falls largely on the missionaries. Meals for over thirty were served for three days. [Mrs.] Anderson, a member of the meeting and employe in the Government School, furnished meals for eight or nine during the meetings.

Through the kindness of the new superintendent, [Mr.] Buntin, sleeping rooms in the boys' and girls' dormitories were opened to visiting Friends, as it was vacation time and most of the pupils were at home. Arrangements had been made for a basket dinner on First-day in the grove nearby, but a downpour of much-needed rain interfered, and all repaired to the commodious dining-room at the school, where six long tables seated all in attendance at the meeting and some thirty school-children, besides a number of employes.

The meeting closed First-day evening with the universal feeling that it had been one of the best quarterly meetings in years.

* * *

The Winona Friends Association met Eighth month 24 and 25, 1911, at Winona Lake, Ind. Two topics were discussed: "The Five Years' Meeting" and "The Relation of the Friends Church to World-Wide Movements." Benjamin F. Trueblood introduced the latter, and Charles E. Tebbetts the former.

The following resolutions were adopted: "The needs of our Church in relation to the work of properly fulfilling its mission under the conditions of these modern times having been discussed very effectively by Chas. E. Tebbetts and others, we here briefly state our attitude towards these questions as follows:

Resolved, 1. That we recognize that this is a very important and, in some respects, a critical period in the history of our Church, and consequently our next Five Years' Conference will be a particularly important meeting, and we desire that the following subjects be considered by that body.

2. Recognizing the benefit and strength to be derived from the establishment of a Central Publishing House for American Friends, which shall be under the control of the Five Years' Meeting and the work of which shall include the publication of Bible School Helps and a Church paper, we are convinced the time has fully come for the organization of such an association, or publishing house.

3. We think there is need also of a more thorough organization of our departmental work, with efficient leaders in each department, who shall be able to arouse interest and systematically develop and prosecute aggressive work along all lines of Christian effort.

4. The Winona Friends Association wishes to express its appreciation of favors received at the hands of Dr. S. C. Dickey during the week, and also to register the high appreciation we have for the Winona Bible Conference as the best assembly of its kind within our reach. We wish to urge upon all our pastors the desirability of their attendance of this con-

ference from year to year. We wish to express our desire for the return of such able and helpful instructors and preachers as Drs. Horn, Cobern, Simpson, Woelfkin, Stuart and others.

We instruct our secretary to forward copies of these resolutions to our church papers and to the clerks of Indiana and Western Yearly Meetings, so that through the delegates from the yearly meetings these questions may be presented to the next session of the Five Years' Meeting.

On behalf of the Committee on Resolutions,

R. F. RATCLIFF, *Chairman*.

Taken from the minutes of the Winona Friends Association, held Eighth month, 1911, at Winona Lake, Ind.

MORTON C. PEARSON, *Pres.*

LENORA N. HOBBS, *Secy.*

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Some time ago an article appeared in THE AMERICAN FRIEND, expressing a favorable view concerning the transfer of Friends work at Douglas Island, Alaska.

Since considering the subject more fully, a great and increasing burden has fallen upon me, as I have thought of giving up our work at that place; and I am impressed that the Lord still has a work for us there.

A number of our native members love the Friends Church for the same reasons that we in the States love it, and, loyal and true, are questioning in their perplexed and burdened hearts, what they are going to do.

Since we are already established there, and have accomplished a good work among both the white and native people, and there is still an open door, and still need of our work, why should we give it up, more than many places in the States where there are other denominations working?

This is not written in a selfish or sectarian spirit, but with sincere desire, and earnest prayer—that we as the Friends Church be true to the trust and the work that the Lord has committed to us.

ANNIS PEEBLES.

Salem, Ore., Ninth 1, 1911.

Married

HODGSON-JACOBS.—At Marion, Ind., Ninth month 4, 1911, Harry S. Hodgson and Susie Jacobs.

MCCRACKEN-HANSON.—At the residence of the bride's parents, Lynnvile, Iowa, Alfred J. and M. E. Hanson, Eighth month 22, 1911, Pliny McCracken and Lena F. Hanson.

Died

HENDERSON.—At her home near Merwin, Mo., Eighth month 13, 1911, Sarah L. Henderson, in her seventy-fifth year. In a neighborhood where Friends were unknown, she and her husband, the late Eli Henderson, founded Edgewood (Mo.) Monthly Meeting, of which she was a beloved elder engaged in promoting its varied interests until her death.

LYTLE.—At his residence, in Moorestown, N. J., Eighth month 14, 1911, John J. Lytle, in the eighty-eighth year of his age.

PIERCE.—At her home, in East Vassalboro, Maine, Ninth month 2, 1911, Eliza Cates Pierce, aged eighty-one years. This beloved Friend was a birthright member and for many years an elder of Vassalboro Monthly Meeting, of which she was clerk for more than thirty years. During a long term she also served her quarterly meeting in the same office, spending her life in active and efficient service for the Church and her Lord.

The International Bible School Lesson

THIRD QUARTER, LESSON XIII.

NINTH MONTH 24, 1911.

DANIEL IN THE LIONS' DEN.

DANIEL 6.

(For Special Study, Verses 10-23.)

GOLDEN TEXT.—The Angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Ninth month 18th. Daniel in the lions' den. Dan. 6: 1-28.

Third-day. Mouths of lions. Heb. 11: 32-40.

Fourth-day. Flames of fire. Dan. 3: 1-30.

Fifth-day. Pharaoh vanquished. Ex. 12: 21-35.

Sixth-day. Israel saved. Ex. 14: 10-31.

Seventh-day. Sennacherib defeated. II Kings 19: 14-37.

First-day. No need to fight. II Chron. 20: 5-30.

Time.—Uncertain, possibly about B. C. 538.

Place.—Probably Babylon or in its neighborhood.

Persons.—Daniel, about eighty years old; Darius, the Mede, king. Not known to history under this name.

The story of Daniel in the lions' den is one of the best known Bible stories; it is alluded and referred to innumerable times in conversation and in literature. It is one of the most graphic of stories and pleases old and young. So familiar is it that it is overlooked that the story is primarily intended as an illustration of the truth that men must not leave undone what is their duty to do, just as the story of the fiery furnace is an illustration of the truth that men must not do that which it is wrong to do. The fact that each party was preserved by God's grace is a secondary lesson.

Hitherto, so far as we know, Daniel had been prosperous; all the trying scenes he had witnessed, all the hard sayings it had been laid upon him to utter, had not hurt him in any way. But now in his extreme old age he, too, was to face a situation which seemed likely to cause his death. The chapter opens with Darius appointing over his kingdom one hundred and twenty satraps, and over these three chief men, one of whom was Daniel, who had the preference because of "his excellent spirit." Indeed, Darius thought of making him second in the realm. Naturally, such a man would be odious to the office-seekers and office-holders, who, however, realized Daniel's only vulnerable point was in his religion. So they persuaded the king to issue a decree that for the space of thirty days no prayer should be addressed to any deity or man. The penalty was to be cast into a pit of lions. The conspirators made sure that Daniel would violate this decree or interdict, and so they would get him put out of the way.

10. Daniel felt it was right to do as he had always done—pray to Jehovah three times a day. "Now his windows were open in his chamber toward Jerusalem." R. V. More literally, "Now he had in his roof-chamber open windows fronting Jerusalem." He had a room built on the roof, as is still common in Palestine. Such rooms have often latticed windows. It was a cool and retired place. Compare I Kings 17: 19; II Kings 1: 2; 4: 10, 11. "Open." Either the window had no lattice or it was open. In later times it became the

custom to pray with the face toward Jerusalem. It was probably founded on I Kings 8: 35, etc. See also Psa. 5: 7; 28: 2. Mohammed, it is said, at first commanded his followers to pray toward Jerusalem, but afterward changed the direction toward Mecca. "Three times." Compare Psa. 55: 17. "Before his God." A respectful way of saying "to his God." Compare "Before me." Dan. 2: 9.

11. The conspirators spy upon Daniel and find what they expected.

12. "Decree." Better "interdict," and so elsewhere. "Den of lions." Better "pit." It was customary for the Assyrians, and doubtless for the Babylonians, to keep lions for the chase. "Altereth not." "Passeth not away."

14. "Was sore displeased." The R. V. omits properly, "with himself." Darius was displeased with the men, and sought some legal means to evade the interdict. It is evident that the narrator wishes the inference to be drawn that the conspirators expected Darius to be displeased with Daniel.

15. The men fearing the release of Daniel, rush to the king with remonstrances.

16. The king gives in and orders the law to be carried out, but saying to Daniel, "May thy God deliver thee!"

17. "With his own signet." Seals were very common in those days, and many have been found, especially in Babylon, and are now in American and European museums.

18. The king passed a wakeful, anxious night, refusing the usual distraction of music.

19. "Then the king arose at dawn, as soon as it was light." Day had actually begun is the idea. "In haste." So anxious was he to see if Daniel were still alive.

20. "As he drew near." "With a lamentable voice." That is with a voice full of pain.

21. "O king, live forever!" This is the formula regularly used in Daniel in addressing the king. Compare 2: 4, etc.

22. "Sent his angel." His messenger. "Shut." Compare Heb. 11: 33. Daniel's preservation was God's testimony to his innocence of any wrongdoing either towards God or the king.

23. Revised Version omits rightly the words "for him." "Believed." Better, "had trusted."

24. A picture of savage retaliation doubtless in accord with the ideas and practices of that age, but cruel and revolting to us.

With chapter 6 ends the narrative and

didactic part of the book of Daniel. The rest is prophetic and apocalyptic in character.

(Continued from page 582.)

our cheap farm exports. It is of about equal weight on either side of the line—as silly when used here as it is now in being used there.

* * *

In ordering the compulsory inoculation against typhoid of every army officer and enlisted man under forty-five years of age who has not been already immunized, Gen. Wood in effect officially proclaimed the final triumph of the anti-typhoid serum in the military service. This action is the logical consequence of the striking success of inoculation as practiced on the army while in Texas this year. Since last Sixth month every army recruit has had to be inoculated. The serum, it is worth while to note in this connection, was discovered by Dr. Almroth Wright, of the British army, who used it with some success on troops in India prior to the Boer war. Owing to the lack of sufficient experience, the serum was not used much in the South African camps, although many lives were lost in typhoid epidemics; but, after the close of hostilities, Dr. Wright continued his experiments in India with such striking results that he attracted the attention of army medical officers throughout the world.

* * *

There are lots of young folks who do not realize that what they deem to be old age does not come so early in these modern times as was the fact in the strenuous pioneering 'stage of our national life. All of us know of men and women whose activities are strong at eighty years of age and beyond. There will be many to sympathize with a reader who writes: "I am constantly reading 'in newspaper headings about accidents, etc., befalling 'an aged man,' and then when one reads the particulars it turns out that the man was sixty years old—or possibly even less. Cicero, I remember, characterized men of sixty as old men; indeed, I think the standard of old age was set earlier in antiquity than we are accustomed to put it, but certainly it is not true to the facts of modern life to count the sixth decade as old age." At the same time the passage from youth to middle age is made before one knows it, and then the younger generation pass on to the next stage of life very promptly. This is the order of Nature, and must be recognized as a good thing for the progress of affairs.

No, it is not hard to write funny paragraphs. All you have to do is to procure a pen, some paper and ink, and then sit down and write them, as they occur to you. It is not the writing, but the occurring that is hard.—*New Haven News*.

* * *

"Dear me!" exclaimed the girl with pensive brown eyes and ink on her fingers. "I wish I had entered school a year sooner." "What is the matter, dear?" "Things are in such an unsettled state that I scarcely know what advice to give the country in my graduation essay."—*Washington Star*.

THE MICROBES' SERENADE.

A lovelorn microbe met by chance
At a swagger bacteroidal dance
A proud bacillian belle, and she
Was first of the animalculæ,
Of organism saccharine,
She was the protoplasmic queen.
The microscopical pride and pet
Of the biological smartest set,
And so this infinitesimal swain
Evolved a pleading low refrain:

"O lovely metamorphic germ,
What futile scientific term
Can well describe your many charms?
Come to these embryonic arms
Then hie away to my cellular home,
And be my little diatom!"

His epithelium burned with love,
He swore by molecules above
She'd be his own gregarious mate,
Or else he would disintegrate.
This amorous mite of a parasite
Pursued the germ both day and night
And 'neath her window often peeped
This Darwin-Huxley serenade—
He'd warble to her every day
This rhizopodical roundelay:

"O most primordial type of spore,
I never met your like before,
And though a microbe has no heart,
From you, sweet germ, I'll never
part,
We'll sit beneath some fungus
growth
Till dissolution claims us both!"

GEORGE ADE.

New York.

Wet a cloth with a bit of soda on it
and clean up the grease spots on your
kitchen floor.—*Farm Journal*.

A LADY LECTURER

FEEDS NERVES AND BRAINS SCIENTIFICALLY

A lady lecturer writes from Philadel-
phia concerning the use of right food and
how she is enabled to withstand the
strain and wear and tear of her arduous
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wrecked, and I attribute my recovery en-
tirely to the regular use of Grape-Nuts
food. It has, I assure you, proved an
inestimable boon to me.

"Almost immediately after beginning
the use of Grape-Nuts I found a grati-
fying change in my condition. The ter-
rible weakness that formerly prostrated
me after a few hours of work, was per-
ceptibly lessened and is now only a mem-
ory—it never returns.

"Ten days after beginning on Grape-
Nuts I experienced a wonderful increase
in mental vigor and physical energy, and
continued use has entirely freed me from
the miserable insomnia and nervousness
from which I used to suffer so much.

"I find Grape-Nuts very palatable and
would not be without the crisp, delicious
food for even a day on any considera-
tion. Indeed, I always carry it with me
on my lecture tours."

Read the little book, "The Road to
Wellville," in pkgs. "There's a reason."

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one appears from time to time. They
are genuine, true, and full of human
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Notices

Vassalboro (Maine) Quarterly Meet-
ing will be held at Oak Grove Seminary,
Vassalboro, Ninth month 16th and 17,
instead of the usual time published in
the yearly meeting minutes.

* * *

Persons who desire to engage room,
lodging, or boarding during the sessions
of Indiana Yearly Meeting which com-
mences the 20th inst., are invited to ad-
dress Robert W. Randle, No. 1234 Main
Street, Richmond, Ind., stating just
what is wanted. The committee will en-
deavor to meet the requirements as
nearly as possible.

* * *

Persons wishing entertainment while
attending Kansas Yearly Meeting, Oc-
tober 3d to 10th, are requested to write
to Emma C. Hinshaw, 1820 University
Avenue, Wichita, Kans.

* * *

Anyone having friends or relatives
who are not associated with Friends
Meeting and who have formerly been
members of other Friends meetings or
might be interested in Friends Meeting
in Denver, please send name and ad-
dress to Charles T. Moore, pastor of
Friends Church, Address 4227 Vellejo
Street, Denver, Colo., or any other in-
formation that would assist the church.

Sincerely,

CHARLES T. MOORE.

Yearly Meetings in 1911

Indiana Yearly Meeting, in Richmond,
Ind., Ninth month 20th. Timothy Nichol-
son, Clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita,
Kans., Tenth month 4th. Edmund
Stanley, Clerk, 1813 University Ave.,
Wichita, Kans.

Baltimore Yearly Meeting, in Balti-
more, Md., Eleventh month 17th. Allen
C. Thomas, Clerk, Haverford, Pa.

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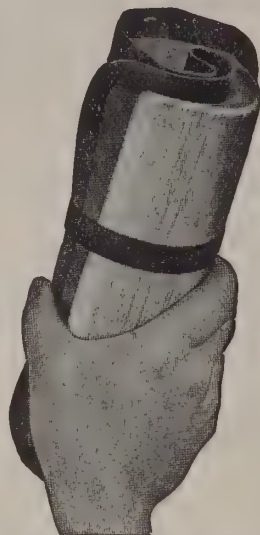
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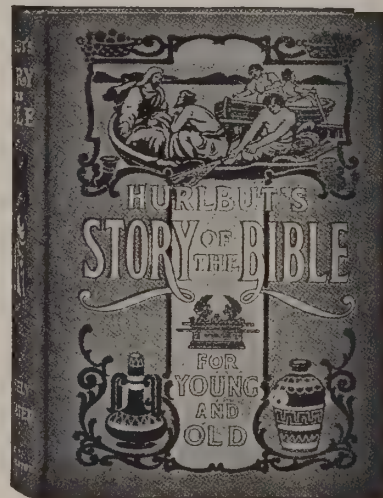
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THE AMERICAN FRIEND

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CHARLES SUMMIT
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1891

The American Friend

Vol. XVIII

NINTH MONTH 21, 1911

No. 38



ON THE GRASSY SLOPE BESIDE WHITTIER'S BIRTHPLACE AT HAVERHILL
(See "The Fellowship Pilgrimage," page 603.)

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TENTH MONTH 1, 1911.
LESSONS FROM GREAT LIVES.

X. PETER.

JOHN 21:1-19.

(Consecration meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Ninth month 25th. The great call. Matt. 4:18-20.

Third-day. The soul-winner. John 1:41,42.

Fourth-day. His great confession. Matt. 16:13-19.

Fifth-day. His denial. John 18:15-18, 25, 27.

Sixth-day. Peter the brave. Acts 2:14-21; 4:19.

Seventh-day. Peter the leader. Acts 11:1-18.

What were Peter's faults?

What were his great services to Christianity?

Mention one lesson from his life.

Jesus called Peter from his business of catching fish to the greater business of catching men. (Luke 5:1-11.) He seeks His workers from among the busy people. He appeals to busy not idle hands. Further Jesus made use of Peter's skill as a boatman and a fisherman as well as the implements of his trade to further the interests of the Kingdom. His pulpit, that day he called Peter, was a fisherman's boat and the fisherman held it in place while He used it. If every business man would let Christ use his business as a pulpit to proclaim through him righteousness and love to all within its reach what a transformed world this world of business would soon be; and how the problems arising out of the clash of classes would cease to exist.

* * *

Peter left his fishing for a higher calling. (Luke 5:1-11.) Preaching the Gospel and following Christ became his great vocation. Fishing became his avocation. His real business was serving Christ. All else was simply to pay running expenses while Christ was being served. Here is an ideal worth striving for, and a practical ideal for every Christian. It is striking the true balance of life, putting first things first. Ordinary fishing would be tame business after that miraculous draught of fishes. Business routine in the world's way is tame and fruitless for a man after he has heard the call to devote his life to serving God. Many a man is a failure in the business world today because God called him to preach. He heard the call but preferred to remain mending nets and catching fish instead of leaving all and following Christ as Peter did.

* * *

Peter before Pentecost was so unlike Peter after Pentecost that the character manifested was almost like that of two persons. Before the Spirit's incoming he was a follower of Jesus, but ever inclined to dictate to Him, asserting his will against that of His master. After the Spirit's incoming He let the master do the dictating, and his will harnessed itself to work in harmony with the will of the living and regnant Christ. Peter typifies here half-hearted and whole-hearted Christianity. The one is always restless, uneasy, energetic, but misdirected; the other is peaceful, powerful, and full of joy. Peter was always quick and impulsive. When he attempted to manage his own life these characteristics

brought him into endless trouble. When he was fully surrendered to Christ, this same personal power became an asset in the leadership of the young Church, and in the spread of the Kingdom.

* * *

Peter's great confession (Matt. 16:17, 18) called from Jesus His great approval. Confession of Christ always elicits His approval, and the assurance in the Christian's life of fellowship with Christ. Peter's refusal to recognize the cross as an essential element in Jesus' life called from Jesus His stinging rebuke. (Matt. 16:22, 23.) Denial of self-sacrifice as an essential element in the life of the Christian always places him out of fellowship with Christ. Study Matt. 10:32, 33 and apply the principle to the above noted incident in Peter's life and then to your own personal experience. These two statements by Peter have been called a great confession and a great collapse.

* * *

"Pride comes before a fall" is too trite a saying to call for comment, but no more pointed illustration of it is found in scripture than in the life of Peter. Trace it out by studying the following passages. Matt. 26:31-35; 26:69-75. The impulse of the heart often overestimates the power of the will, and fails to appreciate the fury of the storm. The great wave rolling up on the shore does not appear to possess great power, but stand in its path and the fury of its might is fully realized. The temptations of life can be treated lightly and laughed about when seen at a distance, but he who stands in their midst realizes the need of a Saviour's help.

* * *

Peter denied Jesus three times. (Matt. 26:31, 35.) On the shore of Galilee after the resurrection Jesus asks Peter the question "Lovest thou Me?" (John 21:15-17.) He asks it three times. Is there any relationship between the three denials and the three questions, testing the depth of Peter's love? Does not the Master today bring that question, "Lovest Thou Me?" before us when by thought, or word, or deed we indicate our separation from the spirit and mind of the Christ?

* * *

Contrast Peter's repentance (Luke 22:61, 62) with Judas' remorse (Matt. 27:3-5.) In that crucial testing moment in Peter's life, "The Lord turned and looked upon Peter." Was there ever

more power in a look than in that one? Was it an element in saving Peter from despair? In your judgment was there reproach, or mercy, rebuke or forgiveness in that look, or some of each?

* * *

"The Saviour looked on Peter. Ay, no word,
No gesture of reproach; the heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way; the forsaken Lord
Looked only on the traitor. None record
What that look was; none guess; * *

I think that look of Christ might seem to say:

'Thou, Peter! art thou a common stone
Which I at last must break My heart upon,

For all God's charœ to His high angels may

Guard my feet better? Did I yesterday
Wash thy feet, My beloved, that they should run

Quick to destroy me 'neath the morning sun?

And do thy kisses, like the rest, betray?
The cock crows coldly. Go, and manifest

A late contrition, but no bootless fear!
For, when thy final need is dreariest,
Thou shalt not be denied, as I am here;
My voice to God and angels shall attest,
Because I know this man, let him be clear."

* * *

"Peter followed afar off." That is always bad business. It entails no end of trouble and danger in the Christian's experience. This may be better than not following at all, but the way is rough, and thorny. There is no happiness in it. Following close is the only secret of a happy Christian life. Had Peter remained with Jesus and gone with Him into the judgment hall he would have had strength given him in the presence of Jesus to stand unflinchingly even in the face of death. He did this later when the presence of Christ was a living reality to him. Tradition says he died on a cross for the sake of his divine Master.

* * *

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Peter on that night of the arrest and trial of Jesus came very close to walking, standing, and sitting with the enemies of his Master. Matt. 26:58, 69; John 18:25. The wicked, the sinners, and the scornful were his associates. The result was well nigh inevitable. He fell.

* * *

Peter petered. That is a human characteristic. That is why Peter appeals to us all as peculiarly our apostle.

We have also a strong tendency to peter. In fact, Peter ought to have been special apostle to the Americans, for I am sure he would have understood us. He proclaimed his courage and enthusiasm with the intrepidity of a Napoleon, and in a day or two was chased from the field by a servant girl. He petered. He petered so everlastingly that that particular kind of a performance has

(Continued on page 610.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, NINTH MONTH 21, 1911

No. 38

Young Friends in Council

Editorial Letter.

I have just returned from a very remarkable gathering of young Friends which was held last week at "The Hayes," in Swanwick, a village in Derbyshire, England. "The Hayes" has been opened this year as a gathering-place for conferences and meetings of every sort, and is in many respects like Winona Lake, in Indiana, and somewhat more remotely like Northfield, in Massachusetts, or Silver Bay, in New York. There is a large central building, in which are administration offices, dining-hall, common meeting-rooms and many bedrooms. Then there is a large dormitory building nearby containing a great many little bedrooms, and not far away a field of tents where a small army of persons eager for truth and light can bivouac. There is also a spacious tent fitted up as an auditorium, which comfortably seats 500 and will hold many more. The grounds are beautifully located on the hills of Derbyshire, and except for the lack of a lake, which adds such charm to the American places I have mentioned, "The Hayes" is as attractive a spot as one could wish to settle in for a week, whether the aim be the pursuit of health and refreshment or the pursuit of the things of the Spirit.

Here for a week about 400 young English Friends lived together, discussed a variety of subjects, listened to many good addresses, held many meetings for worship and for the presentation of their message, cultivated the spirit of fellowship and made some real progress in the discovery of their mission in the world. It was more than a conference; it was a *movement*. Just what it will bring forth no one knows yet, for movements defy all prophets and go along uncharted courses, but I was profoundly impressed that this movement was full of hope for the future of Quakerism. There was much more of the spirit of happy merriment and good-natured fun than could be conceived in a band of young Friends of the seventeenth century, gathering to consider "the mind of truth" and to plan their campaign "for the extension of the seed," but there was not a bit too much merriment and it never jarred with the deeper

concerns for which the gathering was called. Our age and generation has learned better than former ages how to join the light and the serious, how to hold to the solid purposes of the spirit and at the same time to bring in the relief which comes from play and humor. The happy face, the kindly laugh, the atmosphere of joy do not indicate absence of reverence or lack of strenuous purpose; they mean the coming of a new type of young Christian who is on the whole an improvement over the intensely serious spiritual warrior of the Puritan age. It is all to the good that our young Friend who now is entering upon tasks as hard as any which beset the first generation of Quakers can see and enjoy the wider richness of a many-sided life.

One could see the union of the two aspects of life in a most interesting way in the tents. Here were all the fun and jollity of a happy party of campers. You heard the group-yells, the peals of laughter, the sally of sheer fun. But a few minutes later you might see this same group sitting on the floor of a tent in as deep and weighty silence as one ever feels in the First-day morning meeting for worship. Then some youth would pray with a depth and earnestness, a spirit of consecration which revealed the deep-lying seriousness of his life, and others would follow him in similar prayer or in earnest testimony, clearly demonstrating that the heart of the group was sound.

As one would expect of persons as young as most of those who made up this Swanwick group, they were intense *idealists* and did not altogether allow for the hard and solemn difficulties of the actual world. That is, of course, what ought to appear in the ranks of a young army. They approached their problems without a very large knowledge of history, and they showed a tendency to expect that they could do things as they happened to want to do them! They did not have large patience with the more experienced man who came to tell them how difficult it is to stand rigidly by the ideal course, without compromise and without surrender, and to steer for the star which the soul sees, without making tacks and zigzags. They were for the straight, undeviating line of march, and they showed much of that early enthusiastic faith which believes that mountains can

be removed and should not be circled. This is just as it should be, and I wish there were more of the same spirit abroad in America. Those of us who are older and who have often been laid flat by hard and stubborn realities may quite properly talk about "working so as to get what is practical and possible under the present circumstances and conditions," but we need the young idealists who expect to get everything they want! There can hardly be too many of those who are ready to die in their tracks for their

vision, and there seemed to be a goodly number of them at Swanwick.

It was evident that these young Friends had much to learn and that they needed to get their vision of what is to be done more clearly defined, but that, let up hope, will come with time. What is certain now is that there is in England today a very earnest, eager band of young people who intend to keep the Quaker movement alive in the coming generation. R. M. J.

London, Ninth month 6, 1911.

Current Events and Comments

Revolt in China Grows Dangerous

Riot and insurrection are reported from the province of Sze-Chuen, China, in which Robert L. and Margaret Simkin and a number of the English Friends missionaries are located. From the newspaper reports we gather that the disturbance began at Cheng-Tu, where the Simkins and others are stationed. The ringleaders of the agitation having been arrested by the viceroy, a mob gathered, and collision with the provincial troops resulted. The consequent bloodshed was followed by a general uprising. Foreign women and children were immediately sent out of the district, and these, together with the missionaries, are reported safe at Chung-King, where it is believed there is no immediate danger. There seems to be no direct attack upon missionaries or mission property. A late dispatch from Chung-King says:

Two thousand modern troops outside Cheng-Tu have not yet joined the besiegers, but have moved from their barracks, which are outside the walls, into a camp five miles distant. They refuse to obey the viceroy or to participate in the siege. It is reported that the students of the military college have joined these non-combatants.

Public Opinion on Universal Peace

The Christian Herald has gathered a symposium of views on the prospect for international peace, which reveals a widespread change of heart on the subject. Governors, college presidents and business men who a few years ago regarded universal arbitration and world peace as visionary now believe just the contrary. Ex-President Northrup, of the University of Minnesota, is of this number, and so is President George E. MacLean, of the University of Iowa. Gov. Woodrow Wilson, of New Jersey, says: "I consider the present agitation for international arbitration and world peace a deep-seated and permanent thing representing the fixed and universal desire of the human heart." Gov. Dix, of New York, says that "arbitration is the righteousness of peace; peace is the leaven of progress and human welfare. Enlightenment and industrial development depend upon the stability which results only from peace"—

which is putting the case well. President Jordan, of Leland Stanford, Jr., University, forecasts: "Just as baronial wars, religious wars, feudal wars, inquisitions, crusades and coats of mail vanished when people saw them with clear vision, so international wars will come to an end, all of a sudden, when people see them as they are." Nor is this an extravagant expectation, for when those who hold the contrary view are considered in the light of the world's progress in democratic thinking, they are seen to be a survival and an anachronism.

The Outcome in Maine Doubtful

It is now certain that a recount of the ballots cast last Second-day week must be made before the fate of constitutional prohibition in Maine will be known. Both sides claim the victory by a small majority. The remarkable closeness of the vote is unfortunate, to say the least. So great an issue ought not to hang upon a handful of ballots. If it turn out that prohibition is retained by a bare majority, there will be greater dissatisfaction with it than ever in the larger cities of the State, and lawlessness in the matter of liquor-selling will probably be more conspicuous than before. Then, too, resubmission is much more likely, and the chances are that the battle will be fought over again at an early date. The situation, however, is not without its bright side, for it has brought the prohibition forces to a new realization of the great odds against which they are contending, and may result in better co-operation among them in the future.

New Postage Stamps

"Utility, art and harmony," according to Third Assistant Postmaster-General Britt, will be combined in a new issue of postage stamps about to be authorized. The head of President Washington will appear on the first six of the series, while the last five will bear the likeness of Benjamin Franklin. All of the new stamps' denomination will be in Arabic, and this, as well as the use of a separate color or shade for each denomination, is expected to prevent the confusion of which two conventions of postal clerks

have complained. Designs for a distinctive ten-cent registry stamp and a two-cent postal card, the latter to be used exclusively for foreign correspondence, have been approved by Postmaster-General Hitchcock. They will be placed on sale First month 1, 1912. The registry stamp and the two-cent postal card stamps have striking designs. The former bears an engraving of an eagle with outstretched wings, and the latter a portrait of President Grant. This is the first time in the history of the postal service that a registry stamp or a postal card for foreign use has been issued.

Deciding the Course of a River

A very unusual lawsuit has been started in Colorado. Whether or not the course of the Grand River shall be changed from the western to the eastern side of the Great Divide is the issue involved, and it means much to the settlers on either side of the range. The people of Grand Valley, on the west, have been planning to use the waters of the Grand for an irrigation project which will reclaim thousands of arid acres, and one such plan was initiated by the Government under the Roosevelt administration. Now it has been discovered that two companies which have irrigation projects for land to the east of the Divide have filed claims on the headwaters of the Grand for a flow of 500 and 700 feet per second, and that already a ditch had been run across a lower divide in the mountains and 150 feet per second diverted prior to driving a tunnel through the range. The courts will have to decide whether the Grand is to flow east or west in the future.

The Moroccan Issue

It is generally understood that France has sent her ultimatum concerning her Moroccan policy to Germany. According to semi-official reports, the conditions are these: Germany is to recognize fully the French protectorate over Morocco. The Sultan's foreign policy is to be directed by the French Government. A French resident commissioner is to have charge of all civil and military affairs concerning the two countries. French advisers are to co-operate with the ministers of the Sultan, and France is to guarantee the Moroccan debt and all future loans.

There is no appreciable difference here from the position occupied by Great Britain in Egypt. That country, in fact, supplies a parallel to the present situation in Morocco. Originally Egypt was brought under a dual Anglo-French control, but after a few years, passed under virtual British rule, France surrendering her rights in 1904 in return for the guarantee of a free hand in Morocco. Today Germany is demanding her price for exactly the same service to France in Morocco that France rendered to Great Britain in Egypt. Germany is the only power that is both willing and able to make trouble, and she wants a good price.

Bull Fights Prohibited

President Taft has issued an executive order prohibiting bull-fighting, dog-fighting and cock-fighting in the Panama Canal Zone. Anyone found guilty of promoting any of these pastimes will be fined or imprisoned. Since the United States took control of the isthmus, there has been virtually no activity in these branches of sport, but recently Panama passed a law prohibiting them in that country, and the promoters began to cast longing eyes toward the Canal Zone. It is understood that certain fight promoters who long held concessions in Panama were preparing to move their pits and rings across the border into American territory. The order prohibiting the fights in Panama is a duplicate of the order issued shortly after the United States took Porto Rico under its wing. Previous to American occupation, bull-fighting had been the national sport in Porto Rico.

Where Women Excel

In the opinion of Jasper N. Kellar, of Boston, president of the New England Telephone and Telegraph Company, women are neater and steadier workers than men, and although they sometimes leave to get married, they do not leave more often than men do to seek new positions. This opinion stands in sharp contrast to the action of some large Western corporations that have recently decided to employ no more girls. President Kellar, who has 6,000 women under him, says that the men employed by his company to work at the telephone switchboards are often impertinent or lazy, while the girls are almost invariably polite, attentive and efficient.

According to the new census, there are 4,833,630 women in the United States who work for wages. They are lawyers, doctors, dentists and anything else that men are, even to wireless telegraph operators. Law publishing houses pay good salaries to women to analyze, designate and classify decisions of the Federal and State courts. This is really more profitable than the regular court practice for women lawyers.

Mt. Etna Active

Mt. Etna, in the island of Sicily, was very active last week, causing great damage to the surrounding country. Nearly a hundred fissures opened in the volcano, and rivers of lava came down far below the tree line, destroying century-old forests and numerous hamlets. The railway line encircling the mountain was covered at various points. Great consternation prevailed among the inhabitants of the region. Hundreds of people left their homes and wandered about, without food or shelter, in the gloom of smoke and falling cinders. Many carried pictures and images of saints, and prayed incessantly for mercy. Mt. Etna becomes active about once every five years, but the present eruption has been unusually violent.

The London Friends' Library

BY EDWARD HAROLD MARSH.

In the very early days of Quakerism, in 1673, to be exact, a minute was made "that 2 of a sort of all bookes written by friends be provided and kept together" and "that if any booke be printed by our adversaries we may know where to find it."

This minute is the origin of the Friends Reference Library, and for nearly two hundred and fifty years, books by or about Friends, or attacking Friends and their principles, have been accumulating at the central offices of Friends in England, and therefore it is not surprising that at Devonshire House there is to be found what is by far the best collection in the world.

Good as that old minute was, it did, however, have one fault: It provided that books by or about Friends should accumulate at Devonshire House, but it made no provision for a librarian, and the value of this growing library was not fully appreciated by Friends for two hundred years, and there are still many Friends, even in England, who have but the dimmest idea of the existence of the Friends Library.

Although almost unknown to Friends in general, the library was not neglected during all these years, and the names of many Friends who have been concerned with it are recorded in the minutes of the Meeting for Sufferings. Among these may be mentioned John Whiting, who died in 1722; Joseph Besse, 1757; Morris Birkbeck, and, in recent years, Isaac Sharp, the present recording clerk.

In the latter years of the last century Joseph Smith, a London bookseller, spent much of his time for many years among the books, and he deserves and has the gratitude of all students of Quaker history for the great service he rendered in compiling what is known as Smith's catalogue of Friends books. This work is the standard reference book, and, now that it is out of print, the high price that second-hand copies fetch indicates the esteem in which it is held by those who study Friends history.

The almost unknown wealth of literary material that the Society had in the strong rooms at Devonshire House was brought prominently to the notice of Friends by Isaac Sharp, with the result that in 1901 Norman Penney was appointed as librarian.

During the last ten years, as the library has become better known, the work of the staff has increased to such an extent that the librarian now has two assistants and occasional outside help. The accumulation of over two hundred years is gradually being reduced to order, and Smith's Catalogue is supplemented by a card catalogue containing many thousand cards and still more entries. In this way the vast collection of original manuscripts, pictures and printed material is being made available for use, and the staff is ever ready to guide enquirers who desire their help.

These enquirers come from all parts of the world where there are Friends, and from some places where there are none. Norman Penney has correspondents

all over the world, including Friends of all sorts of conditions in America. The Friends Reference Library recognizes no divisions in America; without partiality it collects information and publications from all bodies calling themselves Friends, and it endeavors to get a specimen of every publication within its scope which is issued.

The scope includes not only printed matter, such as periodicals, printed minutes, reports or pamphlets, but also portraits, autographs, mementoes and newspaper cuttings from the general press. There are in the library thousands of autograph letters by the founders of Quakerism, George Fox, Margaret Fell, William Penn, Ellwood and others. Most of these have never been published, but some appear in print from time to time in the *Journal of the Friends' Historical Society*, edited by Norman Penney.

Quarterly and monthly meetings all over the country have been encouraged to send their early minute books to this central library that they may be under proper care and easily available for use. The official copies of the birth, marriage and death registers dating from 1648 to the present time are kept in one of the strong rooms, and a large proportion of the enquiries addressed to Norman Penney ask for information about the emigration of ancestors of Americans of today.

The library is open to the public during ordinary business hours, and it is frequently, almost daily in summer, visited by American Friends who happen to be in England. Sometimes American Friends come over to study here for weeks or months together. At the present time Albert Cook Myers, of Philadelphia, is at work on the complete edition of the writings of William Penn. A committee room over the library has been set aside for his use, and for several months he has had it, and still has it, for use at a private office.

It will doubtless interest readers of THE AMERICAN FRIEND to hear of some of the treasures that are to be found in the strong rooms at Devonshire House.

First of all there is the original manuscript of the *Journal* of George Fox. This priceless manuscript is owned by Robert Spence, who has deposited it on loan.

Soon after the death of George Fox a committee of Friends, including William Penn and Thomas Ellwood, edited this manuscript journal and produced the first edition of 1694. Editorial ideas in those days were not what they are today, and Penn and Ellwood took considerable liberties with the manuscripts, and the journal as printed contained some very material alterations, omissions and additions. Every subsequent edition of the journal has been copied from the first.

The manuscript contains very little of George Fox's own handwriting, and it was probably written at his dictation by his step-son-in-law, Thomas Lower, when both were imprisoned in Worcester Jail.

Now, for the first time, two hundred and twenty years after the death of Fox, the journal, just as he

left it, is to appear in print, carefully edited, with abundant notes by Norman Penney. The great work of preparing this new edition has occupied the editor for nearly four years, and, now that it is ready for publication, he is to have a well-earned change in America. The new *Cambridge Journal*, as it is to be called, is to be published in America by the John C. Winston Co., of Philadelphia.

Of special interest to Americans are a number of original treaties made by members of the Penn family with the Indians when Pennsylvania was purchased from them. These treaties are mostly written on parchment, and bear the great seal of the Province of Pennsylvania, numerous signatures of well-known Friends and the curious totem or tribal marks of Indian chiefs.

One of the presents which Penn gave to Gulielma Springett before they were married was a book which he and George Whitehead wrote, entitled "Serious Apology for the Principles and Practices of the People Called Quakers * * *." He wrote on the flyleaf of this book, "For My deare ffriend Gulielma Maria Springett.W.P."

Two volumes, known as the "Penn MSS," contain autograph letters of Penn's and many documents relating to early colonial history.

Among the small but very valuable pamphlets is the first printed publication of Philadelphia Yearly Meeting, dated 1686. This copy is believed to be unique. Of the same date is a tract printed by William Bradford, of Philadelphia, the third publication issued from his press. Some ingenious person has calculated that this tract is worth at least 150 times its weight in gold—and its original price was two pence!

Space forbids me to go on enumerating the treasures in this library, but mention must be made of four pamphlets bearing the inscription "Ex libris G.M.S." (Wm. Penn's first wife). Each volume contains an index made by Thomas Ellwood. The original leather binding, with ornamentation and metal clasps, is still in a good state of preservation.

In the course of a short newspaper article it is possible to notice only a very few of the many things worthy of mention in this library, and only a few of those of special interest to Americans have been alluded to.

As has been said, the library is kept up to date and contains an almost complete set of the printed minutes of every yearly meeting of Friends in the world.

American Friends will soon have an opportunity of hearing more about the Friends Library and its work, as Norman Penney hopes to spend Tenth and Eleventh months in the Eastern States, and is prepared to lecture on historical and literary aspects of Quakerism. A number of lantern slides have been specially prepared for his tour, and two of his lectures can be illustrated by this means.*

* Lectures by Norman Penney, F.S.A., F.R.Hist.S. "Devonshire House, London; Its History and Its Literary

The Whittier Fellowship Pilgrimage

Amid surroundings hallowed by memories of the Quaker poet, and bright sunshine, doubly welcome after days of rain, the Whittier Pilgrims, on Ninth month 1st, began their conference. By trolley, train and automobile they came from all directions, until 86 persons, representing three branches of Friends and six yearly meetings, had arrived upon the scene, taxing to the utmost the resources of the little village of Hampton Falls, N. H., where headquarters had been established. All such difficulties were overcome, however, through the energy of the Committee on Arrangements, to whom the success of the conference was largely due.

The pilgrimage was the outcome of a concern felt by some of our members for more united effort on the part of younger Friends, and its end was, therefore, not only the joy and inspiration of fellowship in Whittier land, but mutual help in deciding upon the position to be taken towards the special problems of our own times.

The conference, which occupied four days, opened on the afternoon of Sixth-day with a tea in the garden at Elmfield, where Whittier spent the last two months of his life and where the Whittier Elm still stands. Here a welcome was extended to the Pilgrims, on behalf of Amesbury Friends, by Charles A. Jones, who afterwards gave some delightful reminiscences of the poet's life, concluding with Whittier's declaration that, while "Universalist" and "Unitarian" had both been coupled with his name, he was neither—but, first and last, a Friend. At Amesbury on the same evening many other interesting details were given by members of that meeting concerning the places most closely linked with the poet's name, his ancestry, life and influence on those around him; so that the Pilgrims began their business kindled by the fine traditions of Whittier's faith, service and self-sacrifice.

The second day of the conference opened with a meeting for worship at Amesbury, in which, as one of those present well said, "our fellowship stood the supreme test of united worship." As we sat together in the house where Whittier had so often worshiped, the desire expressed by many was felt by all, that we might hear the still, small voice as the prophets heard it; might have a vision such as had come to Fox, to Penn and to Whittier, and that strength might be given us also to do the work required at our hands.

The topics taken up in the succeeding meetings were:

Treasures" (with lantern slides); "George Fox and His 'Great Journal'" (with lantern slides); "Two and a Half Centuries of Quakerism in England;" "The First Publishers of Truth;" "The Literary Activities of Early Quakerism;" "The Family at Swarthmore Hall;" "The Planting of Quakerism in London;" "Early Friends as Seen by Their Contemporaries."

If any readers of THE AMERICAN FRIEND wish to arrange for the delivery of any of these lectures during Tenth or Eleventh months, application may be addressed to Allen C. Thomas, of Haverford College, Pa., who has undertaken to make the necessary arrangements.

- I. Our Young Friends Circles: their purposes and difficulties; objections to them (introduced by Carolena M. Wood, Mt. Kisco).
- II. Whittier's Social Message (Eleanor Wood, Boston).
- III. Whittier's Religious Message (Katharine Albright, England).
- IV. The Future of our Young Friends Circles: The Ministry. Is the present Society of Friends worthy of our allegiance, and does it give scope for our lives?

Each of these topics was treated informally. After a brief introduction by the speaker in charge, the meeting was thrown open for general discussion, and as this was always well sustained, there was a valuable interchange of ideas, and interest and enthusiasm became general.

On Seventh-day evening, at Elmfield, readings from Whittier's works revealed that the social problems of his day were still those of our own. We were reminded of our responsibilities in regard to the alien question, child labor, the factory system and the complications of civic and commercial life. The condition of the colored people was powerfully brought before us by Elizabeth Powell Bond, and the necessity of so arousing the national sense of right that they might at last receive justice. Reports were then made as to ways in which these present-day evils could be met, and the necessity of preventive work urged, while the need of a courageous and loving spirit and the avoidance of anything like class antagonism were emphasized. We were reminded also that, "with courage, perseverance, hope, and not too many things at once," these problems, vast as they were, could be met and solved.

On First-day the Pilgrims attended Amesbury meeting (where about 300 persons were present) and the Bible school, where Eleanor Wood, in a lesson on Romans 8: 1-10, carried us back to the first century A. D., and made us realize something of the spirit of love and brotherhood that characterized the early groups of believers and gave their message its compelling power. On that day, also, we were glad to welcome among us Katharine Albright and Evelyn Sturge, who had been delayed by the labor troubles in England, and on that evening the question of "Whittier's Religious Message" was taken up by Katharine Albright.

In a most interesting paper she showed how Whittier, recognizing that religion was larger than any definition, strove to get beneath the words of religious expression, emphasizing individual experience—the inner life—rather than historical proof, and pointed out how much bitterness might have been spared in the past had this point of view been general. In regard to worship, which was defined as the openings of the channels between ourselves and God, two points were touched upon: First, the condition necessary to true worship; second, the test. The former was a sense of brotherhood and of humility—a prayerful seeking after that which unites us to one another; the test, that the worker is strengthened with

a fresh vision as to how the common life must be lived.

During the discussions that followed this meeting and the next (held Second-day morning on the grassy slope beside Whittier's birthplace at Haverhill), in which the question of the future of the Young Friends societies was taken up, the general opinion seemed to be: First, that since the Young Friends associations should be a source of strength to the Society, they ought to guard against any tendency to withdraw from the meetings provided for in the discipline, and should, as far as possible, bring their concerns before these meetings; second, that there should be more and better co-operation between older and younger Friends; and, third, that the Society of Friends, though handicapped by its divisions, was still the organization most adequate to our needs; that our ideals were high and our principles sound; that our meetings offered to all a spiritual freedom and a spiritual uplift not to be found anywhere else, and that where they failed to give this result the fault lay solely in our lack of union, faith and love.

In the midst of meetings and discussions the historic surroundings were not forgotten. Visits were made to the house at Amesbury, where Whittier spent forty years of his life; to the Whittier Association, where the Pilgrims were hospitably entertained; to the "Macy House" and the "Captain's Well" and to Haverhill, where the poet's birthplace, memorable as the scene of "Snowbound," stands unaltered among its beautiful hills and woods, repurchased through the care of the Whittier Association of its household treasures. The splendid stretches of beach and marsh, bright in sunshine or shadowed under sunset glories, and the shores of the Merrimac, touched by the golden glamor of the old traditions, will long be remembered, while new significance has been given to the poet's verses by this contact with the region that he knew and loved so well.

At the last fellowship meeting, Second-day evening, it was decided to forward to President Taft a document expressing the unity felt by the conference with his attitude on the arbitration treaties, and to draw up a minute in recognition of the heroism of Ernest Evans, of Philadelphia, a member of the Fellowship Committee on Arrangements, who lost his life in a recent railroad accident while saving others. It was further decided, with approval of Friends at Amesbury, whose kindness had added much to the pleasure of our visit, to plant an oak tree in the yard of their meeting-house in memory of our pilgrimage, and to appoint the following joint committee to further united action on common causes: Carolena M. Wood, chairman; W. Russell Tylor, secretary (221 East 15th Street, New York City); Horace Lippincott, Anna Birdsall, L. Hollingsworth Wood, Bertha Brown, Margaret Jenkins, Lydia C. Lewis, Edith M. Longstreth, Franklin A. Coles, Annie B. Gidley, Carolyn Jones, Elizabeth Perry, Katharine Jones, Helen Lippincott, Mary Love, Henrietta Thomas, Edward C. Wilson, Hannah Clothier Hull, Bertha Ufford, Eleanor D. Wood, George L. Jones, Francis Maxfield, Robert Pyle, Hannah C. Pyle. A. H.

Text of the Anglo-American Treaty of Arbitration Signed at Washington, D. C., August 3, 1911

The Franco-American Treaty, Which Was Signed on the Same Day in Washington and Paris, Is Substantially Identical with the Anglo-American Here Given.

The United States of America and his Majesty the King of the United Kingdom of Great Britain and Ireland and of the British Dominions Beyond the Seas, Emperor of India, being equally desirous of perpetuating the peace which has happily existed between the two nations, as established in 1814 by the Treaty of Ghent, and has never since been interrupted by an appeal to arms, and which has been confirmed and strengthened in recent years by a number of treaties whereby pending controversies have been adjusted by agreement or settled by arbitration or otherwise provided for, so that now for the first time there are no important questions of difference outstanding between them, and being resolved that no future differences shall be a cause of hostilities between them or interrupt their good relations and friendship;

The high contracting parties have, therefore, determined, in furtherance of these ends, to conclude a treaty extending the scope and obligations of the policy of arbitration adopted in their present arbitration treaty of April 4, 1908, so as to exclude certain exceptions contained in that treaty and to provide means for the peaceful solution of all questions of difference which it shall be found impossible in future to settle by diplomacy, and for that purpose they have appointed as their respective plenipotentiaries:

The President of the United States of America, the Honorable Philander C. Knox, Secretary of State of the United States, and

His Britannic Majesty, the Right Honorable James Bryce, O.M., his Ambassador Extraordinary and Plenipotentiary at Washington.

Who, having communicated to one another their full powers, found in good and due form, have agreed upon the following articles:

ARTICLE I.

All differences hereafter arising between the high contracting parties, which it has not been possible to adjust by diplomacy, relating to international matters in which the high contracting parties are concerned by virtue of a claim of right made by one against the other, under treaty or otherwise, and which are justiciable in their nature by reason of being susceptible of decision by the application of the principles of law or equity, shall be submitted to the Permanent Court of Arbitration established at The Hague by the convention of October 18, 1907, or to some other arbitral tribunal, as may be decided in each case by special agreement, which special agreement shall provide for the organization of such tribunal if necessary, define the scope of the powers of the arbitrators, the question or questions at issue,

and settle the terms of reference and the procedure thereunder.

The provisions of Articles XXXVII to XC, inclusive, of the Convention for the Pacific Settlement of International Disputes, concluded at the second peace conference at The Hague on October 18, 1907, so far as applicable, and unless they are inconsistent with or modified by the provisions of the special agreement to be concluded in each case, and excepting Articles LIII and LIV of such convention, shall govern the arbitration proceedings to be taken under this treaty.

The special agreement in each case shall be made on the part of the United States by the President of the United States, by and with the advice and consent of the Senate thereof, his Majesty's government reserving the right before concluding a special agreement in any matter affecting the interests of a self-governing dominion of the British Empire to obtain the concurrence therein of the government of that dominion.

Such agreement shall be binding when confirmed by the two governments by an exchange of notes.

ARTICLE II.

The high contracting parties further agree to institute, as occasion arises, and as hereinafter provided, a Joint High Commission of Inquiry, to which, upon the request of either party, shall be referred for impartial and conscientious investigation any controversy between the parties within the scope of Article I, before such controversy has been submitted to arbitration, and also any other controversy hereafter arising between them, even if they are not agreed that it falls within the scope of Article I; provided, however, that such reference may be postponed until the expiration of one year after the date of the formal request therefor, in order to afford an opportunity for diplomatic discussion and adjustment of the question in controversy, if either party desires such postponement.

Whenever a question or matter of difference is referred to the Joint High Commission of Inquiry, as herein provided, each of the high contracting parties shall designate three of its nationals to act as members of the Commission of Inquiry for the purpose of such reference; or the commission may be otherwise constituted in any particular case by the terms of reference, the membership of the commission and the terms of reference to be determined in each case by an exchange of notes.

The provisions of Articles IX to XXVI, inclusive, of the Convention for the Pacific Settlement of International Disputes, concluded at The Hague on the 18th of October, 1907, so far as applicable and unless they are inconsistent with the provisions of this treaty, or are modified by the terms of reference agreed upon in any particular case, shall govern the organization and procedure of the commission.

ARTICLE III.

The Joint High Commission of Inquiry, instituted in each case as provided for in Article II, is authorized to examine into and report upon the particular

questions or matters referred to it, for the purpose of facilitating the solution of disputes by elucidating the facts, and to define the issues presented by such questions, and also to include in its report such recommendations and conclusions as may be appropriate.

The reports of the commission shall not be regarded as decisions of the questions or matters so submitted either on the facts or on the law, and shall in no way have the character of an arbitral award.

It is further agreed, however, that in cases in which the parties disagree as to whether or not a difference is subject to arbitration under Article I of this treaty, that question shall be submitted to the Joint High Commission of Inquiry; and if all or all but one of the members of the commission agree and report that such difference is within the scope of Article I, it shall be referred to arbitration in accordance with the provisions of this treaty.

ARTICLE IV.

The commission shall have power to administer oaths to witnesses and take evidence on oath whenever deemed necessary in any proceeding, or inquiry, or matter within its jurisdiction under this treaty, and the high contracting parties agree to adopt such legislation as may be appropriate and necessary to give the commission the powers above mentioned, and to provide for the issue of subpoenas and for compelling the attendance of witnesses in the proceedings before the commission.

On the inquiry both sides must be heard, and each party is entitled to appoint an agent, whose duty it shall be to represent his government before the commission and to present to the commission, either personally or through counsel retained for that purpose, such evidence and arguments as he may deem necessary and appropriate for the information of the commission.

ARTICLE V.

The commission shall meet whenever called upon to make an examination and report under the terms of this treaty, and the commission may fix such times and places for its meetings as may be necessary, subject at all times to special call or direction of the two governments. Each Commissioner, upon the first joint meeting of the commission after his appointment, shall, before proceeding with the work of the commission, make and subscribe a solemn declaration in writing that he will faithfully and impartially perform the duties imposed upon him under this treaty, and such declaration shall be entered on the records of the proceedings of the commission.

The United States and British sections of the commission may each appoint a secretary, and these shall act as joint secretaries of the commission at its joint sessions, and the commission may employ experts and clerical assistants from time to time as it may deem advisable. The salaries and personal expenses of the commission and of the agents and counsel and of the secretaries shall be paid by their respective governments, and all reasonable and neces-

sary joint expenses of the commission incurred by it shall be paid in equal moieties by the high contracting parties.

ARTICLE VI.

This treaty shall supersede the arbitration treaty concluded between the high contracting parties on April 4, 1908, but all agreements, awards and proceedings under that treaty shall continue in force and effect, and this treaty shall not affect in any way the provisions of the treaty of January 11, 1909, relating to questions arising between the United States and the Dominion of Canada.

ARTICLE VII.

The present treaty shall be ratified by the President of the United States of America by and with the advice and consent of the Senate thereof, and by his Britannic Majesty. The ratifications shall be exchanged at Washington as soon as possible, and the treaty shall take effect on the date of the exchange of its ratifications. It shall thereafter remain in force continuously unless and until terminated by twenty-four months' written notice given by either high contracting party to the other.

In faith whereof the respective plenipotentiaries have signed this treaty in duplicate, and have hereto affixed their seals.

Done at Washington the third day of August, in the year of our Lord one thousand nine hundred and eleven.

White's Manual Labor Institute

BY ALICE W. HUNT.

Friends have a right to be proud of White's Manual Labor Institute, of Indiana Yearly Meeting, which is maintained as a home for dependent and erring children. State officials who recently visited the place pronounced it the best institution of its kind in Indiana, and promised to use it for such children as came under their care. The juvenile court has made use of its opportunities and has thus saved many from the reform school. The inmates of the institute are not hard to govern, since they are kept interested and busy, indolent children being shamed into activity by the example of others. The buildings and grounds are clean and well managed. The 200 inmates occupy three large three-story buildings; one is a hall for little boys, with their lady caretaker, a chapel and a schoolroom; another is for all the girls, and the general living-rooms; and the third is the boys' dormitory. There seems to be no hired help. It is a home, and each one there has the good of the children at heart and has a set of children to train to work and be loyal citizens in the future. The institution is six miles from a town, and the buildings are in the center of a 640-acre farm. This isolation from the outside world, which is unpleasant for the managers in many respects, is, nevertheless, favorable for wayward children. The farm work is done entirely by the boys, mostly under sixteen, with one overseer, a gardener and a governor. The letters of appreciation written to the superintendent by

those formerly there and now successfully located in life are touching. A new barn, costing \$4,000, has just been built, and a \$14,000 debt paid without soliciting outside aid.

Several parents who are able to pay for their children's board send them here for the summer because it is much better than having them idle in the cities. These children dress and work like the

others. Great care is taken to keep out disease. Fortunately the governess is a trained nurse. The children seem to love her, and little punishment is needed. The discipline is perfect. Every child moves promptly at the stroke of the bell. Every evening stories are told, the Bible is read, and prayer is offered.

Fountain City, Ind.

Things of Interest Among Ourselves

Rufus M. Jones and family are due from Europe this week. They sailed from London by the steamship *Caronia* the 12th inst.

* * *

Word has just been received that Mary M. Kelsey, wife of A. Edward Kelsey, of Minneapolis, Minn., passed away the 16th inst.

* * *

New London Quarterly Meeting, Ind., was held the 1st, 2d, and 3d inst. Fred Cope, Noblesville, Ind., and W. M. Smith, Westfield, were present and their gospel messages were appreciated.

* * *

Charles and Lenna Lescault, late of Spiceland, Ind., expect to attend part of the sessions of Western Yearly Meeting, also Kansas Yearly Meeting and go from there to their new field of work, Haviland, Kans.

* * *

Isaac N. Stanley, a graduate of Earlham College in 1907, is doing solid, constructive work in the ministry and in pastoral duties at Westland Meeting, Indiana. This meeting has lost many of its older members in recent years but younger hands are laying hold of the work.

* * *

Rayner W. and Naomi B. Kelsey, with their son Wilfred, returned to their home at Haverford, Pa., on the 12th inst., after a visit at the former home of Naomi Kelsey near Greenfield, Ind. Wilfred was quite ill for a few days but now seems to be on the way to recovery.

* * *

A. J. Bond, Stafford, Kans., was called to Gate, Okla., on account of the serious illness of his daughter. His place in the meeting First-day, the 3d inst., was filled by Isaac Woodward, Haviland, Kans. Homer L. Cox, Haviland, Kans., is expected to hold a two-days meeting at Stafford the 16th and 17th.

* * *

After more than four years of pastoral service in the meeting at Seattle, Wash., J. Edgar Williams has tendered his resignation to the Church Extension Committee of Indiana Yearly Meeting. He expects to attend the ensuing yearly meeting at Richmond and probably Kansas Yearly Meeting at Wichita.

* * *

In a private letter from A. Rosenberger, dated at Ramallah, Palestine, the 25th ult., he says: "Our work at Ramallah is prospering and the divine blessing is resting richly upon all the stations where our workers are located. Soon the schools will open for another year and all will be busy with their appointed tasks."

* * *

James R. Jones and Wade Adams have just closed an eight-days meeting at Mountain View, Yadkin County, N. C.

The membership was revived, eight persons professed conversion and nine applied for membership with Friends.

James R. Jones and Wade Adams went from Mountain View to Mt. Carmel in the limits of Union Cross Monthly Meeting, where they are holding another series of meetings.

* * *

Ackworth Quarterly Meeting was held the 18th to 20th ult., at Ackworth, Iowa.

All sessions were well attended and great interest was manifested. The ministry was clear and forcible. Twenty-three representatives were present, and all except one monthly meeting was represented. With one exception all the ministers in the quarter were present. All agreed the meeting was the best in several years.

* * *

Dr. Wm. L. Pearson, of Friends University, Wichita, Kans., was present at Newberg Quarterly Meeting held at Newberg, Oregon, the 12th and 13th ult., and at Salem Quarterly Meeting held at Scott's Mills, the 19th and 20th. He also visited the meetings at Portland, Seattle and Salem. H. Elmer Pemberton, Yearly Meeting Superintendent writes: "His messages were deeply spiritual, scholarly and in the main timely. We were truly glad to have one so qualified to tour within our limits."

* * *

The officers of the New York State Christian Endeavor Society held a series of Sectional State Conventions. A faculty of nine specialists began the series at Chautauqua, Ninth month 2d, 3d, and 4th, were then at Hamilton, the 5th and 6th, and at Watertown the 7th and 8th.

Friends will be interested to know that one of these nine, in charge of the Evangelistic section was Richard R. Newby, Union Springs, New York, Evangelistic Superintendent of New York Yearly Meeting, the preaching of the sermon at Chautauqua on First-day evening being a part of his service.

* * *

Friends at Mooresville, Ind., have been greatly helped and encouraged by the recent visit of Charles L. and Hannah Pratt Jessup. While they were not in Mooresville on a religious "concern" nevertheless opportunity was offered through the absence of the pastor for their ministry in the First-day morning meetings and each occupied the time of a meeting on succeeding First-days. Their Gospel messages were well timed, full of love and manifestly had the unction of the Holy Spirit attending them.

They have returned to Texas to which place a much needed milder climate and business interests have drawn them. Mary Jessup, also a minister and sister-in-law, has returned with them to Texas. She has gone with her three children to Friendswood where her children will enter school. Her husband William Jessup whose business interests are in Indiana expects to visit them during the winter.

The Whittier Pilgrimage group sent the following message to President Taft:

"Members of all branches of The Society of Friends in the Eastern Yearly Meetings assembled together at the birthplace of the poet Whittier, send a message to thee for thy efforts in behalf of universal peace, a testimony which we have borne for more than two centuries and a half.

"May the way open for the accomplishment of thy great purpose.

"Signed,

"HORACE MATHER LIPPINCOTT,

"L. HOLLINGSWORTH WOOD,

"ANNIE B. GIDLEY,

"Committee on behalf of meeting.

"Haverhill, Mass., Ninth month 4, 1911."

* * *

New Garden Quarterly Meeting held at Greensboro, N. C., the 9th inst., was more largely attended than usual. The meeting on Ministry and Oversight took action toward recording two persons as ministers. In the 11 o'clock meeting for worship, Enos Harvey preached a solid sermon. Ella Lewis, whose work for some years has been in the western part of the State, near Asheville, under the auspices of Ohio Yearly Meeting, had acceptable service. She is to have charge of the meeting at Graham, N. C., while David E. Sampson is away on a visit in California. Prof. J. Franklin Davis was reappointed clerk.

The situation relative to the Universal Peace Treaties was discussed and in view of the fact that some Senators are opposed to their ratification, a committee was appointed to enlist the interest of all denominations and the general public in a common demand that favorable action be taken by the Senate next winter. Friends had hoped that Hamilton Holt of the New York *Independent* might be secured to give one or more addresses on the subject in the State; but he has gone for three months on a peace mission to Japan.

* * *

Baltimore Quarterly Meeting held a week-end conference at Ashton, Md., the 8th to 10th inst. J. W. Magruder, General Secretary of the Federated Charities in Baltimore, opened the conference with a discussion of "The Anointing for Service." Seventh-day morning the session began with a Bible reading on Christ, the Servant, led by Anna B. Thomas, of Baltimore. Following this, Herman Newman, of Philadelphia, read a paper on "Christ and Modern Problems" and Dr. Henrietta M. Thomas, of Baltimore, spoke on "The Christian in Politics." Several took part in the discussion which followed the thought of the last speaker. Luncheon was served at the meeting-house. Following a season of devotion, L. Oscar Moon opened the discussion on "The Country Meeting—Its Problems and Its Opportunities." This proved to be a very "live" subject and it was after 4 o'clock before Friends had relieved their minds. The meeting First-day morning was well attended. John R. Cary, of Baltimore, delivered the closing address First-day evening, his subject being "The Singular Life." It was a pleasant and profitable occasion and a wholesome spirit prevailed throughout.

* * *

Boise Valley Quarterly Meeting held the 26th-27th ult., at Boise, Idaho, was a very profitable occasion. Plans for future work were considered. Much interest was manifested in the prospect of occupying new points in the limits of the quarterly meeting in the near future, the most promising field being Twin Falls, where a few Friends are located in the city and others in the country nearby. A number of smaller points where Friends are located were mentioned.

The four monthly meetings already established are pro-

gressing nicely. Greenleaf, the largest, is a county meeting with about 200 members situated about eight miles west of Caldwell.

Boise having about 100 members has been doing very aggressive work the past year.

Hopewell, a country meeting is located near the Station Star on the electric line some twelve or fourteen miles west of Boise, in a very rich and productive farming country.

Woodland, located in the northern part of Idaho, is a small meeting, but is in the midst of a field of opportunity.

Each of these meetings is supplied with a pastor and a good healthy condition seems to exist throughout the quarterly meeting.

* * *

Wichita Quarterly Meeting was held in Russell Hall, Friends University, the first and second inst. It began Sixth-day afternoon with a meeting of Ministry and Oversight, at which reports for the year were received. These reports indicated that the body was in good harmony and thoroughly alive to its responsibilities. The meeting was addressed briefly by Frank Smith, George F. Hinshaw, Edith Stanton-Worth, Lewis E. Stout, Daniel S. Pickett, William L. Pearson and others on the subject of personal responsibility. In the evening the Christian Endeavorers had charge of the meeting, giving an excellent program. The Seventh-day morning session was a meeting for worship, Frank Smith and George F. Hinshaw, quarterly meeting evangelistic superintendent, speaking. An excellent luncheon was served by the women of the church in the basement of the university building, after which the business of the quarterly meeting proper was taken up. The reports from the various monthly meetings showed a gratifying gain in membership and a lively interest in all branches of church work. The evening session was devoted to missions under the auspices of the Women's Foreign Missionary Society. The meeting First-day morning was full of interest and power, Daniel S. Pickett preaching an excellent sermon. A Bible school conference in the evening closed one of the most satisfactory quarterly meetings ever held in Wichita.

* * *

The second week of the school year at Fairmount Academy, Indiana, opened the 11th inst., with 163 students enrolled. Part of the new building is ready for occupancy and the remainder will be in a few weeks. Fifty dollars worth of books and pictures have been added to the equipment of the Biblical department. A local paper gives the following account of the opening of the academy the 4th inst.:

"School opened at the academy Monday morning under the most favorable auspices in the history of the institution.

"While the new addition to the building is not completed, enough is done so that the regular work can be carried on with little interference. The workmen continue operations at the back of the building with little confusion among the pupils.

"Up until Tuesday evening 156 had enrolled with prospects for a number of others to come in within a few days. Prof. C. L. Coffin, reports 50 in the agricultural department. Miss Cordia Davis has about 80 in her chorus class. The Biblical department has about the usual number of students. So many have enrolled in the chemistry class that Mr. Purviance is somewhat crowded in his department.

"All the teachers are on hand. C. L. Coffin is principal and is in charge of the Agricultural department; Will Coahran is the teacher of English; Miss Katie Cochran, mathematics; Rev. Purviance, science; Rev. Richard Haworth, Biblical department; Miss Fredericke Mezeke Latin and German; Miss Cordia Davis, vocal music and drawing; Miss Edith Phillipy, piano music; Miss Addie Wright, domestic science.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I sometimes wonder whether other yearly meetings experience the same difficulties in securing satisfactory reports from the subordinate meetings on Ministry and Oversight that our own does.

In chapter 14, Clause 6, of the Uniform Discipline, we find a direction to the Local Meetings on Ministry and Oversight to report to the Quarterly Meeting on Ministry and Oversight, and in clause 8, a direction to report to the monthly meeting. It has always seemed to me a natural premise, that the two reports should differ, and a foot note was inserted in our yearly meeting's reprint of the discipline reading: "Two reports are to be made * * * These reports are not required to be alike, but *should differ* to suit the character of the meetings to which they are addressed."

Unfortunately, as it seems to me, the wording of the discipline in the first clause refers only to "information as to the spiritual condition and life of its congregations." This is almost identical with the requirements of clause No. 8 which, however, also calls for other matters "pertaining to the affairs of the congregation."

The reports made under the latter clause which go to the general meetings for discipline, naturally and properly refer to the many activities of the church, such as Sabbath Schools, Christian Endeavor and Missionary Work, etc. When, however, as is often the case the same identical report, or one very similar, is sent to the Meeting on Ministry and Oversight, there seems to me to be a loss of an opportunity to give that meeting valuable information on other lines.

The answering of queries and sending of reports has a three-fold object. The primary one was undoubtedly, that the superior meeting might be informed as to the condition of the subordinate meetings. But it was soon found that the answering of the queries produced an effect for good on those attempting to answer them, and it was finally decided that this was the most valuable effect, so that our discipline now directs that they be read and seriously considered, but not specifically answered, a form of general report to the superior meetings allowing wide latitude being substituted. This general report has furnished the third effect, the stimulation to other meetings to adopt methods reported as working successfully at other meetings.

The reports which have been made to our meetings on Ministry and Oversight, being as I have stated usually similar to those to the meetings at large, fail largely to have the above effects on the members of the Meetings on Ministry and Oversight, as they do not refer to them. Many of these reports have clauses similar to the following: "A number of our members are faithful in attendance of our meetings for worship, but, some of our members are negligent in this respect." When such a report is read from any quarterly meeting, the question immediately arises, who do they refer to, surely they don't mean that some of the Ministers, Elders or Overseers are negligent in attending meetings.

At its session in 1910, Kansas Yearly Meeting on Ministry and Oversight made the following direction to its subordinate meetings. (Part of Minute No. 70. Page 45.)

The Yearly Meeting on Ministry and Oversight desires to call the attention of the clerks of local and Quarterly Meetings on Ministry and Oversight to the foot note on page 76 of the Discipline which states that the reports to be forwarded to the superior meetings on Ministry and Oversight should differ from those to be forwarded to the regular Meetings of Discipline.

The Meeting on Ministry and Oversight wants to know especially what ministers, elders and overseers

are doing as meetings and individually, and information on these topics should be given in the reports to the Meetings on Ministry and Oversight, but information as to the general activities of the church should go to the meeting at large.

We recommend that before completing their reports, clerks or other persons preparing the reports for Meetings on Ministry and Oversight, read over the queries and advices addressed to that body and see that the matters referred to in the same are covered in their reports, but they are not expected to give formal, separate answers to each query.

It was intended that this part of the minute quoted above, should be furnished on separate slips so that Friends could paste them in their Disciplines but this was overlooked.

As, however, this was the first time reports were to be made after that direction, I was much surprised when the reports from the local meetings on Ministry and Oversight, came to me as Clerk of Hesper Quarterly Meeting on Ministry and Oversight, to find that not a single one of them gave any information whatever as to the condition or work of the members of the meeting on Ministry and Oversight.

The subject seems to me of sufficient importance to merit the serious consideration of Friends. Possibly if the attention of the members of these meetings was more often called to their duties there might be more justification for continuing their existence.

FRANCIS A. WRIGHT.

Kansas City, Mo., Ninth month 11, 1911.

Married

EDWARDS-SAINT.—At the home of the bride's parents, near Knightstown, Ind., Eighth month 29, 1911, Daisy, daughter of John W. and Anna Saint, and Warren L. Edwards.

HAWORTH-KAUFMAN.—At Newberg, Oregon, Eighth month 3d, 1911, Lola Arvilla Kaufman and Huber M. Haworth.

HUTTON-DOAN.—At the home of the bride's parents, Amo, Ind., Ninth month 6, 1911, Sidney B. Hutton, Memphis, Tenn., and Laura Ruth Doan, Amo, Ind. They will make their home in Memphis.

LEWIS-HODSON.—At Friends Meeting-house, Newberg, Oregon, Eighth month 22, 1911, Eula Hodson and Russell W. Lewis.

Died

MILLS.—At Corvallis, Oregon, Ninth month 6, 1911, Helen, only daughter of Dr. Aaron and Jessie Cook Mills, aged thirteen years.

MITCHELL.—At Corvallis, Oregon, Eighth month 26, 1911, Mary Rees Mitchell, aged almost fifty years.

SMITH.—At his home near Darlington, Md., Eighth month 28th, 1911, Joshua Cowgill Smith in the fifty-seventh year of his age. He was a member of Deer Creek Monthly Meeting.

TAYLOR.—At his home, Birmingham, Ala., Eighth month 28th, 1911, Edward Taylor, aged sixty-eight years. He was a birthright member with Friends and was prominent for many years in educational work in the States of Iowa, Indiana, Kentucky and Alabama.

THOMPSON.—At his home in Minneapolis, Minn., Ninth month 7, 1911, Levi Thompson, aged eighty years. He was the son of James L. and Sally Thompson and was born in Washington Co., Ind. Levi Thompson was a faithful devoted member of Minneapolis Meeting for over twenty years.

The International Bible School Lesson

FOURTH QUARTER, LESSON I.

TENTH MONTH I, 1911.

THE PROPHET EZEKIEL, A WATCHMAN.

EZEKIEL 3: 1-27.

(For Special Study Verses 11-21.)

GOLDEN TEXT.—Hear the word at my mouth, and give them warning. Ezek. 3: 17.

DAILY READINGS FOR PRECEDING WEEK.

Second day, Ninth month 25th. A watchman. Ezek. 3: 1-27.

Third-day. A rebellious house. Ezek. 2: 1-10.

Fourth-day. The watchman's duty. Ezek. 33: 1-33.

Fifth-day. Jehovah ready to forgive. Ezek. 18: 19-32.

Sixth-day. Divinely appointed. Isa. 21: 1-12.

Seventh-day. Fidelity as a watchman. Acts 20: 17-35.

First-day. All things to all men. 1 Cor. 9: 16-27.

Time—B. C. 592.

Place—Tel-abib on the river or canal Chebar, near Babylon.

The book of Ezekiel is about the same length as Isaiah, but to the modern reader is far less interesting. In many respects it is one of the most difficult books of the Bible. Some of its imagery seems fantastic and unreal. Yet it is a book of great importance in Jewish history for it had a great influence in molding the religious views and practices of the Jews. There are in it certain likenesses to Jeremiah, though perhaps no more than might be expected in contemporaries. The resemblances to Daniel are more marked, but no one can compare the book of Revelation with Ezekiel, without remarking how thoroughly familiar the author must have been with the old Hebrew prophet's writings. Compare, for example, Ezek. 48: 31-34, with Rev. 21: 10-13, and Ezek. 47: 12 with Rev. 22: 2, Ezek. 34: 24 with Rev. 21: 3. There are very few references in other parts of the New Testament.

The book is in three sections (1) on the fall of Jerusalem (1-24); (2) Prophecies relating to other nations (25-32); (3) Israel's future restoration (33-48).

Little is known of Ezekiel's early life. He was a priest, the son of Buzi (1: 3), and was carried away captive to Babylon at the same time as Jehoiachin in B. C. 597 or 596 (II Kings 24: 14, 16; Jer. 52: 28-30). He appears to have been between thirty and forty years old at the time.

Ten years later (586) Jerusalem fell. It must not be supposed that the "captivity" was by any means a captivity in the ordinary sense of the word. Strictly speaking it was an exile. Practically the single heavy restriction was the forbidding a return to Palestine. The Jews formed communities of their own, and enjoyed very considerable social freedom. This is shown by the fact that when opportunity came for return, a large part did not avail themselves of the privilege.

Ezekiel began to prophesy B. C. 592, and continued his calling for about twenty-two years. It was Ezekiel's office to keep before his countrymen their distinctive character and vocation, to keep them faithful to Jehovah and to encourage them in the performance of all their religious rites and ceremonies which could be carried out in the circumstances in which they were placed. This was the time, when circumcision, fasting, and rigid observance of the Sabbath were greatly emphasized, so

much so as to become the distinctive marks of Judaism. To this period also may, probably, be traced the rendering of the law in public congregations, a regular ritual—indeed the beginning of the synagogue.

It is interesting to note that Ezekiel lived in his own house (3: 24; 8: 1) and houses of others are alluded to (33: 30).

1-3. In these verses we have an example of Ezekiel's imagery. The "roll of a book" which he is required to eat. This symbol seems to imply (1) to test his obedience (2: 8); (2) the bestowal on the prophet of the gift of inspiration. To his surprise the roll was in his "mouth as honey for sweetness." Compare Jer. 15: 16.

4. "Son of man." This phrase so often repeated in Ezekiel, over ninety times, is used not as a title of honor, but rather to express the difference between the prophet as a human being and the majesty of God who is infinitely above him. The meaning would be more accurately given if only the word "man" were used. Verses 4-11 may be compared with Jer. 1: 17-19.

12. "The spirit lifted me up." Part of a trance.

13. "Living creatures," see 1: 5-14. These in general had a human form. Compare Rev. 4: 6-8.

14. "Bitterness." Anger or indignation. He was filled with righteous indignation against Israel. Compare Jer. 15: 17.

15. "Astonied." R. V. "Overwhelmed." Amer. R. V.

16, 17. When Ezekiel realizes what his work is to be, he is appointed a watchman or a sentinel to give warning of danger. He is "to warn all classes of men, the wicked that he may turn from his evil lest he 'die,' and the righteous that he may be confirmed in his righteousness and live." The main duty of the prophets had been to warn sinners of the inevitable results of their sin and proclaim what a return to Jehovah would mean. See Isa. 1: 17.

18. If the prophet as a watchman sees the danger to the sinner and fails to warn him, then the responsibility is on the prophet. The wicked will die in (or through) his iniquity but his blood will be on the prophet. "Blood," as generally, stands for the life.

19. If the warning is given, but not heeded, then the responsibility will rest on the one warned. Isa. 49: 4, 5; Acts 20: 26.

20. "I lay a stumbling-block before him." That is, something over which

he will fall and perish. Compare Jer. 6: 21. Here is presented the question so often occurring in the Old Testament, "Does God tempt man to do wrong? Does He harden the heart? If so, and there should be no "watchman" to warn, where does the responsibility lie? It brings up the old problem of the origin of evil. There can scarcely be a question that to the Hebrew of old, God did tempt. He saw no way out of the difficulty. If, however, we turn to the New Testament we find a direct statement on the matter, James 1: 13, so explicit that it cannot be misunderstood.

The existence of evil is undoubted; the temptation to yield to evil is unquestionable. These are facts which must be met, and whatever may be the origin of evil, or how temptation may be placed before us, we have the promise that we shall "not be tempted above that we are able, but that (God) will with the temptation make also the way of escape that we may be able to endure it."

(Continued from page 598.)

come to be known by this name wherever it occurs. And it is of quite frequent occurrence.

Most men peter more or less. When they start on a race they feel a strong temptation to spurt on the first lap. Then when the excitement really begins they have to lie down and gasp. We start for the moon, but when we get up about one hundred feet we sit down on a chimney top and think. We soar up toward the sun and get no farther than up a tree. We start to turn the world upside down, and end by thinking ourselves lucky if we get our dinner cooked the way we want it. We lift up our two hundred pound burden like a feather, but we set it down on the first mile stone. We start with three cheers and end with an apology. We do our best work before noon. In short, we peter.

Sunday School Times.

News in Brief

A prize has been offered in France for the longest continuous flight made by a woman aviator in the present year. Last week Helene Dutrieu made a new record by flying 136 miles. The previous record for a woman was made by Jane Herveux, who covered 63 miles.

* * *

The first woman to enter the diplomatic service of any country is Clotilde Luisi, who has been appointed by the President of Uruguay as an attaché of the Uruguayan legation at Brussels, Belgium. Clotilde Luisi recently received a university degree of doctor of laws.

* * *

Great Britain, Germany, Austria and Spain have agreed to simultaneously recognize the republic of Portugal. These governments consider that the new régime is now sufficiently established to warrant formal recognition, which will be accorded without delay.

* * *

Hubert, one of the aviators of the aerial postal service inaugurated by the British Post Office last Seventh-day, met with a bad accident the 11th inst, and only the mail bags, which the flying post-

man was carrying from Hendon to Windsor Castle, saved him from an almost certain death.

Hubert had just got away from Hendon, with 200 pounds of mail, when the machinery of his aeroplane went wrong, and the machine crashed to the earth burying the aviator under a mass of debris. Both his legs were broken, and he suffered other injuries, but the mail bags on top of him acted as a buffer, and saved him from being crushed to death by the weight of the engine.

* * *

Seventy-one Chinese students, seven of them women, arrived in Chicago, direct from the Orient, last week. They were chosen by competitive examination to take courses in American colleges and universities.

The students made up the 1911 delegation, which is sent to America annually by the Chinese Government as a consequence of the remission of a part of the Boxer war indemnity, which China had paid to the United States. Each student gets an annual stipend of \$960 from the Chinese Government. The majority of

A HIT.

WHAT SHE GAINED BY TRYING AGAIN.

A failure at first makes us esteem final success.

A family in Minnesota that now enjoys Postum would never have known how good it is if the mother had been discouraged by the failure of her first attempt to prepare it. Her son tells the story:

"We had never used Postum till last spring when father brought home a package one evening just to try it. We had heard from our neighbors, and in fact every one who used it, how well they liked it.

"Well, the next morning Mother brewed it about five minutes, just as she had been in the habit of doing with coffee without paying special attention to the directions printed on the package. It looked weak and didn't have a very promising color, but nevertheless father raised his cup with an air of expectancy. It certainly did give him a great surprise, but I'm afraid it wasn't a very pleasant one, for he put down his cup with a look of disgust.

"Mother wasn't discouraged though, and next morning gave it another trial, letting it stand on the stove till boiling began and then letting it boil for fifteen or twenty minutes, and this time we were all so pleased with it that we have used it ever since.

"Father was a confirmed dyspeptic and a cup of coffee was to him like poison. So he never drinks it any more, but drinks Postum regularly. He isn't troubled with dyspepsia now and is actually growing fat, and I'm sure Postum is the cause of it. All the children are allowed to drink it and they are perfect pictures of health." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in packages. "There's a reason."

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the Oriental freshmen will study in universities of the Middle West.

* * *

Uniformity of divorce laws in the various States is the particular line of divorce reform, it appears, which the President proposes to urge upon the people during his coming tour. While as a President, strictly speaking, he is not concerned with State legislation, he may speak with great propriety and effect on a subject which has such important national bearings. The recent marriage of a certain rich man in the State of Rhode Island, in defiance of the decree of the Courts of the State of New York forbidding him to marry again, is the capital illustration of the hour in this important matter. The States of the Union, in the absence of a Federal divorce law, should at least commit themselves to the principle of uniformity in recognizing and honoring the decrees of their several divorce courts. That is to say, for example, the laws of the States should be such that a person forbidden to remarry in one should be forbidden to remarry in all. While absolutely uniform State divorce laws may be impossible to secure, uniformity at certain salient points ought not to be beyond hope of attainment.

Notice

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito—a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members of the Society of Friends, who have a call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

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Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

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Vol. XVIII

NINTH MONTH 28, 1911

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Teach Me the Truth

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.

—*Frances Lockwood Green.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TENTH MONTH 8, 1911.

NEW WORK OUR SOCIETY MIGHT DO.

MATT. 25: 13-30.

(Led by the Executive Committee.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Tenth month 2d. One who saw work. Hag.

I: 1-15.

Third-day. Beginning aright. Ex 25: 1-9.

Fourth-day. How Paul began. Acts 13: 1-4.

Fifth-day. A committee chosen. Acts 6: 1-7.

Sixth-day. Information committee. Isa. 52: 7-10.

Seventh-day. Personal work. Jas. 5: 20.

What new work is possible for your society?

What work can you do for Christ?

How does setting a standard of work help the society?

A SUGGESTION FOR THE MEETING.

It is fitting that this meeting should be led by the Executive Committee with the President presiding. The fall of the year with most societies is a good time to begin new work. Such a meeting as this can be made really helpful if the various committees of the society are asked to sit together as committees in the meeting. The question can be raised and answered by each committee in that portion of the meeting given to testimony as to what definite work they are planning to undertake for Christ and the Church. Such an exercise will help to emphasize the individuality of each committee and arouse all members of all committees to a spirit of earnestness in undertaking their work.

* * *

An Endeavor society should not be limited in its field of activity to that which has been done in the past. It stultifies a committee and an individual for them to feel that they are limited to the routine set by those going before. New methods, new work, new ways of doing old things, and new spirit in doing the required things is the soul of success in any kind of Christian activity. Many things are new to us which are not new to our Master and often by the attempt to do the new thing we more nearly approach His spirit than in any other way. Don't be afraid of trying the new. It is often the doorway from darkness to light, from downheartedness to courage, from doubt to faith.

* * *

Much new work rises out of a thorough knowledge of existing conditions, and frequently when these are understood the new fits the old surroundings as naturally and beautifully as a rose fits the green foliage of the bush and adorns the stem. Nature is continually producing new things; new grass, new leaves, new trees, new colors, new life. Nature presents a continual surprise of freshness and newness. Nature casts off her outworn garments and makes fresh ones. It should not be otherwise with the Christian life. Life must ever be new to be life. Each morning comes with its sense of newness from the hand of God, and yet mornings have been coming thus from time immemorial. All life has the marks of the new upon it. The dew of the night makes the rose of yesterday appear in a new light. The

fresh daily supply of Christian grace makes each day a novel one in the disciple's life.

* * *

The call to do new Christian work comes in no mistaken way to those who keep their eyes, ears, hearts and consciences open. God speaks more often in the common and ordinary than in the unusual and startling ways in which many people expect that He will summon them to service. The Master calls few people as He called Peter by means of a miraculous catch of fishes. Very seldom does the heaven open and amid the dazzling light a Paul get his commission for service. Emotionalism and visions are God's extraordinary, not His usual methods of calling men. Not the dinner bell, but hunger constitutes the real call to eat. Not emotion or vision, but the needs of humanity and the opportunities for service which every Christian can see if he wants to are the real calls of God to new work, and the continual calls which keep us at the work when once the novelty has gone.

* * *

An inventory of our ability and our adaptability to the varied needs of the church, the community and the people we know, will suggest points of helpful contact between ourselves and them. Whether the talents number five, two or one does not matter. Their use is the question in point and the ultimate question on which judgment will be made. The lesson before us (Matt. 25: 13-30) teaches stewardship. We are servants and what we hold is not ours but His. "Ye are bought with a price." "Our wills are ours, we know not how; Our wills are ours, to make them Thine."

The usability of our lives in the Master's service is the great and vital question before every sincere follower of Christ.

* * *

Here is an incentive for service worth noting. They are the words of Prof. Coe in his "Religion of a Mature Mind."

"In our day, as never before since the voice of Jesus was heard in Galilee, the church is emphasizing service of fellowmen as the true test and measure of piety. Active consecration rather than passive submission has come to be the mark of sanctity, and consecration has come to mean vastly more than any private interchange of soul relationships

between the self and God. It consists, rather, in putting the whole self at work upon the things that God wants to have done. When we reflect upon the needs of the world, and upon how God feels toward these needs, the seeking of any merely personal or private benefit at God's hand causes us to feel some secret shame. In God's order, the world is to be made over into the kingdom of the Christ, not by the easy way of begging the Almighty to do the work, but by the vastly harder road of doing it ourselves."

* * *

The undertaking of new work means the taking on of a larger life. We grow as we grapple with the problems involved in new and untried fields. Attempt something new for God. The traveller grows in knowledge of the earth as he visits new places, new countries, new continents; so we grow in the knowledge of God's great life as we enter new fields of service for Him. The more you can do for God the more you can know of Him, and knowing God is ultimately the great end of life.

* * *

"We must not be afraid to try new things. Men can fly now. Once they could not. Men can handle electricity now. Once they could only stand dumb and helpless before it, and before that they did not even know what it was. All the good music has not been written. All the great pictures have not been painted. All the great words have not been spoken. And as for the kindnesses of the world, they have only begun to be done."

ROBERT SPEER.

News in Brief

Stolypin, the Prime Minister of Russia, died last week from the effects of wounds received at the hands of an assassin. High officials are said to be involved in the plot.

* * *

The Anglo-American conference at London on simplified spelling was ended last week. A joint report on the result of the deliberations will be made to the American and British societies. If approved, the two systems of the societies will be reconciled as a preliminary move in the campaign for the adoption of a reformed English spelling.

* * *

Last week coffee sold on the New York Exchange for twenty cents, which marks the highest range of prices within the last sixteen years. In 1895 the price reached 15.6, but soon fell off, not to recover until this fall. In the meantime the lowest price on coffee for future delivery was 3.5, which was reached in 1903.

* * *

Following President Taft's declaration last week to the effect that we could get along with competition and without monopoly, and that "the business men of the country must square themselves to that necessity," the International Harvester Co., the so-called "Harvester Trust," applied to the Government for

(Continued on page 626.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, NINTH MONTH 28, 1911

No. 39

The Pilot of Our Ship

Editorial Letter.

I am writing this letter—my last editorial letter for this trip—on an ocean steamer off the Banks of Newfoundland. We have had 500 miles of fog, and have just barely escaped running down a small fishing-boat which lay almost exactly in our track. The captain has not left his "bridge" during the long period of fog, and for two nights we have heard the watchman in the "crow's nest" call out, at the hours and half hours, "all's well." The skill, watchfulness, carefulness and faithfulness of those in charge of an ocean liner give every passenger such a sense of confidence and assurance that one commits his precious life to them with no more worry or concern than he would feel at taking a drive through a city.

The ship is a very ancient figure and illustration of the Church, as it has also been of the State. One of the most impressive pictures in Saint Peter's in Rome is a mosaic, over the door in the portico, of a ship which represents the holy Church of all ages and climes. The apostles are the oarsmen, Peter is the pilot, but in the raging storm which besets them they all turn to a luminous Figure who alone can carry them through the tempest and bring them to a haven and a refuge. Whether in the first century or in the twentieth, whether in a church organized with assumed successors to the apostles and with a papal successor to Peter, or organized in the simple, democratic form of a Quaker Society, in which each faithful member is in the apostolic succession, we need to turn to that same luminous Figure if we are to bring the ship through the storms and to a haven of refuge.

One source of weakness in our modern Christianity in all our present denominations is our failure to realize and to appropriate the Gospel of Christ—other things and substitutes have taken His place in the ship. We do not *see*; or we see too dimly, the luminous Figure who was Pilot on the Galilean lake. We need a double return to Christ: First, as the historical Person who lived and loved and thought and suffered and triumphed in the age when the Christian Church was born; and, second, as the

living spiritual Presence and Guide of the Church in this age and through all ages, world without end.

Nothing is easier than to substitute views and dogmas, rites and ceremonies, customs and practices for the actual Christ of the Gospels. How little pains the ordinary Christian takes to discover who He really was, what He actually said and taught, what He did and what He endured, what He meant by His Kingdom and its principles, what He tried to lead His followers into, what spirit He was of, what hopes and ideals He tried to form in the hearts of men, how He felt toward God and toward men, what life meant to Him—in short, what kind of a Person this luminous Figure of history, this Pilot of the Church, really was. Those of us who have made much of the inward light, of spiritual illumination, of inner mystical experience, may seem sometimes to put too little emphasis on the historical Christ, the Jesus of Galilee and Calvary, but I, at least, have no such intention and no sympathy with any tendency which blurs the Figure of history. He is our Revealer of the Father. He is the Redeemer of the race, and if we fail to see Him, to learn our gospel from His lips and to walk behind those shining feet and to build our lives after His image and pattern, to drown our selfishness in His love and to feel the awfulness of our sin in the presence of His Cross, we shall forever suffer for our failure, and our religion, no matter how much we call it "spiritual," will be more or less thin and bloodless and shrunken. It is no easy, jaunty holiday matter to penetrate to the heart of the Gospel and to get back to the actual Christ whom the disciples heard and loved and followed. There are difficult problems to face, and it will call for work as well as for prayer and fasting, but it is a way to deeper life and fuller power and to a mightier Christianity.

But no amount of study of a historical Person, or knowledge of what He was, or said or did, can ever be enough to make a great Christian or a conquering Church. Knowledge is one thing, but personal salvation or spiritual power is quite another. To have a historical knowledge of what love is is vastly different from being a lover oneself, and to know Christ after the flesh and as He was in the days of Pontius

Pilate cannot be a substitute for a personal apprehension and appropriation of the Christ who is today and eternally the Revealer of the Father and the Redeemer of men. St. Paul did not mean to belittle the outward and the historical, but he boldly says we will know Christ so no more—that is, we will go on to know Him after the spirit; we will know the law of the spirit of life in Christ Jesus which sets free from the law of sin and of death; we will know the fellowship of His suffering and the power of His resurrection; we will be buried with Him in death to our old self, and we will be raised with Him in newness of life in the spirit; we will learn to say, "It pleased God to reveal His Son in me," and "I bear in my body the marks of the Lord Jesus," and "For me to live—is Christ."

This outward and inward revelation cannot be cut apart. We cannot spare either the Christ of Galilee or the Christ of inward experience, the Christ of today. The Ship which we are trying to steer through fogs and storms and sand banks—the Church we love and are trying to serve—cannot prosper, cannot arrive at its port, without the same luminous Figure who called the first disciples to forsake their nets and to come with Him, and we must know Him both ways—as a definite Person who did a definite work in history, and as a living, inward Spirit and Life and Power, personally felt and known and obeyed—as the Life of our lives, with us and in us today.

R. M. J.

On board the "S. S. Caronia,"

Ninth month 18, 1911.

Current Events and Comments

Preparing for the Five Years Meeting

In the months separating us from the Five Years' Meeting our attention should be turned in a special way to the subjects which should come before that gathering. Only by forethought, study and prayer can we hope to make this occasion all that it should be.

By way of introduction we have asked a number of Friends to contribute briefly to a symposium on the coming Five Years' Meeting and its work. The replies have been set in the order received, and the first four appear in this issue. The symposium will be concluded next week, but we trust it may evoke helpful discussion. We may in this way advance some subjects to the point of action at the next Five Years' Meeting that would otherwise be ripe for discussion only. Our columns will be open for contributions.

A Word to the Yearly Meetings

A subject which should receive the attention of the yearly meetings before the Five Years' Meeting next fall is that of the publication and distribution of the *Minutes and Proceedings*. Failure to do this five years ago occasioned no little inconvenience and increased the cost to those purchasing books. Although the committee having this work in hand make a strenuous effort to ascertain the number of copies desired in each yearly meeting, only partial returns were secured before a definite order had to be placed with the printers. Their estimate, which at the time seemed conservative, proved too large. This resulted in the printing of more copies than could be disposed of, and consequently entailed a loss. It was the expectation of the committee, when the contract for printing was let, that cloth-bound copies could be sent prepaid to all parts of the country for 75 cents

or less, and paper copies for 50 cents, but these figures had to be fixed as first cost and transportation added.

It is difficult to see, with returns as tardy and unsatisfactory as they were, how this course could have been avoided. But the experience need not be repeated. If the *Minutes and Proceedings* of the Five Years Meeting are to be published again, yearly meetings should ascertain beforehand approximately how many copies their book committees can use, or are willing to become responsible for, so that the information may be in the hands of the publishing committee before the work goes to press.

Unrest in Europe

Great Britain has not yet emerged from the turmoil of industrial discontent, the principal disturbance during the last fortnight being the labor strikes in Ireland. This trouble, however, is a mere symptom, the underlying cause being a general feeling among the laboring classes that they are not receiving their just dues. On the Continent the present high prices have occasioned violent demonstrations in France, Belgium and Austria. A week ago bloodshed occurred in the streets of Vienna, and it will surprise no one if the constant agitation in Germany against protection should result in similar troubles. In Spain a general strike has been suppressed only by extreme measures. King Alfonso suspended the constitutional guarantees, and wholesale arrests have been made. The entire country is virtually under martial law.

The suppression of violence by force is a mere incidence in the present ebullition. Wise statesmen are confronted with the task of readjusting economic relations on a more equitable basis by gradual evolution, if they hope to avoid revolution. The first step would seem to be the reduction of pro-

protective tariffs. It is against the shutting out of foreign cattle that the mobs in Vienna protested to the extent of dying on the barricades. It is the *octroi* duties that make life so hard for the Italian and Spanish peasants. True, there are special causes for this year's unrest—such as the unprecedented drought. But the problem of keeping down the excessive cost of food is becoming the great issue in Europe as well as in America.

Sir Robert Heart, Dead

Sir Robert Heart, a native of northern Ireland, and a British subject, who for forty-five years was the inspector-general of Chinese customs and the close adviser of the Imperial council and throne, has passed away, rich in years and honors. For nearly half a century he was the one European whom the Celestials trusted, and he always remained their friend.

From his little office in Peking he collected the revenues of the largest empire on earth, governed the municipalities of about 40 ports on a coast line 4,000 miles in extent, protected the shipping by a fleet of gunboats and a splendid system of lights, and controlled a staff of more than 500 Europeans and some 2,000 natives. In 1896 he founded the Chinese Imperial postal service, and was made its inspector-general.

No other European knew so much of China and the hidden things of its inner life as did Sir Robert, and it is largely through him that the Western nations have come to know the Mongolians. Great as this service has been, he has left behind a record that promises to do even more. During his fifty-two years in China he kept an extended diary, which in his last will is offered for publication; and some day the world will learn all that one man could tell of the history of an epochal half century in China.

Superintendent Baker in Maine

We are not yet ready to admit that constitutional prohibition has been rejected by the voters of Maine, but Superintendent Baker, of the Anti-Saloon League, predicted that such would be the outcome a week before the election. As is often the case with a political prophet, his prognostication is of little value, but the observations upon which it is based are enlightening and to the point. We quote in part his letter to *The American Issue*:

First and foremost. The present construction of the interstate commerce law has made the enforcement of the prohibitory law very difficult for those public officials who honestly desired the law's enforcement. The protection of the Federal Government to liquor shipped from a licensed State into a prohibition State or into "dry" territory of another State, until it reaches the hands of the consignee, makes the Federal Government the aider and abettor of the speakeasy keeper. It was liquors shipped from Chattanooga, Nashville and Louisville that broke

down prohibition in Alabama. It is liquors shipped from Portsmouth, New Hampshire; Boston, New York and other liquor centers that is breaking down prohibition in Maine.

Second. Five out of six people in the State of Maine have no conception of what a saloon really is. In a congregation of 200 adult people, I asked all who had ever lived in a license community or State to hold up their hands. There were just 17 who did so. * * * They talk about the speakeasies' run in out-of-the-way places in some of the larger cities as being worse than licensed saloons, when in fact, outside of two or three places, there is not a speakeasy in the State of Maine that would make a vestibule to an ordinary licensed saloon. * * * It is really the success of prohibition in Maine that is making the campaign to retain it very difficult. The estimate of the pro-saloon press of the State is that \$1.48 per capita is expended by the people of Maine for drink, while the Government statistics show us that the drink bill of the country, including the prohibition States, is \$17.39 per capita. The difference between \$1.48 per capita in Maine and \$17.39 per capita the country over is the measure of the success of prohibition in the State of Maine. * * *

Fourth. While the temperance people of the State are working harmoniously, they are not working unitedly nor systematically. There are three separate divisions—the Woman's Christian Temperance Union forming one division, the No-License League another, and the Christian Civic League of Maine, more specifically representing the churches of the State, still another, each maintaining separate headquarters. They are all working very diligently, but there is much duplication of effort. Some communities have a surfeit of speakers, while others have practically none. * * * They [the liquor people] have made headway in the country districts because they have beaten the temperance people in the matter of getting literature to the voters. True, their literature is of a specious and wholly false character, but when it is not counteracted by the facts, it does the work.

Reciprocity Rejected

The overwhelming victory for the Conservatives in the Canadian election last week was wholly unexpected to the leaders on both sides. Whether we like it or not, there is no mistaking the mind of our northern neighbors. They have rejected reciprocity with the United States not so much because they believed it a disadvantageous agreement, but because it offended their national self-sufficiency. Nor can we blame them for their decision; in years past there has been too much of the same spirit manifest this side the border. We had hoped, however, that our national goodwill had so far advanced that we could enter into a mutually advantageous trade agreement.

The Five Years Meeting—1912

A Symposium.

The last five years have seen more advance in the progress of the Kingdom of God than fifty years of last century. The world's work is advancing with ever-increasing momentum. The next five years have developments far beyond our present knowledge. The next Five Years' Meeting has tremendous responsibility in preparing the Church to do its part in the future world's work.

Twice this summer groups of Friends at Winona Lake have considered the question—first a group of younger leaders at the Young Peoples' Assembly, and later a group of older Friends at the Bible Conference. What is outlined below received the hearty approval of both.

The great need of the Church in its organization is expert leadership, and our organization should be perfected to that end. At present we are largely out of touch with the vigorous advanced movement of God's Church in nearly every department. We need such organization as shall put us in touch with present problems and the fresh methods of solving them. It is high time the following departments were fully organized, with permanent offices and someone at the head of each, young in years and thoroughly trained for studying out the problems that now are before us, who can get close connections with the best work of the entire Christian Church and bring to our congregations the best methods for work in each department. The following departments should be organized at once: First, Bible Schools; second, Home Missions; third, Young People's; fourth, General Business.

Everywhere I go I hear a cry for some organization for Bible school work that shall lead us out of our present humiliating situation. The question must be faced and solved at our next meeting. We are all at sea in our home mission work, which includes evangelistic and church extension, work for colored people, Indians and other special classes in our own country. Our business and financial methods as a Church are extremely defective, and we need a practical business department.

With men in these departments who could devote their lives to study of present needs and methods, and bring the results of their study to our local workers in each department, we can hope for greater efficiency all along the line. As I write I have just come from an hour when Marion Lawrence discussed Sunday-school problems in a way that would be a revelation to most of our Bible school workers. They ought to have it.

Together with better organization, we need a great spiritual awakening along these lines: First, acquiring the world vision; second, a new prayer life, and, third, a new sense of stewardship. To this end much place should be given to the foreign mission work, to the subject of Church federation for effective service, to the subject of our financial responsibility for the work of the Kingdom and how to meet it,

and, most important of all, to prayer and the preparation of heart that shall make possible the distinct leadership of God's spirit in all we do.

The subject of our church literature demands careful consideration—literature for Bible schools, mission work, young people and children, general church literature and a church periodical published under the authority of the Five Years' Meeting.

This leads to the most important question of a publication board or publishing house. I fully believe something must be done in this matter.

I should like to discuss each of these subjects further, but I have already exceeded my limit of 500 words. I hope and pray that God may guide our people in the selection of delegates and making the program and in the conclusions that may be reached.

CHARLES E. TEBBETTS.

* * *

There are two dangers which ought to be avoided in the selection of delegates to the Five Years' Meeting: First, quarterly meetings frequently feel that they should be represented, irrespective of the larger interests of the yearly meeting; second, people are sometimes named merely as a matter of compliment. Now, it is self-evident that an important gathering like the Five Years' Meeting should have the services of the strongest men and women in the Church, irrespective of quarterly meeting affiliation or personal preference. The delegation should represent the yearly meeting, and not the quarterly meetings, special care being taken that all the leading departments of church work should have representation. Perhaps the coming Five Years' Meeting might send down to the yearly meetings a recommendation covering this point. A partial remedy might be effected by making the presidents of our colleges, the yearly meeting superintendents of evangelistic work, the presidents of our mission boards and a few others *ex officio* members of the Five Years' Meeting. Otherwise this body is sure to be deprived of the services of some of the most representative men and women in the Church.

As to subjects for discussion, a thorough study of existing conditions and methods of work and the presentation of the *facts* would doubtless be of great service to the Church. We need a thorough diagnosis of the case before we attempt to suggest remedies. How about the work of evangelism and church extension, for example? While some are crying for the old-time revival, others feel quite as certain that new methods are needed. Doubtless a thorough study of the situation would go far towards the suggestion of a remedy. One thing is certain, and that is that we are making very little organized effort along the line of church extension. We are leaving that to the impulse of the local meeting or the individual worker. It was pointed out in one quarterly meeting recently that over \$500 had been raised during the past year for foreign missions, and less than \$10 for church extension at home.

The work of our standing committees should be investigated. Are they really accomplishing things

along the lines of peace, temperance and other reform movements? Then there is the pastoral system, which has been in vogue for about a quarter of a century. Would it not pay to study the situation, compare notes and perhaps suggest improvements?

But there is one subject which should claim our attention above all others, not only because of its importance, but because of apparent neglect in the past. In the committees and boards of the Five Years' Meeting we look after the interests of the Indian, the Negro and the heathen, but we have no committee to attend to the interests of our children. Furthermore, in many meetings the Sabbath school has no organic connection with the monthly meeting. And yet here at our very doors is the greatest opportunity we have before us. In 1910 there were in Iowa Yearly Meeting 4,844 pupils enrolled in Sabbath schools, of whom 3,124, or 65 per cent., were not Friends. What a field for church extension, in the broad sense of the term!

Is not the vital question before us the better organization of our Society? A beginning has been made in our foreign mission work, and the good results are already apparent. Should we not organize in a similar way our work of church extension, education and Bible schools, and put secretaries in the field? Shall we not carry the idea of the Five Years' Meeting to its natural conclusion and organize for co-operative work along all lines?

W. IRVING KELSEY.

* * *

A careful study of conditions in the Friends Church in the home field convinces me that it has arrived at the parting of the ways. The direction which it takes at the Five Years' Meeting of 1912 will largely determine its period of duration and its future usefulness as a religious organization. The problems to be considered and grappled with in most earnest fashion are the gravest and most important of any which have ever claimed the attention of our Church. I can speak of but few of these here.

Speaking negatively at first, may I suggest that the most momentous questions to be discussed and passed upon by the coming Five Years' Meeting are not to be those of doctrine. I hold that our Church has issued a sufficient number of pronouncements on doctrinal matters. In my judgment, the Church is thoroughly sound at the heart, and whatever disturbances there may be are only on the surface and will soon disappear. The most crying need of our time and the Church universal is a simplification of our faith and an amplification of our mission. Whatever the Five Years' Meeting can do to accomplish this result will put us far on the way to success in the work of world redemption.

The first business of the Five Years' Meeting should be to discuss plans for the thorough organization of the Church, from the head down to each local center of Friends. The Church has been too loosely organized to be effective. We have not had sufficient co-ordination, co-operation. We have not learned the

art of pulling together. The spirit of extreme democracy and independence has utterly prevented the accomplishment of large things. We have been too slow in our recognition of qualified leadership. We have not learned to follow well. We have been too much afraid of centralization. Too unwilling to delegate any authority to wisely selected men to legislate for us—a thing which we do in the State without any feeling of personal loss or danger—a Five Years' Meeting is destined to be a very "weak vessel" and be continuously handicapped as long as its relation to the Church is only advisory.

Based on this deep-seated conviction, I may make a few suggestions:

1. The Five Years' Meeting should be given the authority to create the office of general secretary for every department of work affecting the life of the Church. These departments are foreign missions, Bible schools, evangelism and church extension, education, temperance, young people's work, etc. These general secretaries should give themselves to diligent study of church problems and to the organization of all our yearly meetings for the accomplishment of big things. They should be experts. They should be selected by the Five Years' Meeting and their salaries and expenses provided for by offerings from the various yearly meetings, by assessments or otherwise.

2. An urgent need of the Church at the present time is the founding of a central publishing house, where all the publishing interests of the Church shall center. This house should issue one large and comprehensive church paper, and all Bible school, Christian Endeavor and missionary publications. The editors and managers of such literature and house should be selected by the Five Years' Meeting, under whose direction and control the plant shall operate. In order that the financial success of such a plant may be assured, all the job work of all the yearly meetings, such as yearly meeting minutes, reports, and blanks, tracts, books and pamphlets, college catalogs and bulletins should be turned over to this house. Church control and supervision is the urgent need in this field, with up-to-date literature as a result.

3. The Five Years' Meeting should give much weighty consideration to the problem of the ministry. The public ministry is the strong right arm of the Church. The place of the teacher and the prophet is too important to be overlooked. If the Church fails to supply this element of strength, it must soon die. The Church is suffering tremendously from a steady and serious depletion of her ministry. Many of our meetings are now without suitable pastoral care; for the reason that efficient pastors and ministers cannot be secured. Many young men and women who give promise of such service are turning away to Y. M. C. A. or missionary work. Very few indeed are indicating their purpose of entering the public ministry and giving their lives to the building up of Christ's Kingdom through the home church. The Five Years' Meeting should spend days if neces-

sary to discover the secret of this failure, and apply the most effective remedy.

4. The most thoughtful men and women of the yearly meetings should be selected as delegates to the Five Years' Meeting. They should be granted authority to pass upon some of these important matters, always, of course, in the interests of the Church as a whole. After their appointment they should give themselves diligently to the study of all the problems which will likely claim the attention of the meeting, and be prepared to act intelligently when the sessions finally arrive.

MORTON C. PEARSON.

* * *

Among the matters considered by the next Five Years' Meeting, the work and organization of the Evangelistic and Church Extension Board should have a prominent place. Its organization should be made effective by the appointment of a paid secretary, and a comprehensive policy should be worked out with special reference to the needs of Friends work in our large cities and in the struggling country meetings.

The meeting should consider how to complete the unifying of our foreign mission work under one management.

An educational secretary should be secured for the Educational Board, and a policy adopted to provide a general educational endowment and retiring pensions for teachers in Friends colleges, and to make educational work not only more definitely religious, but also more immediately helpful to the Society in its organization and work.

The meeting should start an agitation to remove the barriers to the progress of the Negro race imposed not merely by social ostracism and political disfranchisement in the South, but by the practical exclusion of Negroes from the better-paid occupations and professions in the North merely because of race prejudice.

The problem of pastoral care should be thoroughly reviewed by the meeting, and an effort made afresh to find a plan or plans by which the pastoral needs of our meetings may be supplied and an adequate public ministry secured without such a strong tendency toward a "one-man" management of the affairs of the meeting and without suppressing to such an extent free congregational worship.

The meeting should consider the advisability of establishing a board of social service to assist in a Christian settlement of the social and economic problems that offer the Church today one of its greatest opportunities to make the Gospel of Christ a gospel of salvation to suffering and oppressed humanity. What I have in mind is something analogous to the department of labor of the Presbyterian Church.

It seems to me good policy, other things being equal, for each yearly meeting to choose delegates which fairly represent the different sections of its territory and differing views and tendencies among its membership. Yet such an effort should not be allowed to sacrifice the character of the Five Years'

Meeting, which ought to be composed of our ablest men and women, regardless of localities and shades of thought.

ELBERT RUSSELL.

(To be concluded.)

The California Field

BY HERMON D. WILLIAMS.

*Unique Feature of Church Work in the Far West—
Climbing the Mountain by Auto Truck.*

The novel and interesting features of a trip from Whittier to Ramona, in its mountain aerie, 40 miles northeast of San Diego, are fresh in the minds of a company, including the writer, who made the journey the 25th ult. to attend a quarterly meeting conference for the discussion of church interests and methods, designed to bring Friends of one of the isolated monthly meetings in closer touch with the Society at large.

The 100 miles traversed southward in reaching San Diego reveal the charm of the coastline in alternating views of ocean and mountain, as the cars



DELEGATES TO RAMONA CONFERENCE IN AUTO-TRUCK AT FOOT OF MOUNTAIN.

make their frequent detours through the vales that border the strand, and the four hours thus occupied passed most pleasantly.

Following greetings from the local pastor, Geo. Taylor, who had sped down the mountain from Ramona in his auto to be assured of our coming, we were soon traversing the 25 miles of the easier portion of the grade before us on another railway, the windings of which gave an ever-changing picture of vineyards, terraced orchards and pretty little valleys dotted with live oaks and homes in unbroken seclusion.

Geo. Taylor by road car had distanced us to the terminus of this short line with announcement of our approach, and Luther C. Janeway awaited us with his fine, large auto truck, and the four quartets of our company, perched on a succession of pine boards that spanned the freight rack above a ballast of 2,500 pounds of rolled barley, were soon making the steeper ascent in the ponderous machine. An upward glance at this sinuous roadway, cut out of the

rocky mountainside, sees it as only a perilous burro path, but a closer view finds it smooth, firm and of spacious width. As the quick response of the machine to Luther Janeway's practiced touch gave a growing assurance of safety, our rigid grip on the improvised seats was relaxed, and social converse, full and free, betokened a peaceful mind in our company in full view of massive overhanging rocks in precarious poise and the fretted granite walls and floor of the deep-cut canyon below. Ever and anon the singers of our band joined in the melody of "The Little Brown Church in the Vale," or, consonant with the surroundings, other voluntary that carried strains of praise to Him whose hand reared the mountain masses and sowed broadcast with myriad boulders all their wide and silent wastes; and when the summit

The little white church in this secluded valley was next the center of interest through seven sessions of the conference. Ida L. Curtis extended a welcome, and Curtis E. Way, of Long Beach, made happy response.

Nannie M. Arnold talked of "Friends Papers," giving many interesting facts concerning our periodical literature.

H. Edwin McGrew discussed "Friends Views of Worship," impressing the supreme importance of maintaining spirituality and personal touch with God in all our public services, while adapting our methods to the needs and changes of the times.

"The Use of Narcotics," especially tobacco, was treated of by Dr. L. M. Greene, from both the medical and religious standpoint, deeply impressing the



ARRIVAL OF AUTO-TRUCK AT RAMONA MEETING-HOUSE.

was gained, its sudden and inspiring view of the beautiful Santa Maria Valley, with the village of Ramona on its farther side, prompted the rendering of "Beulah Land," with its mountaintop vision, as the final musical number, led by Curtis E. Way and Mabel H. Douglas.

A short run across this mountain-encircled valley found us in the shade of the live oaks in front of the Ramona meeting-house, where the social features of the conference began in the hearty greeting of waiting Friends, and were continued in a sumptuous dinner at the Throckmorton home near by, where the ladies of the church continued to serve meals during the stay of their guests.

thought that the habits of time are the soul's dress for eternity, and the danger of an indulgence whose cords are too small to be felt until they are too strong to be broken.

President Thomas Newlin, of Whittier College, reviewed "The Relation of Higher Education to Missionary Work," showing the immense impetus given to missions by the Student Volunteer Movement and other agencies of higher education consecrated to the cause of God. We want a culture that transmutes knowledge into love, as thus illustrated, and this is the only culture worth while.

Dr. C. R. Dixon conducted a Bible school session, in which he presented in a most effective manner the

better methods of systematic teaching of the Bible, which include graded lessons, organized classes and teachers' training classes. Dr. Dixon also discussed the work of the church leagues, or brotherhoods, as a means of promoting Christianity on its social side. Had the Church through the ages duly regarded the brotherhood of man and its obligations, there were little need of the multiplied fraternities of today.

A pleasant feature of the conference was a picnic dinner in a wooded resort of the valley, followed by a session in which the missionary activities of the yearly meeting were brought in review.

Mabel H. Douglas, of the Whittier College faculty, conducted an inspiring Christian Endeavor session, and H. Edwin McGrew took a leading part in the ministry on First-day, preaching two sermons that made a deep impression.

Features of the conference that will long be recalled with pleasure and profit are the warm hospitality of the homes in which we lodged, the communion of thanksgiving and Christian fellowship renewed with each recurring meal, the emphasis placed on the things that are worth while in practical and constructive methods of Church work, and the absence of the controversial spirit in the discussion of all questions in hand—a conference, indeed, that was cheering, helpful and uplifting, and which any Friends quarterly meeting may well hold with its small or isolated congregations.

Western Yearly Meeting

The fifty-fourth annual assembly of Western Yearly Meeting convened at Plainfield, Ind., Ninth month 13, 1911. The meeting of Ministry and Oversight was held the day before in afternoon and evening sessions, in both of which "Our Home Field" was the subject of discussion. At the evening session Daisy Barr, Muncie, Ind., gave a masterly discussion of the subject. There are many among us who feel the time has come for Friends to organize a "Home Mission Department" under a secretary, that our work in that line may be more definite, better organized and more effectual. We must take the Gospel message to the unchurched masses wherever we find them.

At the opening session, Fourth-day, minutes were read for Amos M. Kenworthy, from California Yearly Meeting; Lindley A. Wells, from Oregon; Charles E. Tebetts and William M. Smith, Indiana; Jacob Baker and Isaac Toole, Ohio; Jefferson W. Ford, Iowa, and Thomas Hodgkin, North Carolina. Minutes of Nathan and Esther Frame were read later. Greetings of love and good cheer were received from our aged friend, David Tatem, and a like message sent in response.

For the first time, the meeting listened to a digest of the American epistles instead of the epistles themselves; for the first time, too, the reports of most of the departments were in the hands of those present in printed form, which greatly facilitated that part of the business.

The clerks were reappointed, as follows: Geo. H. Moore, Westfield, Ind., presiding clerk; Lydia T. Painter, Monrovia, Ind., recording clerk; Ella M. Barrett and Mary E. O. White, reading clerks, and Frank V. Stafford, announcing clerk.

The Earlham College report was received with more than usual interest because of the recent successful campaign to free the college from debt. There is an evident desire on the part of both the college and the yearly meeting to get closer together, that each may derive more benefit from the other. Only 30 per cent. of the 642 pupils enrolled the past year were Friends. While appreciating the patronage of other denominations, the feeling prevailed that Friends should be more loyal in their support. Important changes have been made in each of the academies during the year. Bloomingdale Academy, Bloomingdale, Ind., has added extensive facilities for instruction in agriculture and domestic science. Vermilion Academy, Vermilion Grove, Ill., is building an \$11,000 addition to the old building. Central Academy, Plainfield, Ind., passes from the control of three quarterly meetings to that of Plainfield quarterly Meeting only. Union High School, Westfield, Ind., has changed and enlarged its management, and is now Union Bible Seminary.

Murray S. Kenworthy gave the educational address on "The Relation of the Bible to Modern Life," and he made a strong presentation of the subject.

The high tide of interest was reached in the consideration of the report of the Evangelistic and Church Extension Committee and the report on State of Society. Seldom has so deep an interest in these subjects been manifested by our yearly meeting, and we feel it is a good omen. Deeper consecration, greater sacrifice and more liberal giving are sure to result on the part of many from the teaching and discussion in these sessions.

The reports at the missionary session showed good progress. Five laymen did the speaking. The missionaries introduced were Emory J. and Deborah G. Rees, with their seventeen months' old daughter, Dorothy D., and Sarah A. Lindley, Jefferson W. Ford and Cora Wildman, the last named having with her a girl of eight summers, Rita Ruiz, who was also introduced, her teacher interpreting for her as she asked us to pray for Guatemala. As a closing service, Dorothy Rees and Rita Ruiz were brought forth and consecrated to the Lord for service in their respective fields, Eliza C. Armstrong offering the prayer of consecration. This scene tendered the hearts of Friends as no other in the entire yearly meeting. An offering amounting to \$65 was taken for Dorothy, as the family are soon to start to their post at the Friends Africa Industrial Mission; and some contributions were made to Rita.

Albert B. Kirkpatrick, ex-mayor of Kokomo, Ind., gave the temperance address on "Prohibition from the Bible Standpoint." It was a logical and convincing argument of the subject, and was well received by the meeting.

The meeting declined to accept the proposition of

the Friends International Peace Association to unite with them in their work.

A proposition came from one quarterly meeting to unite the Evangelistic, the Home Mission and the Foreign Mission Departments so far as the soliciting and raising of funds are concerned, and to make the division among them as follows: Foreign Missions, 50 per cent.; Evangelistic and Church Extension, 45 per cent., and the Home Mission Committee of the Five Years' Meeting, 5 per cent. It was referred to next yearly meeting.

The meeting closed, as it had progressed from the opening, under the precious covering of the Holy Spirit.

Notes.

The frequent rains made the attendance somewhat smaller than usual.

Nathan T. Frame came to yearly meeting, but was

not able to attend, and returned to his home at Richmond, Ind.

An offering amounting to \$75 was taken on First-day for Nathan and Esther Frame.

Aunt Aseneth Nixon, of Kokomo, Ind., though ninety years of age, attended the yearly meeting and enjoyed it. She gave a touching message to the meeting at the closing session.

Lindley A. Wells was especially blessed in preaching the Gospel at the morning devotional meeting.

Charles E. Tebbetts, secretary of the American Board, never rendered better service than he did this year. His missionary address was brimful of good things. When in a testimony meeting we grew enthusiastic in singing "The Old Account Was Settled Long Ago," he reminded us that there was one account that had not been settled—our debt to the heathen world.

G. H. M.

Things of Interest Among Ourselves

Hannah M. Hubbard who has been laboring in the meeting at Buffalo, Kan., has removed to 244 N. Athenian Street, Wichita, Kans.

* * *

At Wichita Quarterly Meeting, on the 2d inst., a request was granted for the setting up of a new monthly meeting at Scott City, Kan. There are now about 69 members at that place, and they recently established a provisional monthly meeting. They have a good church building and parsonage.

* * *

On Sixth-day evening, the 8th inst., about two hundred students, alumni and friends of the Academy at Fairmount, Ind., were present at the annual reception given to new students. An excellent program was rendered, which was in charge of a competent committee. Quite a number of good talks were given by the students and professors.

* * *

On the 30 ult., Tilman Hobson gave an interesting and instructive lecture on "The Saloons and Slums" to an appreciative audience gathered in the Alamitos Friends meeting-house. This lecture was illustrated with stereopticon views. At the close a generous silver offering was taken, which goes to carry on the war against the saloon. The lecture was followed by a Friends meeting, in which several participated.

* * *

With the return of fall, the Bible school at Fowler, Kan., has taken on new life. A teachers' meeting to discuss literature and methods was held the 11th inst.

A reception to the new students was given the 12th inst. A pleasant evening was spent playing up-to-date games, after which all partook freely of watermelon and went home feeling that the student body at F. F. A. had a bright future before it.

* * *

We are indebted to Allen C. Thomas for the following correction "As put, the statement in THE AMERICAN FRIEND, Ninth month 21st, page 601, 'This is the first time in the history of the postal service that . . . a postal card for foreign use has been issued,' is incorrect; two-cent postals for foreign use have been on sale for fifteen years at least. I have often used them. Registry stamps, I believe, are new."

* * *

Luzena Thornburg, Carthage, Ind., whose obituary appears in this issue was a member of the first class that graduated

from Earlham College in 1862. Until a few years ago she was very prominent in educational circles in the State, occupying a prominent position in the Spiceland Academy and Carthage public schools. She also was most active in the church and always manifested a great interest in Earlham College, and during the debt campaign contributed \$250 to the fund.

* * *

The annual "Home-coming" meeting at New London, Ind., was held the 27th ult. The day was beautiful and many came back to greet friends and relatives and to visit once more the scenes of their childhood. The speakers for the day were Albert J. Brown, C. V. Haworth and Dr. L. A. Beeks. All rendered valuable service.

Elihu Hobson who has been head of New London Meeting for more than forty years celebrated his eighty-seventh birthday, Ninth month 4, 1911. About 200 of his friends and relatives sent him post-card messages of love and good cheer.

* * *

A steady and very healthy growth, spiritually and numerically, has marked the life of the Friends church at Muncie, Ind., during the past year. Eighty-eight members have been added to the church, sixty-three by request, seventeen by certificate and eight by letters from other denominations. All lines of church work have been greatly strengthened, and the influence of the church is being felt in the city more than ever before. The work of Daisy Barr, pastor in the meeting, has been signally blessed, and the meeting has extended to her a call to the pastorate for another year, which she has accepted.

* * *

Whittier College was signally honored by an invitation extended to President Thomas Newlin, by the First Congregational Church, of Whittier, Cal., to take part, Ninth month 11th, in ordination services for Cass Arthur Reed, who goes under appointment of the American Board of the Congregational Church, to engage in missionary work at Smyrna, Turkey. President Newlin, as one of the participants, was included with the president and three professors of Pomona College, and the ministers of numerous Congregational Churches of Southern California.

* * *

Tilman Hobson, Pasadena, Cal., held a series of meetings at El Modena from the 9th to 28th ult. A tent was secured with

a seating capacity of four hundred, and the churches of the community were invited to join in the meetings. The attendance was good and the Gospel was preached in its simplicity. About forty were converted or renewed and believers were greatly strengthened. Forty-two have united with Friends, and others are expecting to come. Tilman Hobson was assisted by Al. Oakley, a converted gambler and saloon-keeper, whose wonderful deliverance from sin was an inspiration to all. Arthur and Loretta Hobson, son and daughter of the evangelist, had charge of the singing.

* * *

Whittier Quarterly Meeting was held at Alamitos on the 18th and 19th ult. The meeting-house was well filled throughout the sessions. A goodly number of ministers were present, and a living interest was manifested continually. John Henry Douglas presented the Word with fervor. Thomas Armstrong and Margaret Mendenhall were other aged ministers who helped to make this gathering doubly precious. Tilman Hobson, of the Methodist Episcopal Church, attended all the sessions. He is ever a welcome guest at Alamitos. Many spoke strong, helpful words and urged Friends to renewed activity. A bountiful lunch was served outside under the shade of an awning stretched for the occasion.

* * *

Rebecca O. Ranson, Whittier, Cal., and Eliza Johnson, Long Beach, and daughters Alice and Emilie Johnson, Friends well known as lately residing in Iowa, Rebecca O. Ranson at Salem, and the Johnsons at Oskaloosa, lately returned from a trip to Japan. Yokohama was their starting point in their tour of the Flowery Kingdom, the principal points in which were Tokyo, Kioto, Kobe, Nikko and Mara, where they inspected the splendid temples which make the last-named city a shrine of pagan worship. At Kobe they were entertained at the home of Henry F. Sanborn, whose wife will be remembered by her girlhood friends as Miss Baughm, of Richmond, Ind., and at Nikko they had the pleasure of meeting Ellen Moore and Edith Sharpless, daughter of President Isaac Sharpless, who were taking a summer vacation from their missionary work at Mito.

* * *

A subscriber writes: "In reading THE AMERICAN FRIEND of Ninth month 7th, I was very much pleased with thy article 'Developing Gifts Through the Work of the Meeting,' especially in regard to developing the gift of the ministry. Never before have I read or heard explained anything so near my own ideas in regard to the call to the ministry as that article. When quite young, I felt an especial interest in the work of the church, particularly the ministry, and I was encouraged to take up the work, but I could not, for I never felt a 'knock-down call,' and so nearly all preachers at that time would mention the fact of having such calls 'almost like a voice,' etc., and it seemed this was renewed every time they arose to speak. But it was with me as Orange Judd said of duty, 'Able to see the necessity of a duty and an opportunity to do it, then go ahead.' But this sort of a course was not in accord with Friends views at that time, so I have been but a spare speaker, and now at the age of sixty-seven, feel that my life work was ruined by so much stress being laid on a 'loud call.' I thank thee for writing as thee did."

* * *

The following is taken from the *Gazette*, Fowler, Kans.: "Fowler Friends Academy opened last Monday [Ninth month 4th.] with the heaviest enrollment of any year in its history. Forty-four young people had enrolled up to Tuesday and there were six or eight more that could be counted on weeks without much doubt. The management of the school was not anticipating any such attendance as this and only The enrollment will total 50 by the end of the first two

two teachers had been employed, as had always been the custom, but now an effort is being made to get the third teacher.

* "Prof. Howard is highly pleased with the outlook and said he never saw prospects better any place. Most of the students who came in are ambitious and are here for a purpose. They have come from all over the southwestern part of the State and Oklahoma. The success of this school year is assured and the supporters and teachers of the academy are indeed highly pleased.

* * *

Portland Quarterly Meeting was opened and held by direction of Oregon Yearly Meeting (a committee being present) on the 8th, 9th and 10th inst. There were interesting exercises along some lines of church work at the business sessions.

The quarterly meeting was held at Lentz, a suburb of Portland, where a meeting has grown up from a little mission station to a strong meeting of over one hundred members, many of whom have become members in the last year or two, largely through the faithful labors of Myra Smith, pastor in the meeting.

At the interesting and instructive missionary meeting, on First-day afternoon, the following resolutions were unanimously endorsed:

WHEREAS, The Government of Great Britain has designated a certain district in Africa as a Friends Mission Field, and has promised pecuniary assistance for the education of the sons of certain native chiefs, and

WHEREAS, It is well known that often the work and influence of our missionaries are partially or wholly nullified by the introduction of intoxicating liquors on or near the Mission Fields. Therefore be it

Resolved, By Portland Quarterly Meeting, in general assembly, earnestly requests that the Friends American Board of Foreign Missions exert its best influence through English Friends to the end that the Government of Great Britain be requested to protect the aforementioned mission district in Africa against the destructive liquor traffic.

Signed on behalf of Portland Quarterly Meeting of Friends, held Ninth month 10, 1911, by

BYRON MORRIS, *Clerk*.

* * *

The opening exercises of Whittier College were held Ninth month 12th, with most encouraging features. The representative character of the large company present, and of those participating, justified the statement of President Thomas Newlin, in his introductory remarks, that the friends and supporters of the college are even more numerous than ever before, and its work and influence are increasingly appreciated.

Following prayer by Thomas Armstrong, Prof. G. E. Ostrum, the only new member of the faculty, was introduced, and expressed his satisfaction in being connected with an institution that so steadily maintains the ideals of pure Christianity and true morals, and a high standard of scholarship.

Here followed brief statements concerning the several college organizations. Jesse Stanfield, president of the Y. M. C. A., stated that this organization expected to excel the record of last year, when all but eight of the young men of the institution were enrolled for voluntary Bible study. The employment bureau, that has helped numbers of students over difficult places, would show enlarged activity and usefulness.

Hazel Cooper, president of the Y. W. C. A., recalled the gratifying fact that all the girls of the college were enrolled in the organization last year, and expressed her belief that this devotion to the religious interests of the students would be fully maintained by the Y. W. C. A., and that their social interests and enjoyment would be greatly promoted by their association in this line of work.

Frank Crites, president of the student body, and Bailey Howard, athletic manager, both gave an encouraging forecast of the activities of their departments for the year.

Albert Marshburn, to whom the Haverford Scholarship was awarded at last commencement, acknowledged his debt to Whittier College as an institution rich in high ideals, and expressed his feelings of devotion to its interests as one of the alumni, a feeling fully shared by his fellow students, as their self-sacrificing helpfulness to the college has amply proven.

Ethel R. Williams, president of the Woman's Auxiliary, reviewed briefly its service during six years, which included contributions aggregating several thousand dollars, devoted to improvement of grounds and equipment of buildings, a service upon which the auxiliary will probably enlarge as it grows beyond its present membership of 300.

H. Edwin McGrew spoke of the personnel and work of the college board, stating that four of its members were graduated from Penn College, four from Earlham, one from Haverford and one from Guilford, six of whom had taken advanced degrees. Eight of them are business men, three are bankers and two are ex-college presidents. They enter their business sessions in a prayerful spirit, which is always vocalized by one of their number. They are careful to maintain a high standard in the choice of professors, and are painstaking and vigilant to make all expenditures wisely.

Laura P. Townsend, representing the yearly meeting as superintendent of evangelistic work, made a felicitous address, emphasizing to students the importance of attaining the best and most enduring things in life, and predicting that Whittier College, upheld by the prayers and sympathy of the church, will send forth many to preach the gospel of salvation, or to honor God in the other lines of service.

Fred G. Ellis and Elizabeth Lum, instructors in music, gave vocal and instrumental renderings that contributed much to the pleasure of the occasion, and illustrated the proficiency of the instruction given in this department of the college.

After adjournment many of those present partook of a lunch provided at the Girls' Cottage, and the several companies surrounding the tables reviewed in social converse the auspicious events and omens of the day, all agreeing that the outlook for the current college year was full of promise and encouragement.

New or lately added features that enhance the attractiveness or convenience of the college and surroundings are, the Whittier monument and electric lighting at the entrance to the grounds, the grading and planting of shrubbery on the campus, the sanitary fountain bequeathed by the graduating class of last year, and larger and more attractive quarters for the growing library. These features, with the omens of good above mentioned, added to the assurance of a largely increased attendance of students, make the occasion of the opening day an important way mark in the progress of Whittier College.

Born

CULVER.—At Fowler, Kans., Ninth month 8, 1911, to W. Verlan and Naomi Culver, a son, Charles Robert.

FRAZER.—To Oliver M. and Laura E. Frazer, Economy, Ind., Eighth month 28, 1911, a daughter, Ruth Anna.

LENTZ.—To Dr. Clarence M. and Nellie Jones Lentz, Ninth month 3, 1911, a son, Albert S.

Married

CARR-HIGGINBOTHAM.—At La Harpe, Kans., Seventh month 4, 1911, Glen Carr of Hutchinson, Kas., and Cora Higginbotham, of Elsmore, Kans.

EVANS-MORRIS.—At Villa Nova, Pa., Ninth month 15, 1911, Edward Wyatt Evans and Jacqueline Pascal Morris.

GLICK-WILLSEE.—At the residence of the bride's parents, Charles and Florence Willsee, 1022 South Boots Street, Marion, Ind., Grace Willsee and Everett E. Glick, Rochester, Ind.

LEWIS-SMITH.—At the Friends meeting-house, Muncie, Ind., Ninth month 14, 1911, Dalton Lewis and Lillian Smith. The groom is the son of Tennyson Lewis, Van Wert, Ohio, and will engage in his first pastoral work at Dublin, Ind., where they will make their future home.

OAKLEY-SMITHSON.—At the residence of Charles Reed, Cleveland, Ohio, Ninth month 7, 1911, Lloyd L. Oakley and Ola V. Smithson.

Died

COPE.—At her home, near Mullinville, Kan., Ninth month 1, 1911, Mattie Cope, wife of Aquilla Cope, in her sixtieth year.

HIATT.—At Whittier, Cal., Fifth month 14, 1911, Esther Hiatt, aged sixty-seven years. The deceased was a native of Indiana, was educated in Spring Creek Institution near Oskaloosa, Iowa (now Penn College); resided latterly with her family at Whittier, Cal., and for a number of years was a recognized minister among Friends. At the time of her death she was clerk of the meeting on Ministry and Oversight of California Yearly Meeting.

KELSEY.—At her home in Minneapolis, Minn., Ninth month 16, 1911, Mary M., wife of A. Edward Kelsey and daughter of William Penn and Esther D. Macomber, Fairhaven, Mass., in her thirty-sixth year. The deceased was a missionary with her husband at Ramallah, Palestine, for a number of years, until compelled to return home because of tubercular trouble, from which she died.

MCVEY.—At his home, in Leesburg, Ohio, Eighth month 16, 1911, Isaac M. McVey, in his seventy-ninth year. He was an active worker and for many years an elder of Fairfield Monthly Meeting.

PURINGTON.—At the home of her son in Genoa, Vt., Eighth month 20, 1911, Naomi E. Purington in the eighty-first year of her age. She was a lifelong and active member of Ferrisburg Monthly Meeting. She possessed a loving disposition and was free to help in church work. She was instrumental in starting two Bible schools. The funeral was held at South Starksboro, Vt., with interment beside her husband.

THOMPSON.—At Amo, Ind., Ninth month 1, 1911, John T. Thompson, son of James L. and Sallie T. Thompson, aged nearly seventy-eight years. He became a member with Friends at the request of his parents, early in life experiencing the new birth, and remained a loyal Christian to the end.

THORNBURG.—At her home in Carthage, Ind., Ninth month 9, 1911, Luzena Thornburg, upward of eighty years of age.

WILLITS.—At La Harpe, Kans., Eighth month 3, 1911, John A. Willits, son of Mahlon and Anna Willits, aged forty-seven years.

WOOD.—At Fairmount, Ind., Seventh month 28, 1911, Ralph Lindley Wood, son of Harry and Mary Wood, aged six years.

WOOLLEN.—At his home, in Fairmount, Ind., Eighth month 31, 1911, William Woollen, aged almost ninety-three years. He was converted after he was ninety years old, and united with Friends. He attended one yearly meeting at Richmond, Ind., and enjoyed the work of the meeting. These few years of Christian life were consistently passed.

The International Bible School Lesson

FOURTH QUARTER, LESSON II.

TENTH MONTH 8, 1911.

THE LIFE GIVING STREAM.

EZEKIEL 47: 1-12.

GOLDEN TEXT. Whosoever will, let him take the water of life freely. Rev. 22: 17.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Tenth month 2d. Life giving stream. Ezek. 47: 1-12.

Third-day. A fountain shall come. Joel 3: 14-21.

Fourth-day. A fountain opened. Zech. 13: 1-6.

Fifth-day. Forsaken the fountain. Jer. 2: 4-19.

Sixth-day. Well of living water. John 4: 1-26.

Seventh-day. A river making glad. Ps. 46: 1-11.

First-day. River of water of life. Rev. 22: 1-5.

Time.—B. C. 572.

Place.—The vision, chapters 40-48, was written at Tel-abib on the river or canal Chebar in Babylonia.

Monarch.—Nebuchadnezzar, or more correctly as in Jeremiah, Nebuchadnezzar.

The lesson is taken from the third section of the book of Ezekiel (chapters 40-48). As no date is given after that in 40: 1, "the five and twentieth year of our captivity.....in the fourteenth year after that the city was smitten," B. C. 572, it is almost certain that the whole section covers but one vision. The section is an idealized picture of the restored Israel, her country, her city, and her temple. There are nothing but purely religious subjects discussed. It is from the religious point of view alone, not the secular, that matters are treated. It is the picture of an ideal theocracy under which the true relations of man will be recognized and carried out. It is exactly what one might expect that his attention would be concentrated on public worship and ritual. "Worship is the direct expression in word and act of man's attitude to God, and no public religion can maintain a higher level of spirituality than the symbolism which gives it a place in the life of the people."

The fundamental idea of Ezekiel's theocracy is Jehovah dwelling in the midst of his people, therefore he first treats of the Temple and all that it should imply, chapters 40-43. Next come those whose connection with the Temple must be most close—the priests, chapter 44. Next to these, the people and their ruler, chapters 44-46. Next, and partly intermingled with the former, the ritual, chapters 45, 46. Finally, a picture of the renewal and allotment of the land, and its miraculous transformation. The lesson is taken from the latter section. The description is ideal, for in detail it does not fit the actual Jerusalem and vicinity.

1. "And he brought me back." From the outer court (see 46: 23). The stream is represented as flowing from under the Temple southeasterly to the Dead Sea. The symbol of water was a favorite one among the Judean prophets. Much as we value water, it is nothing to us in comparison with the inhabitants of Judah, where water was a scarce article, and an abundance meant so much. Compare Ps. 46: 4; Joel 5: 18; Zech. 14: 8.

2. The eastern gates were shut (46:23) so the prophet must go round by the north.

3-5. The stream widens and deepens as it flows. First it is to the ankles, then to the knees, then to the loins, then a river to swim in. This is all ideal, as no natural river increases such a way except by tributaries, which is not the case here. The idea is simply to illustrate and emphasize how God's grace grows.

6. The prophet's attention had been taken up with the bulk of the stream, but there was more to be seen, and he is brought back to the brink (bank) of the river to see what the effect of the stream has been.

7. Both banks were covered with trees. Compare Rev. 22: 2.

8. "These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed." Amer. R. V. The stream shall go towards the Dead Sea. "Arabah." "Desert." A. V. The region or depression of the Jordan Valley, the Dead Sea, and south to the Gulf of Akaba. The sea into which the waters flow is the Dead Sea. The healing means that the salt or bitter waters shall be turned into fresh.

9. Not only shall the waters be made sweet but they shall be the abode of swarms of fish and living creatures. The Dead Sea is destitute of animal life. "There shall be life, whithersoever the river cometh." The whole is a graphic picture of the effect of a life-giving stream.

10. A further picture of the effect of the stream—there shall be fishers. "Engedi." Situated about the middle of the western shore of the Dead Sea. "Eneglain." This place has not been identified, it may have been at the northwest extremity of the sea. For Engedi, see Josh. 15:62; I Sam. 23: 29; Cant. 1: 14. The number and kinds of fish is to be comparable to those in the "Great Sea"—the Mediterranean. This was always spoken of by the Jews under this title. It was the largest body of water of which they knew. So the Euphrates is known as "the river."

11. The salt marshes shall not be changed—they shall remain salt. This was undoubtedly with the idea that there must be a place from which to obtain salt. These marshes were already the source of Jerusalem's supply. Salt was not only needful in the matter of food, but occupies an important place in the Temple ritual, something which

Ezekiel was not likely to overlook.

12. "Shall grow every tree for good, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because, the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing." Amer. R. V. The lesson is plain. "Ezekiel believed in the reality of God's presence in the sanctuary, and in the stream of blessings that flowed from His throne, and he believed in the possibility of reclaiming the waste places of his country for God."

(Continued from page 614.)

permission to reorganize so as to conform with the Anti-Trust Law.

* * *

During the aviation meet which will take place at Nassau Boulevard, Long Island, the latter part of this week, the Government will install an aeroplane mail service. Capt. Paul Beck, of the United States army, is the aviator who will carry the first special delivery mail sack through the air in this country. He will receive the mail sack from a temporary postmaster in charge of what will be known as "Aeroplane Station No. 1." He will start from the field each day one-half hour before the regular program begins. The next delivery will be made at any hour during the afternoon before the end of the program.

* * *

Few people are aware that Arizona, the very name of which suggests a treeless desert, has on the contrary the largest and finest forest still standing in the

FOOD AGAIN.

A MIGHTY IMPORTANT SUBJECT TO EVERYONE.

A Boston lady talks entertainingly of food and the changes that can be made in health by some knowledge on that line. She says:

"An injury to my spine in early womanhood left me subject to severe sick headaches which would last three or four days at a time, and a violent course of drugging brought on constipation with all the ills that follow.

"My appetite was always light and uncertain and many kinds of food distressed me.

"I began to eat Grape-Nuts food two or three years ago, because I liked the taste of it, and I kept on because I soon found it was doing me good.

"I eat it regularly at breakfast, frequently at luncheon, and again before going to bed—and have no trouble in 'sleeping on it.' It has relieved my constipation, my headaches have practically ceased, and I am in better physical condition at the age of 63 than I was at 40.

"I give Grape-Nuts credit for restoring my health, if not saving my life, and you can make no claim for it too strong for me to endorse." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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United States. A large part of the State, to be sure, is bare, but a considerable portion is covered with magnificent standing timber. But a big hole in this will be made by the proposed sale by the United States Government of 600,000,000 board feet, nine-tenths of it yellow pine; chiefly from the Apache and Sitgreaves national forests. But this is merely a clearing out for further cuttings which it is estimated will come to 1½ billions of board feet. For compensation some new coal territory will be opened.

* * *

Last Fourth-day, while passing to the north of the Isle of Wight on an out-bound voyage, the White Star liner "Olympia," the largest passenger-carrying vessel in the world, was struck by the British cruiser "Hawke," and a large hole was rammed in her starboard side near the stern. While the "Hawke" was considerably damaged, she was able to proceed on her way. The "Olympic," however, was compelled to make for Southampton, the nearest port. For a time it was feared that the big vessel would go down, but the collision doors succeeded in holding the water and the vessel had no difficulty in reaching port.

There were nearly 3,000 persons on board, among them three score or more American millionaires. An explanation for the disaster is yet to be given.

Yearly Meetings in 1911

Kansas Yearly Meeting, in Wichita, Kans., Tenth month 4th. Edmund Stanley, Clerk, 1813 University Ave., Wichita, Kans.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

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The American Friend

Vol. XVIII

TENTH MONTH 5, 1911

No. 40

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The Gospel for the Men of Today



THE evangelism of the past offered salvation to the soul and promised heaven after death. The evangelism of the future will offer fullness of life to the soul now and hereafter, demand the redemption of the social life of the nations from collective sin, and promise the reign of God on earth in justice and brotherhood. For ages the church has been crying, "Repent ye, for death is near!" Now it is learning to say, "Repent ye, for the Kingdom of God is at hand!" The organized sinfulness and the scientific hopefulness of modern life have brought us around to the earliest evangel of Christianity. The Gospel of Galilee in the Twentieth Century—that is what this movement, half unconsciously, is reaching out for. If it has faith to proclaim that message and to let the spirit of Jesus and the prophets set in on fire, it will reach the men and inspire the church.—*Walter Rauschenbusch, on The Men and Religion Forward Movement in The Congregationalist.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TENTH MONTH 15, 1911.

WHY I BELIEVE THE BIBLE.

ROM. 10:17; 15:4.

(A Memory Meeting.)

DAILY READINGS FROM PRECEDING WEEK.

Second-day, Tenth month 9th. Because it is true. Ps. 19:

7-14.

Third-day. Its appeal to conscience. Heb. 4:12, 13.

Fourth-day. Its inspiring message. I John 1:3-5.

Fifth-day. Its help in need. Rom. 15:4, 5.

Sixth-day. Its saving power. I John 3:1-5.

Seventh-day. Its revelation of God. John 5:16.

What special reason have you for believing the Bible?

What does the Bible say about its inspiration?

How does the Bible inspire you to noble service?

"Mrs. Browning once said that it is only when one gloriously forgets himself and plunges soul-forward, head-long onto a book's profound that he gets the right good from the book. In reading the Bible one ought to forget himself and plunge, paying no attention to verses and chapters, but going right on to the end, not the end of the Bible, but of the particular book into which the plunge has been made. The Bible is a shelf of books, sixty-six volumes bound into one, and this fact should never be lost sight of. If a man will lay hold of just one of these sixty-six volumes, and stay with it until he has learned something about it, he will have an appetite for another one. It is reading the Bible by verses, and jumping like a grasshopper from one book to another which has played havoc with many a Christian's interest in the Scriptures."

* * *

"There are four accounts of the life of Jesus, and the best one to begin with is the third. The third is best because it is most systematic and complete. It was compiled by a scholar who took pains to bring together the most salient and authentic of Jesus' words and deeds. It carries the story of Jesus' life from His birth to His ascension, and furnishes information to be obtained nowhere else. After this Gospel has been read a dozen times, it should be supplemented, first by Mark, for additional deeds of Jesus, secondly by Matthew for fuller accounts of Jesus' teaching and thirdly by John for fresh groupings and profound interpretations. There are at least nine chapters of the Gospels which every Christian should know by heart. The Sermon on the Mount, in Matt. 5-7; the Parables of the Lost Sheep, the Lost Coin and the Lost Boy, in Luke 15; the Discourse and Prayer in the Upper Chamber, John 13-17. To these should be added three chapters from Paul's letters, Rom. 12; I Cor. 13 and 15. With these 12 chapters written in the mind and on the heart, a man has in his possession a shield against temptation, light for dark and desert places, solace for seasons of sorrow and inspiration all the time."

* * *

Study the following definition of the Bible. Does it harmonize with your idea of this Book of books? Is it adequate? Make a better one and give your reasons for any change from the definition here given. Think this

through carefully, every phrase counts, and let it help you to clarify your own mind on what this great Book really is.

The Bible is the story of how God, moving upon the hearts and minds of men as men and using the mental, spiritual and social conceptions of the age in which they lived, conveyed to humanity an ever increasing knowledge of Himself.

The Bible is not a book of science. It makes no claim to scientific exactness. It is a spiritual Book with a spiritual message for the spiritual and moral needs of all men of all ages. As such it is unassailable and whoever attacks it reveals his own inability to understand its real purpose.

* * *

"Thy word is a lamp unto my feet and a light unto my path." This is not only quoted from the Bible, it is the echo of thousands of hearts that felt it before the psalmist wrote it, and has voiced the experience of the disciples of Christ for nineteen centuries. The Bible has helped the youth to find the way of life, kept the path clear for the man in middle life, and brightened the declining years with a light from the other world. It has thus proved itself a universal book, applicable to all ages, to all races, to all times, to all experiences.

* * *

The promises of the Bible which are scattered through its pages like jewels in a diamond mine, are all the expression of some personal experience. That is, they have been written as the conclusion that some soul reached in its experience of God. They express not wishes but facts. They seem to say, "What God has been He is now and will be hereafter." God is the same yesterday, today and forever. The promise does not hang down to us from heaven; it grows up toward heaven from the earth, out of the soil of experience. This makes it more valuable, for it is never in danger then of being out of reach. It is a flower growing in the garden of another's life. Pluck it, plant it, and make it your own.

* * *

Few of us read the Bible in the right way. Most young people who set out to read it through begin with Genesis and take it as it comes book after book. There is a better way. Every young Christian should first be familiar with the life of Jesus. Therefore begin with the New Testament. Read the four

Gospels, each of which presents the life of Jesus from a different point of view. Then read the Acts of the Apostles, which is the first volume of the history of the Christian Church.

A haphazard reading of the Bible is not conducive to real growth. A bee may gather honey by flitting from flower to flower. He may gather food in this indiscriminate way but soul life cannot be thus fed. Sweetness and fragrance come forth from the Book wherever we open its pages, but the real treasures of the Bible are found only at the cost of searching for them.

* * *

This Book will keep you from sin, or sin will keep you from this Book.

Here search and great shall be your store;

Here drink, and you shall thirst no more.

Sir Walter Scott, on his deathbed, said, "There is but one Book," and asked his friends to read the Bible.

Dean Stanley used to peruse a book first for the story, second for the thought, third for the style—three separate readings. A good rule to follow in reading the books of the Bible.

There is not a verse in the Bible where I am told merely to "read" it, but many verses where I am exhorted to study, to search. If I search, I will always find something new.

In reading the word of God, I am not only to arrive at comprehension, but also at appropriation.

* * *

"We abuse and often entirely desert the Scriptures just because we have chiefly looked into them to find some verse which should act as a tug to get us out of some one of the shallows of our experience, and cannot find anything that is quite accurately suited to us. It all seems so general. It does not seem to specify our case. Well, let our case go for a little. Read into the scriptures and find out what they are dealing with, and it is amazing how after a while things that seem not to have you particularly in mind will just slowly and softly come around your life as the tide does around the ship, and you are lifted into a new freedom and flexibility. Life opens to you again. Be sure that the thing that will help you most is the thing which has helped the most people already. And just as the great sun shining toward you from across the water seems to send its track straight to your feet and to focus right there, and just as it seems the same to thousands of others standing at other and remote points by the shore, so at length those great words of Life, which at first seem to be so wide and general, will be seen to make straight for you."

—S. S. Times.

News in Brief

Owing to the breaking of a mill dam at Austin, Pa., Seventh-day afternoon, two villages were swept out of existence. The property loss is estimated at \$4,000,000, and 150 lives were lost.

* * *

The National Conservation Congress met in Kansas City last week. The program was devoted principally to two main subjects—the conservation of the

(Continued on page 643.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, TENTH MONTH 5, 1911

No. 40

A Plea for Spiritual Homes

There is a frequent criticism that the schools and colleges under denominational care do not sufficiently cultivate the spiritual side of their students and do not bring them definitely enough into a living religious experience. The criticism is in some measure just. Schools and colleges—even those created and piloted by religious denominations—have too feebly grasped their real mission. They have accepted the drift of the current toward vigorous cultivation of the physical side of the boy or girl, and they have generally maintained as high an intellectual standard as the more distinctly secular institutions in their immediate sections; but they have not yet quite comprehended *the peculiar ground and reason* for their existence, namely, the cultivation of the spirit and the formation of definite religious interests, habits and activities. A denominational institution which is lax in these matters or which fails to face this part of its mission is justly open to criticism and ought to be forcibly called to an account of its stewardship.

But there are some things which institutions—even the most faithful of them—cannot do. They cannot supply the watchful personal care, the warmth and intimacy, the pleading, sacrificing love of parents, and they can hardly be expected to arouse spiritual interests and religious aspiration in their students if the parents, with their closer touch and more direct personal approach, have neglected to begin this sacred work in the early, plastic years of life. The crying need of our age is, after all, adequate nurseries of the spiritual life in the home. There are no substitutes for that, and there never will be. The mother's knee is still the best place on earth for the cultivation of the child's spirit and for the formation of religious interests and religious habits, and the father has advantages over any other man whatsoever in this holy work of piloting the soul toward its true haven. Nothing can ever quite make up for the neglects and failures of the home in the early stages of the child's life.

It is one of the ominous things about instincts

that they die out and fade away if they receive no feeding and cultivation in the time of their budding forth. Those of us who are farmers know that the calf or lamb which is given no opportunity to suck in the first days of life loses the instinct to suck as completely as though it had been born without any sucking muscles. The chicken which has not heard the "call" of the mother-hen during the first few days of life hears it after that as though it were not. In fact, such chickens will often run away from the mother's cluck in fear, though if they had heard it three days earlier, when the instinct to follow was budding, they would have run at the call and followed the mother as the only natural thing to do. This law, that instinctive tendencies must be given exercise when they are budding and ripening, has great bearing on the religious life, for, whether we call religion an instinct or not, it is one of those deep-lying hungers of the soul which must be fed and cultivated in its dawning stages or it will fall into abeyance, be submerged under the rank crop of other interests, and come to its place and power again, if at all, only after long wanderings and sad losses which the person might have been spared if the home had been a true nursery of the soul.

One hears now and then—though the actual cases are very rare—of children who have revolted from religion because they were excessively fed with it in their youth. It always turns out in such cases that the so-called "revolt" is not from religion, but from some narrow and inadequate *theory* of religion which fails to meet the needs of the growing and expanding youth, or, as sometimes happens, it is a "revolt" from an excessively puritanic strictness which had seemed tyrannical to the spirit of those who were forced to live under it. We have yet to hear of a single instance of "revolt" from pure religion and undefiled, from a religion which made the father and mother Christlike, radiant, tender, sympathetic, full of faith and hope and love, and which set them to living as though they knew that God and the heavenly life were the supreme realities of the universe. Nobody ever did or ever will revolt from that sort of religion,

larger gatherings, and more upon local associations and individuals. The conventions are for council and inspiration; the real work is to be done through agencies already in the field.

In Philadelphia

In Philadelphia the Men and Religion Forward Movement is co-operating with the Forward Movement of the county Sunday School Association. The latter expects to aid in the work while the special campaign is on, and to continue efforts along the five lines of special endeavor for at least three years. In this way it is hoped the fruits of the Men and Religion Movement may be conserved.

As a preliminary step, a religious census of the city is to be taken. Thousands of helpers will be enlisted and the canvass will be made in one afternoon. The information to be sought is not alone religious, but educational, economic and social as well. This will afford a basis for substantial and intelligent advance work. A similar census has been taken by a number of other cities, the largest being Chicago.

The Wreck of the Liberté

While quietly lying at anchor in the river at Toulon, France, three French battleships were discovered to be on fire early last Second-day morning. The flames on two of them were soon quenched, but on the *Liberté* they got beyond control and reached the magazines. A terrible explosion resulted. Between three and four hundred men were killed, and nearby vessels were considerably damaged. The *Liberté* sank into the water a shattered heap of wreckage.

Of peculiar interest to Americans is the report that the wrecked *Liberté* is an "overwhelming proof of the soundness of the theory" that the *Maine* was destroyed by an internal explosion. It has been the contention of many, including the divers who first viewed the sunken *Maine*, that it was destroyed by a submarine mine, but word now comes "that the condition of the wreck of the *Liberté* is almost precisely like that of the wreck of the *Maine* in Havana Harbor." If this is at all true, it would seem as if the Navy Department might well detail not only the naval attaché in Paris, but a couple of the officers who served on the *Maine* inquiry board, to make an examination of the Toulon wreck.

Water in Tobacco Stock

The United States Commissioner of Corporations issued the second part of his report on the Tobacco Trust (the American Tobacco Co.) last week. It reveals the most gigantic over-capitalization that has yet come to public notice. After making due allowance, the commissioner finds no less than \$84,000,000 out of a total of \$148,000,000 of good-will to be over-capitalization. Furthermore, the manipulation of the organization has been such as to divert the lion's

share of the profits into the pockets of a few powerful financiers. This kind of stock-jobbing does not fall under the ban of present law, yet it is an evil as repugnant to justice as restraint of trade. There is often great financial advantage to be gained from co-operation and combination, but after promoters have received a reasonable recompense, the surplus gain should go to the public by way of reduced prices or improved goods. This report will undoubtedly prove a mine of information for students of the monopoly question.

Italy and Turkey at War

No sooner had it become evident that France was to succeed in establishing her protectorate over Morocco than Italy made a move to extend her power in Tripoli. Last week, without warning, the Government at Rome sent an ultimatum to the Grand Vizier in Constantinople demanding that Turkey evacuate Tripoli and Benghazi (Cyrene) within twenty-four hours or measures would be taken to enforce Italy's authority in these provinces. The Turkish Government asked for time, and appealed to the other European powers for protection. They were indifferent, however, and Italy proceeded to carry out her threat. Open hostilities between the two countries began Sixth-day. Taken unawares, Turkey was not prepared to resist an invasion of Tripoli and Benghazi, so that little carnage is expected in these provinces. What Turkey's counter-move will be is not clear at this writing. Trouble is feared in Asia Minor and Greece.

This shameless seizure of Tripoli without any adequate excuse reveals the danger of having a large idle fleet.

Labor Difficulties on Western Railroads

Seventh-day at 10 o'clock thirty thousand workmen on the Harriman lines obeyed the strike order. They include the machinists, boilermakers, car repairers, sheet metal workers and blacksmiths. This action followed vice-president Kruttschnitt's refusal to treat with the new federation of the unions representing the five trades. The engineers, firemen and trainmen on these lines have recently received an increase in wages, and are expected to stay with the companies. Large numbers of independent men are available, and the managers are confident that they can cope with the situation without serious delays. On the other hand, the unions are desperately in earnest, and the trouble is likely to spread. James W. Kline, the representative of the federation, thinks that seventy-five thousand men will be out by the end of this week and that all traffic west of the Mississippi will be crippled.

The nature of the grievance may be gathered from President Kline's statement: "The matter of wages is an after-consideration. The men merely are demanding the right to deal with the railroads as a unit."

The Five Years' Meeting—1912

(Continued from last week.)

Some of the problems which might claim the consideration of the Five Years' Meeting are:

An aggressive evangelism adapted to present-day conditions. That evangelism is imperative is evident, but the means and methods of such evangelism form the problem.

The recruiting of an efficient ministry, in other words, the pastoral supply. Just at present many meetings are supplying themselves with pastors only at the cost of other meetings. The old puzzle is reversed, and is now how to put twelve men in thirteen beds. Should the claims of the ministry be made more prominent, and how? Have we a number of young people who ought to be preaching, and would be if the ministry were commended to them in an enterprising way?

How shall we meet the conditions in our large cities? This is a problem of self-preservation. A number of our large cities have no Friends meetings, or those meetings differ so much in character from the meetings in the surrounding country that they cannot hold the interest of the Friends who go there, and who are finally lost to our Society.

Would it not be wise to attempt to simplify our discipline? In our efforts to direct our local meetings in so many details, have we not produced a discipline confusing to new meetings? Can we not learn a lesson from the modern trend toward efficiency in city government? Instead of many unwieldy committees, might we not have one committee composed of superintendents of departments of work?

Have we the best possible method of recording ministers? Instead of passing through six different meetings and affording more or less embarrassment to the friends and relatives of the member under consideration, might not the whole matter be wisely placed in the care of a yearly meeting's committee?

If some of these suggestions seem radical, it should be remembered that they are put in the form of questions for the consideration of those who read this contribution.

ELLISON R. PURDY.

Wilmington, Ohio, Ninth month 14, 1911.

* * *

What ought to concern the Church? An old heathen saying should be revived by the Church today: "Nothing human is foreign to me." This certainly was the attitude of Jesus Christ when He was on earth. He was not interested in men so much in a theological or ecclesiastical way as in a human way. It seems to me there is a loud call to our Church today to be interested in men and the coming men.

First, then, our Church ought to be deeply interested in America as a missionary field. Since 50,000,000 of our population never attend any religious service, and only 20,000,000 of our people regularly attend church, and 20,000,000 more attend irregularly, there remains very much to be done in the homeland. Shall we not get ready to join in

"The Men and Religion Forward Movement"? These facts ought to grip the minds of the next Five Years' Meeting.

The test of any civilization is its care for the child and the youth. The fate of the Church and of the world hangs on the influences that sway the children from birth to fifteen. The Church stands for the salvation of the world, and we pray for the coming of God's Kingdom, yet the only way it can come is through the gateway of childhood. When we save one whole generation, the world problem would be wonderfully simplified! Dr. Bernardo, of London, picked up waifs, and out of 9,556 cases in a given time he lost only 1.84 per cent., while the Sabbath schools of America lose nearly 75 per cent. from their ranks, but from those whom they keep come more than 80 per cent. of the recruits to the Church. Most churches are organized to meet the needs and tastes of adults, while the children are given a very subordinate place in our services. Reforms move slowly and come hard because we are working with the mature tree instead of the green twig. We can change the course of the small brook, but the mighty river often baffles all efforts to change. We must confess that the character of mature men and women is largely fixed for good or ill, but we all know that we can do very much for the next generation by working rationally with the children. Is it not time for us to change our emphasis in our enterprise to save the world? The facts in this case should be brought out at our next Five Years' Meeting.

From what I have said in the last two paragraphs, I do not mean to infer any lessening of our efforts in the foreign mission cause, nor any cessation in our efforts to save men and women of all ages. I do believe, however, that a new crusade in our home field and for the conservation of the youth in morality and salvation will give the Church a new life.

In the third place, we ought to devise ways and means for better co-operation in all our lines of work. The business world sees clearly that there is no hope except in combination and co-operation. When will the Christian Church learn this lesson? Strengthening the Boards of the Five Years' Meeting will do much to help in this cause. We often sing, in holy enthusiasm,

"We are not divided,
All one body we."

yet the census will tell us there were 48 new denominations and sects added in the United States in the last ten years. I am thinking of how Friends can present a common cause in all our lines of work, but I am thinking much more widely how we can seek to support the Cross of Christ in America by union, co-operation and federation. These things certainly should claim our attention. This co-operation will reach down to the Sabbath schools, men's leagues, missionary work and evangelistic work in our local meetings, and will reach up to the national movement for peace, temperance and church federation. There will be time to consider many problems, but these named seem to me to be pressing ones just

now. The organization of the right kind of a program for that meeting is a mighty task, and I hope is taxing the minds of many of our best and wisest members.

THOMAS NEWLIN.

* * *

The object of the Five Years' Meeting is to so co-ordinate the several yearly meetings on the American continent as to make of them one sympathetic, responsive group, working unitedly and steadily for the enlargement of the Redeemer's Kingdom.

To do this effectively as a denomination it is necessary, on the one hand, to maintain the connection with the vital growing principles, or dynamic forces, which made the Society of Friends such a powerful agent for righteousness in its early history; and, on the other, the no less important duty of bringing these forces to act upon present-day problems in a manner commensurate with the needs of our own time.

To meet these requirements, those should be chosen by the various yearly meetings as delegates who are persons of broad intellectual grasp, as well as of deep religious experience. They should know the meaning from a historical standpoint of the message of George Fox, and have minds so trained as to be able to winnow the essential in the methods of his day from the purely local and temporal. They should have no less familiarity with the various movements and tendencies and delusions of our own time, with the deep and deepening social problems with which our modern world is confronted. They need also to be acquainted with the present attitude and environment of each of the other yearly meetings.

It is evident that to accomplish such a task the wisest, best trained minds of each yearly meeting should be selected.

In the choice of these delegates the yearly meeting should act as a unit. If the element of jealousy on the part of the quarters is allowed to prevail, each insisting upon a personal representation, the quarters, and not the yearly meetings, will be represented. At the Five Years' Meeting those who can represent the whole meeting are needed.

There is another plausible and, in a certain way, laudable effort which should be guarded against, and that is to have the delegates new each time, so that different individuals may have the benefit of attending the Five Years' Meeting. This is, to my mind, an unsound position. However much good an individual may derive from this inspiring experience, it is not for personal development nor for individual gratification that this opportunity is to be considered. It is an important and weighty responsibility in which our whole Church is involved, and if the separate yearly meetings are to bear their share in solving the problems and determining the policies, they should see that those are sent who know the conditions in their own and other yearly meetings and are acquainted with the ever-pressing questions in the whole religious world. The Five Years' Meeting is not a school to train workers; it is a council called to act upon the gravest questions of our denomination.

Mention may be made of only a few of the problems which are pressing for solution and which we all hope the next Five Years' Meeting may help toward solving:—The better organization of our Bible schools; more carefully prepared literature for the same; the establishment of a central publishing house; the unification of our mission work; aggressive evangelization in cities and country, and, one which we are all eagerly hoping to see systematized and put upon a reasonable basis,—the whole matter of the ministry—how we as a church are to meet the pressing needs of the meetings in regard to the preaching of the Gospel and at the same time maintain our vital belief in spontaneous expression in response to the immediate operation of the Holy Spirit. The meetings must have ministry or they die—closed meeting-houses in all of our older yearly meetings are dumb but powerful witnesses to this fact. Pastors are better than closed meeting-houses, but pastors do not solve the problem, and none of us are willing to abandon our heritage.

Our educational interests, too, need careful consideration and wise management in order that our entire membership may have reasonable opportunity.

To appreciate the duty of each yearly meeting, let it be considered what a loss would be sustained by the whole Church should all of the yearly meetings exclude from their delegations those who have attended previously, or should insist upon being represented by quarters. We may all make up our minds to one of the two following propositions: To allow personal preference to dominate in the selection of delegates and to have our own yearly meeting to take a very subordinate rank in the labor and the conclusions of the council; or to set aside quarterly meeting ambition and personal desire for the enjoyment of such an opportunity, and select as our representatives those who are known to be the best trained, the most widely versed in the religious and philanthropic efforts which should claim the attention of the Church as a whole.

MARY M. HOBBS.

* * *

The coming Five Years' Meeting will occupy a very important place in the history of the organization. The several conferences that preceded served their purpose in preparing the way for the permanent body by outlining its policy and field of operation. With the sanction of the proposed plan and purposes by the yearly meetings their service ended.

The first Five Years' Meeting had before it the organization of the departments as provided by the Constitution and Discipline, and the putting in motion the machinery for the accomplishment of the purposes for which the organization was consummated as a part of our church polity. Without a more clearly defined policy than that found in our Constitution and Discipline it is not an easy matter to determine just what course should be pursued in the future to make it of real practical value to the work of the Church. It is far easier to see what it should not be or do than to define its legitimate field of

activity. It cannot be legislative, only to the extent of the initiative, and, unless there are very pressing needs for legislation, States and Church are often better off when they refrain from making new laws or changing old ones.

I think we must realize that the larger field open to the Five Years' Meeting is along the line of the advisory in connection with the work of the yearly meetings. Still we have reason to hope that the serious and sane deliberations of the body representing the yearly meetings of America will have to a large extent the force and influence of legislation in the subordinate meetings.

It behooves us, then, to keep close to the lines outlined and authorized by the constitution under which the meeting is operating, and it will be extremely unfortunate if the Five Years' Meeting fails to so correct its records that they may show plainly the real status of our doctrinal declarations to which reference is clearly made, and the acceptance of which was a condition required by more than one yearly meeting for participation in the organization and operation of the Five Years' Meeting. The meeting cannot afford to ignore the point or fail to define clearly its position on this question.

Then comes the vital question of church literature. That we are in need of a paper or papers that can speak authoritatively and that are responsible to the Church for their policies and their backings is certainly apparent to everyone. Good as our periodicals may be at the present time, even the managing boards and the editors themselves will admit a serious weakness at this point.

Then, our Bible schools are all at sea on account of our failure to supply their needs. The Friends publications, so-called, have shown a devotion to this cause which deserves our commendation. But, like our other periodicals, they have no Church recognition, and are failing because they do not receive the necessary support. We cannot afford longer to delay action upon these pressing needs of the Bible schools.

There are still the larger fields of activity which must receive attention, to which those above mentioned are supplemental. They are some of the means for carrying on the real work of the Church. The work of evangelization was the great commission for the Church from the beginning, and is no less its work in our day. Centuries have passed in which little or no progress has been made, largely because the forces were not ready for aggressive warfare. Strife and contention among those who wanted to be "known by His Name," but who failed to "make clean the camp," have so weakened the Church that it has been helpless in the contest with the enemy.

The signs of the times indicate a rallying of the forces and a united forward movement for world evangelization. The two great fields, the home and the foreign, are open to us, and all Christendom is called out for the impending contest with Satan and his forces. The question of evangelization, our part in the work, how best to carry it on to success, what the central body can do to rally the yearly meetings

to aggressive work, and the determining of the proper place and province of the Five Years' Meeting in the working out of these problems—this is the all-important question for the coming session of that body.

Two things we should guard against: First, making it an occasion for papers of great length by fluent writers on pet theories, and, second, following out the present trend of developing into a great meeting similar to our yearly meetings in organization and activity, which will involve the yearly meetings in large expense, thus lessening their power for usefulness at home. The boards and committees should be so constituted that they can be serviceable to the yearly meeting boards and committees rather than similar boards occupying like fields for like service.

It is very important that some practical problems be worked out in this approaching meeting such as will prove themselves of real value to the churches for which this meeting was organized; otherwise the necessity of its very existence will be seriously questioned.

EDMUND STANLEY.

* * *

In the busy lives we all lead we find scant time to get to know and love each other, and once in five years is none too often for us to leave our daily tasks and prepare by some days of fellowship for the better "team work" which will make our efforts most effective.

From all our differing needs and experiences as yearly meetings we may bring some contribution to our common knowledge, and, as all listen patiently and love abundantly, we shall find the strong unity in our diversities and gain added power from our fellowship. This is the first and best result to be desired by our coming Five-Years Meeting.

After that arise many practical questions as to how we may bring Jesus Christ to men everywhere at home and abroad. All the machinery of our boards must be overhauled and put into condition for effective working. Can our "pastoral system" be so modified as to tend further toward the development of spiritual gifts? How far shall we delegate the spiritual work of our yearly meetings to one man? Do we really want bishops today, and has Church history any message to help us in creating them? These and a score of other practical questions are waiting for our united, constructive consideration.

Who then shall be sent as members of this body? Pre-eminently men and women of *vision*, of love and of constructive purpose. A practical difficulty comes when we have to decide how many of our transient pastors shall go as representatives of a yearly meeting. They are undoubtedly among our most able and competent members. They have already a good knowledge of and interest in the large problems of Friends, but their peripatetic habits make it difficult for them to adequately *represent* any one yearly meeting and do their full service of enlarging the fellowship through different parts of the Society. If some might be "members at large," we could still have the benefit of their gifts. We certainly need them in our work.

If we have any instructions for our delegates, may it be to avoid controversy, however tempting! It is so easy to think we shall prove things by words. Men have tried it so often, believing that thereby right may prevail. Jesus Christ proves things by love. Let us follow Him.

CAROLINA M. WOOD.

Summer School in England

Young Friends Discuss Present-day Problems.

BY EDWARD HAROLD MARSH.

[Judging from the accounts which have appeared in the English papers, nothing has so profoundly impressed young Friends that side the water as the recent summer assembly at Swanwick. We are glad to supplement what our editorial contributor has said concerning the gathering with an account from another who was in attendance.—ED.]

The Summer School Movement may not be the turning-point, but at any rate it marks a turning-point in the history of English Quakerism. The first summer school held by English Friends is so recent as to be easily within the memory of Friends who are still quite young, and it has been succeeded by others, large or small, every year since then. There are several every summer, and at intervals of a few years, one much larger than the average. It is quite likely that, as far as size is concerned, the movement reached its culmination in the summer school held a few weeks ago at Swanwick, at the First Conference Estate. This suffered from too much success; in plain language, it was too big. Four hundred young Friends spent a week together there, and such a crowd takes some days to develop a corporate feeling; there are necessarily so many people who are strangers to each other, and who take days to get acquainted, if at all, that there is not the same spirit of fellowship that characterizes smaller gatherings.

The First Conference Estate is right in the middle of England, in the Derbyshire hills. It is situated in beautiful country, very hilly and irregular, and not too thickly populated. The district is wild in its own way, though to an American eye it would doubtless seem cultivated, as there is evidence of man everywhere. The houses are artlessly artistic and mostly old, centuries old, built of the grey stone quarried in the hills around. There are no abominations built of frame or corrugated iron; no whistling trolley cars to screech a note of discord in a charming landscape.

But although outside, Swanwick is only just outside, the haunts of men. For it stands on coal; and after dark the fiery glare of the furnaces is seen reflected in the sky.

The house is a large country mansion, and behind it is an annex which accommodates about 300 people. This was occupied by women, and most of the 100 men slept under canvas. Meetings were held in a large tent, which comfortably accommodated the 400 people who gathered there several times a day.

Every day was a busy day, and the weather was always fine and hot. Each morning there were devotional meetings; twice the whole party gathered into one big meeting, and other mornings several smaller meetings were held. All were, of course, ordinary meetings for worship; there was no singing nor prearranged preaching.

After the devotional meeting came two lectures, with an interval between. The afternoon of each day was devoted to rest or recreation. There was generally one lecture after supper, and each day closed with more devotional meetings, an evening hymn and family reading.

The lecturers were well known to Friends on both sides of the Atlantic. A. Neave Brayshaw dealt with "Quaker History." He showed that, after the first tremendous uprush of Quakerism, about the years 1650-60, and after the time of persecution, the scholarly Friends, such as Penn, Ellwood and Barclay, in editing Friends books for the press, had a habit of toning down some of the most enthusiastic utterances and actions, and so gave a rather misleading impression of the first generation of Friends. Now that historians were going back to original manuscripts they were getting at the real truth. The new "Journal" of George Fox, shortly to be published, and taken from the original manuscript, was cited. It would contain a number of passages which had been omitted from every printed edition.

Edward Grubb, Wm. C. Braithwaite, Anne W. Richardson, T. R. Glover and G. K. Hibbert lectured on theological subjects, such as "The Problem of Authority in Religion," "The Person and Place of Jesus Christ" and "Conversion." B. Seeborn Rowntree, Percy Alden, M.P., and J. W. Graham lectured on social problems, to the importance of which Friends are very much alive at present, such as "The Ethical Application of the Quaker Message" and "Some Difficulties of the Peace Question." The last address of the conference was given by Rufus M. Jones, who was at Swanwick during the latter part of the time.

The size of the conference and the fullness of the program necessarily restricted discussion after the lectures, but time was made for the exchange of greetings and for sectional meetings.

A message signed by over a hundred Friends who attended the recent summer school at Swarthmore, Pa., was read and received with acclamation. The original document has found an appropriate resting-place in the Friends Reference Library in London.

The sympathies of the conference went out especially towards Friends in Australasia. Friends on the other side of the world are members of London Yearly Meeting, and now they are passing through the trial of their faith on account of the "blood tax," the Federal Defence Act, which requires every boy to train as a soldier. Australasia has been brought much nearer to the old country during the last few years by deputations of Friends sent and received. Three English Friends traveling in the ministry with certificates are now on the water on the way out,

and several young Australian Friends were present at the conference. During the week a cabled greeting came from "down under," and the reply sent was: "*Quis separabit?*" (Who shall separate us?)

Friends are resisting the law which requires their boys to be soldiers (it came into force on Seventh month 1st), and they refuse the offer made to Friends in New Zealand of non-combatant duties. It is reported that one boy has already been sent to prison for three weeks for refusing to serve.

These facts, along with difficulties over the territorial force at home, gave a sense of realism to the discussion—one of the few that could be wedged into the program—on "Some Difficulties of the Peace Question." The opener had taken a carefully reasoned and not extreme view of the proper interpretation of the Sermon on the Mount. He did, however, roundly denounce competitive trading and speculation as being of the same spirit as war, and likely to lead to it, and difficult though perhaps not quite impossible to reconcile with the spirit of Jesus Christ. Many of the younger Friends went much further, and considered that the Christian churches very much weakened their testimony by temporizing with the uncompromising idealism of Christ. They held that the injunctions "Resist not evil," etc., meant exactly what they said, and that Christians were forbidden to strike back in self-defence. One young Friend expressed the view of many others, when he said, "We are sick to death of religion being such an easy matter," and another was glad to notice that the Society was being "roused out of its comfortable middle-class complacency."

Another sectional meeting discussed the recent general railway strike that paralyzed most of England for a few days. The feeling of the meeting was almost entirely with the strikers, though it was not equally of opinion that this method, which brought so much suffering on innocent people, was the best method by which the railwaymen could get the just rewards of their labor.

Several neighboring pastors lent their churches to Friends on First-day, and Friends meetings for worship were held in them. The ordinary congregations, accustomed though they were to something going on all the time, entered into the spirit of meetings held without prearrangement. Of course, there was preaching, but there were also periods of silence, and the same applies to the open-air meetings which were held at various times during the week in the mining villages and also in the park belonging to the estate. The people came, and, judging from conversations afterwards, it was evident that good was done.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

There is a changed feeling coming over the Society of Friends in England, and especially among young

Friends such as were present at this conference. Many feel that those texts that I have quoted were meant for them. They feel that they inherit far too much of the world's good-natured but half-contemptuous esteem. They have had enough of the world's admiration, and especially they dislike having to live on the reputations of the great ones gone for ever and ever. They wish to be lightened of some of their burden of middle-class respectability. They shudder to think of all the empty seats in the meeting-houses. The masses will not go to the Quakers; the Quakers must go to them. Almost all of the Master's ministry was in the open air; the Friends in their early zeal worshiped more often in the open than under cover. Quakerism is in essence a gospel for the open air in its freedom from elaborate theology and independence of altars, organs, books and candles.

If Friends go out of their meeting-houses to the street corners, they will soon lose the world's esteem; they will mix with the Salvation Army, socialists and all sorts of strange people. They will earn that last beatitude! After Swanwick some of them mean to try!

Indiana Yearly Meeting

The ninety-first annual session of Indiana Yearly Meeting was held Ninth month 20th to 25th, inclusive, and was a time of great blessing to the large numbers attending. Many of the older Friends thought that the attendance was much larger than usual and that this was the best yearly meeting they had ever attended at Richmond.

A few things entered in to make results seem especially good. The weather was ideal, and many of the reports the best ever made to the yearly meeting.

The Gospel ministry was of unusual merit and power and a large number of persons were converted or baptized with the Holy Spirit.

Twenty visiting ministers were present, though some of them did not present credentials from their home meetings: Amos Kenworthy and Joseph John Mills, California; Ellison R. Purdy, Levi Mills, Nathan T. and Esther G. Frame and Jesse Hawkins, Wilmington; Jacob Baker, Isaac N. Toole, Walter Brown, George and Jennie Hicks and Effie Minehart (Gospel singer), Ohio; Thomas C. Hodgkin, North Carolina; Zona M. Williams, Martilia Cox, Mary Miars Harold, Thomas C. Brown and Edward M. Woodard, Western; Francis C. and Margaret Anscombe, Canada; Charles S. and Eunice Hunt, Kansas.

Besides the above-named ministers there were six returned missionaries present: Esther Baird, India; Eli and Minnie Myers, Alaska; Sarah Lindley and Mary Whinnery, Mexico, and Emory J. Rees, Africa.

It was an inspiring sight to see them on the platform on missionary day, and the meeting was thrilled and electrified by the stirring messages which they brought from the field. For the first time in the missionary work of the yearly meeting there has been money in the treasury every month sufficient to pay

all the missionaries without at any time borrowing. This was due to the new methods of systematic giving and the renewed interest that is being taken in foreign missions.

J. Farland Randolph made a stirring appeal for the yearly meeting to take up special work in Africa in addition to the Mexican work.

The evangelistic report showed 1,444 conversions and 1,007 new members received. An offering was taken amounting to \$1,375.

One of the most encouraging things in the report was the statement that 61 young people give evidence of a call to the ministry.

The committee also made an appeal to the yearly meeting for a better educated and more skilled ministry, and through the yearly meeting the appeal will go to all the American yearly meetings with which Indiana corresponds, and from thence to the Five-Years Meeting, with the hope that something tangible may there be worked out whereby our denomination may be able to meet the growing demand for a Spirit-led, Spirit-filled and intellectually-trained Gospel ministry.

At the Bible school session Richard Haworth made a strong appeal to the pastors to make the Bible school more evangelistic. Ellison R. Purdy showed the great good the pastor derives from the Bible school. There is much territory yet to be occupied by the teachers and workers when more than 50 per cent. of the total membership of the yearly meeting are not in the Bible school. A special effort is being made to bring the Bible school work up to the latest and best methods of work known.

The Christian Endeavorers have been very active and gained much during the past year. There are four more societies than a year ago. H. F. Shupp, Dayton, Ohio, gave a very strong and helpful address. T. E. Jones was appointed to attend the Young People's Assembly at Winona Lake, Ind., next year. Harry Reeves, Richmond, continues as president. The young people have raised and expended \$975 during the past year.

The educational work of the yearly meeting was never in better condition. Spiceland and Fairmount Academies are very prosperous and gave most encouraging reports. Earlham College is entirely free from debt for the first time in its history. There are more applicants for rooms in the dormitories than can be accommodated. The equipment is the best it has ever been. The religious life is strong and deep.

The question of remodeling the yearly meeting-house has been under discussion for two years, and when the committee which had the matter in charge reported, it was unanimously decided to remodel at an expense of \$6,000, the East Main Street congregation to pay one-half the expense. This arrangement is satisfactory to the East Main Street Friends, and will give them a regular place of worship. The building committee was instructed to have the work completed before next yearly meeting.

The new arrangement will give three additional

committee rooms and a small auditorium, but will reduce the present seating capacity 150. The acoustic properties of the new auditorium will be satisfactory, as reported by the best architects obtainable.

The following persons were named as delegates to the Five-Years Meeting: Timothy Nicholson, Luke Woodard, Charles E. Tebbetts, Robert L. Kelley, Joseph John Mills, Ira Johnson, Daisy Barr, Jos. A. Goddard, Richard Haworth, Chas. E. Carey, Chas. E. Hiatt, Nathan Gilbert, Fred. Carter, W. A. Macy, Tennyson Lewis, Allen D. Hole, Truman C. Kenworthy, Mary Bruner, Albert L. Copeland, Charles Replogle, Fred. Tormohlen, George W. Bird, Esther Cook, Ida S. Henley, Frank Douglas and Rebecca T. Davis.

The statistical secretary reported a net increase of 94 members. New statistical blanks were adopted in which all departments report on a single blank with no duplicate questions. There are blanks for the congregation, monthly meeting and quarterly meeting.

The question of the selection of a clerk claimed the serious consideration of the yearly meeting, and at the suggestion of Timothy Nicholson, the present clerk, a committee consisting of one from each quarterly meeting was appointed to have the matter in charge for a year and at the opening of next yearly meeting be prepared to name a clerk, providing there should be such a need.

In case of sickness or death, this will obviate the difficulty of being compelled to select a clerk after the opening of yearly meeting.

More money was placed at the disposal of the Evangelistic Board than ever before in the history of the church. This gives much better opportunity for assisting weak meetings and doing more aggressive church extension work. Ira C. Johnson was continued as superintendent of that work.

Elisha B. Ratcliff and Richard Haworth were appointed as delegates to the National Anti-Saloon League convention to be held in Washington, D. C., next Twelfth month.

L. L. Pickett, Montrose, Ky., gave a ringing address at the temperance session, in which he made a strong appeal for State and national prohibition for the sale and manufacture of liquor.

The yearly meeting closed with a beautiful feeling of love and unity and an earnest prayer that the coming year may be the best yet in the history of the church.

R. H.

"Whether it be a question of educating the children of the non-Christian peoples, or of the direct delivery of the Gospel message to those who are older; whether of giving help to the sick and injured, the shepherding of young converts, or the training of Christian men and women for the work of evangelizing their own countrymen; or whether, again, it is the need of prayer and intercession, or that of finding the means to carry on the work abroad—all these questions come back to the home churches for their answer. What response have the churches—has the Society of Friends—to give?"

Things of Interest Among Ourselves

The Academy at Fowler, Kans., has nearly doubled its enrollment this year. Fifty students had entered at last report.

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English Friends have bought Old Jordan's Farm, adjacent to Jordan's Meeting-House, and entered into possession of it on the 29th ult.

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O. A. Winslow, formerly of Alton, Kansas, has taken up pastoral work in the meetings at Calvary and Shannon, near Red Wing, Kansas.

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The school at Crane's Creek, N. C., is doing good work with Herbert and Fanny O. Reynolds as teachers. The Bible school and meeting are growing in interest and numbers.

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The Friends at Oakland, N. C., feeling the need of a revival effort, called Herbert W. Reynolds to conduct a series of meetings, beginning the 17th ult. Morning and evening services have been held each day with good results.

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Montclair Hoffman, a converted Jamaican, who for the past few years has been taking work at Christiansburg Industrial Institute, Va., and at a school in Washington, D. C., has returned to Jamaica and is helping for a time in the Industrial School connected with the mission there.

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At the opening of Friends University the 13th ult., Dr. Priest, of the Central Church of Christ, in Wichita, Kans., delivered the opening address. Various members of the faculty made short talks and the students manifested their enthusiasm by giving the college yells. The year starts with much promise.

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The 39th year of the history of Penn College has dawned with an enrollment considerably larger than at the beginning of any previous year. All lines of college activity are in a healthy condition. The Christian Associations have planned big things, and will put forth earnest efforts to realize them. The literary societies are commencing the year's work with good enthusiasm. The athletics of the college are well provided for, and are in a normal condition. The faculty for the coming year consists of a well-selected, specially prepared corps of teachers, and each is fitting into his place in a satisfactory manner. The financial success of last year, which resulted in meeting the State requirement has given great impetus to the entire work of the College and has aroused the loyalty of a large number of people. It is evident that the college is entering upon a new era.

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The 132d semi-annual session of Virginia Half-Year Meeting was held at Corinth, Va., the 16th and 17th ult. Visiting ministers were George C. Wise, Jr., Baltimore, and L. Oscar Moon, field secretary of Baltimore Yearly Meeting. Reports from subordinate meetings indicated increasing spirituality by larger attendance upon public worship in some meetings and increased activity in Bible school work. Plans were discussed in the meeting on Ministry and Oversight for a more effective way of reaching the unsaved and bringing them into membership with Friends.

On First-day morning the meeting caught the evangelistic note and the spirit was carried through all the day, oppor-

tunity being given at each service throughout the day; there were a number who publicly confessed Christ for the first time, others renewed their covenant with the Lord, and some applied for membership.

A request to change the half year meeting to a quarterly meeting was united with, and when approved by the yearly meeting, the old half-year meeting will have passed into history. All felt it very fitting, that the meeting which has been held for sixty-six years should close with such a spirit.

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On the 5th inst., the "Old Stone House," a famous place in Friendsville, Tenn., was the meeting place of a merry group, who came together to help Aunt Joanna Brown celebrate her ninetieth birthday. Aunt Joanna is a member of Friendsville Monthly Meeting and, though a cripple for many years, she has a word of cheer and a smile of welcome for all.

She received several presents and post cards from friends



that could not be there. Over fifty persons were present; and at noon the long dining table was loaded with the many good things that loving hands had prepped for the occasion.

Among those present were Lucinda Jones, a sister of Aunt Joanna and member of Hickory Valley Monthly Meeting; Rachel Moore, a step-sister, eighty years old and member of Friendsville Monthly Meeting; J. H. Moore, Colorado, a great great nephew; [Mrs.] S. L. Jones, Knoxville, and I. Jones and wife, of near Allenwick.

In the afternoon Prof. D. W. Lawrence, of Friendsville Academy, conducted a short service. The ninety-first Psalm was read and thanks were given to the Heavenly Father for sparing such a dear life so long.

When time came for parting all went away with thoughts of the well-spent day and feeling better for giving flowers to the living and not waiting to put them on the grave.

Prof. Eli Jay, whose obituary appears elsewhere, was a native of Ohio. After his marriage with Mahalah Pearson they attended Oberlin, and Antioch College, Ohio, graduating from the latter in 1857, and taking the degree of Master of Arts in 1860. He spent practically all the time thereafter in teaching till 1883, when he resigned the place he then held as Professor of Mathematics in Earlham College, with which institution he had been connected most of the time since 1864. During this forty years of teaching life, very many young people owed not only their inspiration for a better education, but also much outward help toward obtaining the same, to him and his wife, who felt it an important part of their work to lead young people to become better educated.

An attached member of the Society of Friends and interested in its labors and testimonies, in his later life he gave much time and thought to church and other statistics and held several offices of trust as statistician, recorder and custodian of records, for his monthly, quarterly and yearly meeting, in which positions he was exceptionally well-informed and accurate, being held as an authority in these matters. He was also much interested in genealogical research and was able to trace many of the prominent families of Friends, as well as his own family, from their earliest recorded history to the present time.

The long life journey that he and Mahalah Pearson, who survives him, began together in Tenth month, 1849, continued for nearly sixty-two years, much of it spent in teaching in the same schools and institutions.

* * *

The recent Educational Conference, held by Friends in Jamaica, was a decided uplift to the native members and promises to be the beginning of a new era in our mission work there. In opening the conference, Mary S. White asked those present to remember that it is never too far to worship the true God, and never too much to do what God wants us to do.

The Educational Superintendent reported that a boys' school had been started at Sea Side. The basement of the mission house has been altered and a part used as a dormitory for six boarders. Elam Henderson and wife having been forced by ill health to return home, Montclair Hoffman has been called to help in the school. Both the educational and industrial features of the work are progressing satisfactorily.

A night school, wherein young men who have left school can continue their studies, has been started, and has an enrollment of nine, who are making creditable progress. It is the intention and aim of the management shortly to have a couple of trades introduced.

The two Government test schools for East Indians, under their efficient heads, are getting on well. [Mr.] Bowen, Orange Bay; [Mr.] McKay, Seaside, and C. S. Vincent and M. L. Brown, Happy Grove, gave five-minute addresses on allotted subjects dealing with education.

The keynote of the conference, however, was sounded by Montclair Hoffman, who spoke on the "Uplift of Our People by Themselves." The minutes report the address as follows: "In educational matters, we began resting on our oars before we had pulled a single stroke, and went on to show how much had been done for us in the past and how little we had been helping ourselves." He pointed to the "Happy Grove Training Home and the useful ends it has been serving all these years. The members of the board in America, he said, were ready to have a school for boys on similar lines. They had been doing and are still willing to continue, yet with all this bright example, we have not turned a stone or raised a straw in self aid or in augmenting what they have done. We should aim at improvement for ourselves and our children, and should no longer look towards and depend upon the efforts

of interested friends from abroad to assist. He thought the time had come for Friends in Jamaica to show the Missionary Board that we mean to help in our own education. God never intended us to live in the worse conditions.

"Jamaica wants a Booker T. Washington to diffuse an uplifting influence such as he (B. T. W.) has exhibited in the United States. To make the thing practical, and to show that it was not all words and no deeds, he had a resolution which later on he would ask the chairman to put to the meeting, having as its purpose that we establish an 'Educational Fund' among Friends in Jamaica. One day could be set apart as 'Educational Day,' when the ministers would speak on educational matters, and the funds raised throughout the island given towards augmenting the educational help we are receiving from the board. The speaker repeated that we *must learn to do for ourselves, and help ourselves*; that being poor was no barrier. Let us give what we can. The people in America whose money is educating our children are poor people. He called for volunteers to place the first stones in this temple of self-help. There was a very hearty response, which resulted in offerings and pledges which amounted to seventy dollars."

The educational day proposed by Montclair Hoffman has been duly observed, and from the limited means of Jamaican Friends one hundred and fifty dollars were given with many promises of more to follow. The supporters of this work have in mind the establishing of an institution of the Tuskegee type on the Haining estate purchased some years since by Iowa Yearly Meeting. Thus a good beginning has been made, and local interest is high.

The following is addressed to Friends in America: "We want to give any of the (Quaker) friends of the negro and of education an opportunity to help swell the interest and contributions by forwarding such amounts as they may desire to the Superintendent of Friends Jamaica Missions, Hector's River, Jamaica, B. W. I.

"A grateful acknowledgement will be made through this paper of any contributions received.

"Our aim is to have no ignorant, dependent members, but a church of intelligent, self-supporting people in this land where industrial enterprise is so much needed. Aid us in the campaign.

"On behalf of the Educational Department, Friends Jamaica Mission, H. Alma Swift, Supt., Hector's River, Ja., B. W. I.; Sada F. Stanley, Chairman Ed. Com., Albany, Ja., B. W. I."

Married

CADBURY-MANATT.—At Providence, R. I., Ninth month 23, 1911, William W. Cadbury, Canton, China, and Sara Imbrie Manatt.

MARIS-COPE.—At the home of the bride's parents, Plainfield, Indiana, Ninth month 11, 1911, Ava, daughter of Dr. J. P. and Alida Cope and Robert W. Maris. They will make their home in Paoli, Ind.

PECKHAM-KELLOGG.—At the home of the bride's parents near Scotia, Neb., Ninth month 6, 1911, Mary, daughter of John G. and Belle Kellogg, and Errol D. Peckham, Fremont, Neb. They will make their home in Hartford, Conn.

Died

JAY.—At his home in Richmond, Ind., Ninth month 14, 1911, Eli Jay, in his eighty-sixth year. The deceased was for many years a member of the West Richmond Meeting.

WEBBER.—At his home, in Lynn, Mass., Ninth month 7, 1911, James Waitstill Webber, aged 81 years. He was a loyal and lifelong Friend.

The International Bible School Lesson

FOURTH QUARTER, LESSON III.

TENTH MONTH 15, 1911.

THE RETURN FROM CAPTIVITY.

EZRA 1:1-II; 2:64-70.

(For Special Study, I:1-II.)

GOLDEN TEXT.—He retaineth not His anger forever, because He delighteth in mercy. Mic. 7:18.

DAILY READINGS FROM PRECEDING WEEK.

Second-day, Tenth month 9th. Out of captivity. Ezra 1:1-II; 2:64-70.

Third-day. God's word to Cyrus. Isa. 45:1-13.

Fourth-day. A shepherd. Isa. 44:21-28.

Fifth-day. Word of God by Cyrus. II Chron. 36:22, 23.

Sixth-day. Word by Jeremiah. Jer. 25:1-14.

Seventh-day. Another word by Jeremiah. Jer. 29:1-14.

First-day. Prophecy by Ezekiel. Ezek. 37:1-28.

Time.—B. C. 538.

Place.—Babylon; Jerusalem.

Monarchs.—Cyrus, King of Babylon; Zerubbabel (Sheshbazzar, Ezra 1:8) in Jerusalem.

The book of Ezra is really part of Nehemiah, or rather, Ezra-Nehemiah is one book. It is so in the Hebrew, where it is known as Ezra. Why it was divided is not known; possibly for convenience. It is evident that the book (Ezra-Nehemiah) is a compilation, from various sources, such as the official records, memoirs of Ezra, and of Nehemiah. Sometimes the first person is used, sometimes the third. The language also varies. No claim of authorship is made in the book itself. Like Daniel, it is partly written in Aramaic (Ezra 4:7; 6:18; 7:12-16). The most plausible reason for this fact is the supposition that these portions were taken from an Aramaic chronicle and had some additions made to them by the compiler. From the fact that the general character of the book is the same the historical treatment is similar and the style and diction in the Hebrew are alike, it is thought by many, perhaps most scholars, that the compiler was he who compiled Chronicles. This is rendered more likely from the fact that the opening sentences of Ezra are the closing sentences of Chronicles. This would seem that at one time the four books had been one.

The date of composition is not known. It is hardly likely to have been written before B. C. 320, and some would put it much later. This opinion is based on several facts, relating to language, style, etc., also on references to persons, as in Neh. 12:22, Jaddua is mentioned as one of the high priests. In Nehemiah's time the high priest was Eliashib (Neh. 13:4-28), and Josephus tells us that Jaddua was high priest at the time of Alexander the Great, B. C. 330.

The book is a most valuable one for the history of the Jews, giving us details of which, without it, we should be wholly ignorant. It gives a picture of national revival, and of religious construction, of faithfulness to God and duty, an indomitable perseverance in the path of duty.

The book is not referred to or alluded to in the New Testament.

1. "First year of Cyrus." That is as King over Babylon. He had been king of the Elamites ten years, and over Persia which he had conquered (548) ten years, so that he had been twenty years a king before he took Babylon without a blow, B. C. 538. He was

welcomed by the country at large, for the last king of Babylon had been unpopular. Cyrus was one of the heroes of antiquity—an able general, affable in his manners, just and wise. It had been the policy of the Assyrians, and Babylonians to deport or exile conquered peoples. These were naturally dissatisfied, and made a restless part of the population. Cyrus gave permission for these peoples to return to their old homes and take their gods or images with them. Among these peoples were the Hebrews, who did not have images, but Cyrus gave them the utensils which had been carried away from Babylon, and ordered the rebuilding of the Temple at Jerusalem. Formerly it was thought that the Jews were the only people thus favored, but tablets have been discovered which show that this was a general policy. It also used to be said that Cyrus being a Persian was a monotheist and hence had sympathy with the Jews. But Cyrus was not a Persian, and inscriptions have been discovered which show that he was undoubtedly a polytheist. "By the mouth of Jeremiah." See Jer. 25:12; 29:10.

2. "All the kingdoms of the earth hath Jehovah, the God of heaven, given me." Amer. R. V. The A. V. does not give the full meaning.

3. "Whosoever there is among you." R. V. "The Lord, the God of Israel (he is God)." R. V.

4. "And whosoever is left in any place," etc. "In any place where survivors of the Jewish captivity are to be found sojourning, there let the natives of the place, the non-Israelite neighbors, render him all assistance." Such seems to be the meaning of this verse. There were two objects for help—the rebuilding of the Temple, and the poor who could not afford the needful expenses attendant upon return to Judah.

5. "Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred up," etc. R. V. There are three classes which are meant to include every one. Note that the Return is due to God "stirring up" the hearts of the people.

6. "They that were round about them." R. V. Both the heathen and the Jews. "Beside all that was willingly offered." These gifts were in addition to the free will offerings.

7, 8. Cyrus contributes his share by restoring the vessels of the Temple, which Nebuchadnezzar had carried off.

This refers primarily to the capture of Jerusalem in 598, when Jehoiachin was carried away. See II Kings 24:13. At the capture of Jerusalem (586) the remainder of the Temple equipment was taken, II Kings 25:14, 15. Compare also II Chron. 36:7; Jer. 27:16; 38:6; 52:18. "Mithredath." Familiar in classical history as Mithridates, a not unusual name. Mithradates is the true form. "Sheshbazzar." There is scarcely a doubt that this is Zerubbabel. See Haggai 1:1; 2:2, 21. Compare also Ezra 5:16 with Ezra 3:8.

9. "Charger." An old word for platter or large flat dish. "Knives." The Hebrew word thus translated is found nowhere else in the Bible and its meaning is uncertain.

10. "Basons." "Bowls." R. V. These had covers; possibly like a tankard. "Of a second sort." The meaning here is not clear.

11. The total, 5,400, does not agree with the sum of the numbers given in the previous verses which add up only 2499. It is not easy to explain the discrepancy except by supposing there was an error made in transcription. The same difference is in the Septuagint. So the mistake must be a very old one. In I Esdras in the Apocrypha, which is

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"All the nervous dread has gone. I walk a mile and a half each way to my work every day and enjoy it. I find an interest in everything that goes on about me that makes life a pleasure. All this I owe to leaving off tea and coffee and the use of Postum, for I have taken no medicine." Name given by Postum Co., Battle Creek, Mich.

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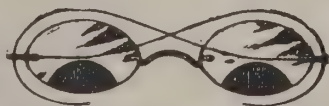
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almost a copy of Ezra, there are variations in the items which add up 5469, which by itself suggests that the items in Ezra may be wrong. But it is impossible to say what is correct. "All these did Sheshbazzar bring up when they of the captivity were brought up from Babylon unto Jerusalem." R. V. If the larger number be correct, as seems probable, it is an index of the great wealth of the Temple.

This verse is all the record we have of the journey from Babylon to Jerusalem. No details are given, none of the difficulties or hardships mentioned. The journey must have lasted three or four months. Ezra's journey must have been under at least as good conditions, and it took him four months. Ezra 7: 8, 9. The distance, direct is about 500 miles, but to avoid the desert it would be 900 miles.

(Continued from page 630.)

soil and the betterment of the conditions of country life.

* * *

It is gratifying to know that British officials are able to prevent prize fighting. In this respect they display more efficiency than Americans. The Johnson-Wells prize fight which was to occur this week has been called off on account of threatened prosecution.

Notice

The annual meeting of the Corporation of Haverford College will be held in the committee room of Arch Street Meeting House, Philadelphia, on Thursday, Tenth month 10, 1911, at 3 o'clock P. M. Members are particularly requested to bear this appointment in mind. The charter requires that 20 shall be in attendance to make a quorum. Please notify the Secretary of any change in address.

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The American Friend

Vol. XVIII

TENTH MONTH 12, 1911

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"Light at Evening Time"

FROM dawn till eve thick mists had veiled the sky
The ancient hills were shrouded ; ceaseless rain
Obscured the fields and now the light was fain,
Scarce having lived, to steal away and die ;
The hour in prayerless gloom had drifted by—
For prayers but woke old memories again
Of dear ambitions laid aside as vain—
And faith long since had failed in things not high.
But in that last dark hour, once bringing rest,
When men returned from labors far afield
Heavy of foot, with souls denied their quest,
A sudden wind the gathering gloom unsealed
And on a peak far down the golden west
God for a splendid moment stood revealed.

—W. S. Hole.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TENTH MONTH 22, 1911.

LESSONS I HAVE LEARNED FROM THINGS.

JER. 13: 1-10; MATT. 22: 15-22.

(An Object Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Tenth month 16th. Victory of Christ. Matt.

13: 31, 32.

Third-day. Humility. Rom. 11: 17, 18.

Fourth-day. Barrenness. Mark 11: 12-14; John 15: 6.

Fifth-day. Fruitfulness. John 15: 1-5.

Sixth-day. Citizenship. Matt. 22: 16-21.

Seventh-day. Redemption. I Cor. 11: 23-26.

Bring one object to the meeting and explain its lesson.

Mention one thing used in the Bible to illustrate truth.

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* * *

Jesus turned His thoughts to the common things of life, and gave to the world the new truths of the Fatherhood of God and the Kingdom of Heaven in terms of the seed, the vine, the sheep, the coin, the treasure and the pearl. His parables reach all hearts because they hang like pictures before the eyes. He taught us to see God in everything. There is nothing we meet in life or experience but what has its spiritual lesson and the possibility of reflecting the heavenly light. The sun is too bright for the eye to gaze upon, but we glory in the dewdrop, and study in it the sparkling image it gives of the sun above. God unfolds Himself in miniatures, and with these before us we are led to understand His heart.

* * *

The lesson from the "girdle" is too obvious to need much elaboration. The single comment upon the girdle of Jeremiah is, "The girdle was marred, it was profitable for nothing." This girdle was not worn out by service or by the wear and tear of hard work; it lacked the evidences of use. It was marred and profitable for nothing because of idleness and seclusion. It rotted from exposure. Misuse, not use, ruined it. It was made for the body; it was hidden in the earth. Mildew and rust are the signs of idleness, and these things eat out the heart of things more quickly than service. Mental and spiritual mildew and rust appear upon the soul and the life that are inactive and irresponsible to the divine. Idleness breeds uselessness, and this is as applicable to soul movements as to muscular activity. Thus, use keeps a steel blade bright, a

muscle strong, a soul alive and a life serviceable.

* * *

There were two uses of the girdle made by the prophet. He placed it first upon his loins, and then in a cleft of the rock by the Euphrates River. The first use fulfilled its purpose; the second perverted it. The nation of Israel was made to cleave unto the loins of Jehovah as a girdle, but they deliberately broke away from the fellowship, and buried themselves in the cleft of worldliness underneath the debris of idolatry. Hence they became like the marred girdle, profitable for nothing.

The soul is made for fellowship with God through Christ. In this is found its supreme joy and usefulness. It often prefers to fellowship with Mammon and soil its garments with the dirt of sin and selfishness. In this is found its supreme degradation. A celestial or terrestrial life is open to every soul through the power of choice.

* * *

Jesus used things to teach great life lessons as naturally as most men use theories, dogmas or speculations. The enigmas of the moral life stand out as clear as day when He lets the light in on them through a concrete window. The right or wrong of paying tribute to Cæsar is seen in the image on the coin used in applying it. They use the coin for daily exchange. There is surely then some obligation toward Cæsar resting upon those who use his coinage. Here is a reason for tribute, if there is no other. Man accepts favors without complaint or compunctions of conscience, whereas he is very quick to find or invent moral reasons why he should not meet obligations. Moral perception is dulled and sharpened in turn by personal preference and enjoyment. The same strop sharpens both sides of the razor. The truth is really whetted alike by obligation and favor.

* * *

The common magnet is a thing which contains obvious spiritual lessons. It possesses powers of attraction for certain metals. It discriminates in its drawing power, attaching to itself bits of iron and steel, and leaving unmoved wood, brass and other things. The great life magnet is Christ. He draws to Himself those bits of human nature that have in them potentially the divine life. He discriminates, and all of life that is unlike Him remains unmoved by His presence. The magnet thrust into

a pile of scraps picks out the iron. The Christ reaching down into the midst of human life wins to Himself His own. The magnet magnetizes so that the nail held by the magnet possesses itself a certain winning and lifting power and in its turn draws. This is the great truth of Christianity's dynamics. Christ won men that they might win others, and the magnetic power of His personality is great enough to infuse itself in winning and lifting power to all mankind.

* * *

Testimonies for this meeting can be gleaned from personal observation and experience. They find jewels of truth who look sharply into every experience for its real center. The leaves of the tree have their obvious lesson. There are no two alike, but they all perform the same work for the tree. No two lives are alike, but all lives may help to carry the Christ-spirit into the world. The excuse that I am not like someone else is not valid in Christian service.

The pearl is the result of the secretions from the organism thrown in self-protection around a foreign substance that found its way within the oyster's shell. The finest pearls of character are formed around the foreign elements that often break into the serenity of life to mar its plan and peace.

* * *

"Joham Tauler, the famous German mystic, used to pull down his cap over his eyes, so we are told, when he passed through the convent garden, in order that the flowers might not interfere with his spiritual meditations. There are too many Christians even now with cap pulled down, thus losing many a precious message. Nature is a Bible written by the Almighty's own finger and waiting to be read."

News in Brief

Rear-Admiral Winfield Scott Schley who was in active command of the United States fleet at the battle of Santiago, fell dead on the street in New York the 1st inst. He was 72 years old.

* * *

Uncle Andy Carnegie has given \$150,000 to Switzerland for a hero fund, and it ought to go to travelers who tour the hotels of the country without giving tips.—*Louisville Courier-Journal*.

* * *

Rudyard Kipling has written something in opposition to reciprocity. After reading it one can understand why he hasn't been writing much recently.—*Cleveland Leader*.

* * *

If cancer is not speedily conquered it will not be for lack of endowment. E. H. Harriman's wife has recently placed a large sum at the disposal of the Roosevelt Hospital in New York for investigation along this line. This supplements the work at Rockefeller and other institutions which has been going on for some time.

* * *

The vital statistics of New York show a continued decrease in infant mortality. The figures for the first nine months of this year break any previous record. The ratio of deaths among children under one year old to the

(Continued on page 658.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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The Tragedies of the Prophet

There will always be in the world a vast number of persons who take the most comfortable form of religion which their generation affords. They are not path-breakers; they have nothing in their nature which pushes them into the fields of discovery—they are satisfied with the religion which has come down to them from the past. They accept what others have won and tested, and are thankful that they are saved the struggle and the fire which are involved in first-hand experience and in fresh discovery.

The prophet, on the contrary, in whatever age he comes, can never take this easy course. He cannot rest contented with the forms of religion which are accepted by others. He cannot enjoy the comforts of the calm and settled faith which those around him inherit and adopt. His soul forever hears the divine call to leave the old mountain and go forward, to conquer new fields, to fight new battles, to restate his faith in words that are fresh and vital—in terms of the deepest life of his time. If he is an Amos he will refuse to fall into line with the easy worshipers of his age who are satisfied with the old-time religion of "burnt offerings" and "meat offerings" and "peace offerings of fat beasts." His soul will cry out for a religion which makes a new moral and spiritual man, which "makes righteousness run down as a mighty stream," and which sets the worshiper into new social relations with his fellows. If he is an Isaiah he will refuse "to tramp the temple" with the mass of easy worshipers; he will have his own vision of "the Lord high and lifted up," with His glory filling not only the temple, but the whole earth, and he will dedicate himself to the task of preparing a holy people and a holy city for this God who has been revealed to him as a thrice-holy God. If he is a Jeremiah he will not accept the view that the traditional religion of Jerusalem is adequate for the crisis of the times. He will insist that true religion must be inwardly experienced; that the law of God must be written in the heart, and that the life of a man must be the living fruit of his faith. He will cry out against the idea that the moral wounds and spiritual sores of the daughter of Jerusalem can be healed with easy salves and cheap panaceas.

The supreme example of this refusal to go along the easy line of contemporary religion is that of One who was more than a prophet. His people prided themselves on being the chosen people of the Lord. The scribal leaders had succeeded in drawing up a complete and perfect catalogue of religious performances. They supplied minute directions for one's religious duty in every detail, real or imaginary, of daily life, and the world has never seen a more elaborate form of religion than this of the Pharisees. But Christ refused to follow the path of custom; He could not and He would not do the things which the Scribes prescribed. He broke a new path for the soul, and called men away from legalism and the dead routine of "performances" to a life of individual faith and service which involves suffering and self-sacrifice, but which brings the soul into personal relation with the living God.

St. Paul, a Pharisee of the Pharisees, a rabbinical scholar of the first rank, a man rising stage by stage to fame along the path marked out by the traditions of his people, came back from his eventful journey to Damascus to take up the work of a path-breaker and to set himself like a flint against the old-time religion in which he was born and reared. Luther, one of the foremost scholars of Germany, a devout monk, an ambassador to the papal court, a professor of scholastic theology, discovered that he could not find peace to his soul along the path of the prevailing traditional religion, and he swung, with all the fervor of his powerful nature, into a fresh track which has blessed all ages since.

These are some of the supreme leaders, but every age has had its quota of minor prophets who have heard the call to leave the old mountain and go forward, and who have fearlessly entered the perilous and untried path of fresh vision. As we look back and see them in the perspective of their successful mission to the race, we thank God for their bravery and their valiant service, but we are apt to forget the tragedy of their lives.

Nobody can enter a fresh path, or bring a new vision of the meaning of life, or reinterpret old truths—in short, nobody can be a *prophet*—without arousing the suspicion and, sooner or later, the bitter hatred of those who are the keepers and guardians

of the existing forms and traditions, and the path-breaker must expect to see his old friends misunderstand him, turn against him and reproach him. He must endure the hard experience of being called a destroyer of the very things he is giving his life to build. Christ is, for example, hurried to the cross as a blasphemer, and each prophet, in his degree, has had to hear himself charged with being the very opposite of what he really is in heart and life. To be a prophet at all he must be a sensitive soul, and yet he must live and work in a pitiless rain of misunderstanding and attack. Still more tragic, perhaps, is the necessity which the prophet is under of doing his hard tasks without living to see the triumphant results. He is, naturally, ahead of his

time—a path-breaker—and his contemporaries are always slow to discover and to realize what he is doing. Even those who love him and appreciate him, only half see his true purpose, and thus he feels alone and solitary, though he may be in the thick of the throng. It is only when he is long dead and the mists have cleared away that he is called a prophet and comes to his true place. While he lived he was sure of only one Friend who completely understood him and approved of his course, and that was his invisible and Heavenly Friend. But spite of the tragedy and the pain and the hard road, the prophet, “seeing Him who is invisible,” prefers to all other paths, however easy and popular, the path of his vision and his call.

R. M. J.

Current Events and Comments

A Conference on the Interstate Liquor Traffic

The greatest handicap to prohibition today is the shipment of liquor into dry territory under the protection of our Federal interstate commerce laws. This was particularly evident in the recent campaign in Maine. Nearly half the people in the United States reside in territory from which the saloon has been legally banished, and yet anyone in this territory can secure liquor by ordering it from a concern outside the State. Clearly the time has come when, if the cause of prohibition is to advance, a practical plan must be devised for preventing this partial annulment of State law. Of the first importance, therefore, is the convention to be held at Washington, D. C., the 12th, 13th and 14th of Twelfth month to “carefully investigate” and “consider fully and freely from every possible angle” the matter of securing congressional relief. The call, which has been signed by nearly 200 of the first citizens of the country, including a number of Friends, invites “Governors, ex-Governors, Attorney-Generals, ex-Attorney-Generals, members of Congress and of the various Legislatures, and other officials in national, State and municipal governments, together with business men, citizens, pastors of churches and others who are trying to reach a satisfactory solution of this problem, to arrange their affairs so as to be in attendance at this conference.”

It is suggested that, in order to secure proper representation, the different reform organizations, denominational bodies and other societies especially interested in the question may name not to exceed five of their officers or members as delegates in the conference. A program is being prepared which will be of nation-wide interest and will include many of the leading men of the country.

Among those who signed the call are President Robert L. Kelly, of Earlham College; President Isaac Sharpless, of Haverford; President L. Lyndon

Hobbs, of Guilford, and President Edmund Stanley, of Friends University.

The First International Mission Study Council

The first international gathering for the promotion of missionary education convened in Lunteren, Holland, early last month. Thirteen countries were represented by official delegates. Among the subjects discussed were “The Preparation of Text-books”; “The Training of Leaders”; “The Opportunity of Childhood”; “The Principles and Methods of Graded Missionary Instruction,” and “The Purpose, Organization and programs of Summer Schools.”

It was the united conviction of the conference that all ages and grades require continuous missionary instruction; that methods and literature must be adapted to each grade and class of the church constituency, and that the established denominational missionary societies are primarily responsible for the education of their church membership. An International Mission Study Council was formed, with H. W. Hicks, New York, as president; G. T. Manley, London, chairman of the Executive Committee, and J. W. Gunning, Delft, Holland, secretary. The purpose of this council is to foster international interchange of literature, methods and experience, and to encourage the visitation of leaders in the work of missionary education. A report of the Lunteren conference will be published in book form, which can be secured in the United States and Canada by writing to the Missionary Education Movement, New York.

Methodists Discuss Retarded Growth

One of the first subjects to claim the attention of the Ecumenical Methodist Conference, which convened in Toronto last week, was the retarded growth in membership. In the United States, Canada and

Japan, the increase in membership during the decade ending 1901 was 1,261,209, while in the last decade it was only 437,562, the latter increase being but 15 per cent., as contrasted with the former of 33 per cent. According to H. K. Carroll, of New York, secretary of statistics for these countries, this was due to a "decrease in earnestness."

In Great Britain, Europe, Africa and Australia, according to Simpson Johnson, of London, secretary of the Westminster Conference, the various Methodist bodies gained about 150,000 members during the last ten years, but in the last half of the decade there was a notable decrease, attributable, he thought, to "conditions outside the Church and a weakening of forces to meet changed social conditions."

Clubs for Country Women

A promising feature of the recent Conservation Congress at Kansas City was the consideration given to the welfare of the farmer's wife. Monotony and isolation were stated to be the chief handicaps to her larger development and happiness. She needs more variety and more time for social and intellectual improvement. It was thought that relief could be obtained through organization. The Grange has already done much for men, but the benefit of the Grange to the farmer's wife is limited. She may be a member, but it is essentially a man's organization. It is to the farm woman's interest that she should have an opportunity frequently to discuss such questions as the teaching of agriculture and domestic science in the public schools, the establishment of agricultural high schools, the work of the country church and the best methods to be employed to make farm life attractive to the boys and girls. Hence the suggestion at Kansas City of clubs for farmers' wives.

Mexico's New President

Francisco I. Madero has been chosen president of Mexico by an almost unanimous vote. The real test of his ability is now to come. He has not hitherto made the impression of a very strong man, precisely as those who watched him in the field were convinced that he was not a natural-born successor to Napoleon Bonaparte. But as the man who had the courage to assail the apparently impregnable Diaz and to compel him to leave the country, most outsiders will be inclined to wish Madero all possible success and to give him the benefit of any doubts. He has a wonderful opportunity to make himself beloved of all Mexico. He cannot fail, whatever he does, to write an important chapter in his country's history.

Is Initiative and Referendum Constitutional?

Early in the approaching term, the United States Supreme Court will be called upon to consider the constitutionality of the initiative and referendum. The issue will be argued between the State of Oregon and the Pacific States Telephone and Telegraph Co. The State levied a tax of 2 per cent. on the gross revenues of the company under the initiative plan.

Payment was refused for four years. The State then sued and won. On appeal by the company to the State Supreme Court, the State was again sustained. In addition to Oregon, Colorado, Montana, South Dakota, Missouri, Oklahoma, Arkansas, Maine and the prospective State of Arizona has adopted the two expedients. California, Washington, Nebraska and Wyoming are preparing to vote on both. Nevada has the initiative, and expects to add the referendum soon.

Italy in Tripoli

It is now practically certain that hostilities between Italy and Turkey will be confined to the African coast. The Italian forces have driven the Turks from the city of Tripoli into the hinterland, where they will doubtless carry on a petty warfare until peace is declared.

The bright side of this unpleasant episode is the manifestation of a wholesome public conscience, reflected in the press of the world. Seldom if ever has a nation gone to war facing as universal condemnation as is now confronting Italy. Especially gratifying was the action taken last week by the Inter-Parliamentary Union, in session at Paris.

The resolution submitted by the Executive Committee declared that "the council considers it its paramount duty to express its strong regret" at Italy's "precipitate" declaration of war and the "small regard" shown by her "for the guiding principles of peace and justice of The Hague conferences." The resolution was adopted by the council by an almost unanimous vote—an indication of the general opinion of civilized nations, which has a peculiarly weighty significance in view of the fact that it certainly cannot be ascribed to any inordinate love for Turkey on the part of the countries represented.

The "Curie"

At the congress of radio-activity and electricity, lately held in Brussels, it was determined to make an endeavor to measure the emanations of radium and to establish a standard. Madame Curie, as the only person possessed of sufficient knowledge of the subject to do the work, was appointed to conduct the investigations. It was also decided to call the unit of measure the "curie." And thus the name of this great woman of science will be perpetuated as the names of Ohm, Volta and Ampere are commemorated in electrical units.

When Madame Curie came from Poland to Paris, about twelve years ago, she had 50 francs. She lived at first in a garret, with a cot bed and a chair for furniture. Her diet was black bread and milk. Her first work, despite her knowledge of chemistry, was to wash bottles and prepare furnaces for experimentation. When it was discovered how much she knew, she was given the opportunity to conduct the researches which have made her famous. It is to her and her husband, Prof. Curie, that the world is indebted for the discovery of radium.

A Kept Heart

BY RAYNER W. KELSEY.

When a boy goes out from the old home to face the responsibilities of life in a far country, and takes his last leave of the aged mother who must soon pass to her eternal rest, the parting messages count. The writer knows of such a young man, whose mother, at parting, placed in his hand a slip of paper upon which was written her message to him. It was the familiar word of ancient wisdom: "My son, keep thy heart with all diligence, for out of it are the issues of life." The legend was written in wavering letters on a piece of a worn and crumpled sheet,—but that little slip of paper is treasured above rubies.

To a young man just facing the issues of life there could be no word of greater wisdom spoken than this appeal for a kept heart. The reason that so many hearts are carelessly kept is that people do not really believe the statement of the old proverb. Thousands of men fool themselves into believing that the issues of their lives do not come out of their hearts. They get the notion that they can have one sort of a heart and another sort of life fruitage. They think they can have one kind of an inner life and another kind of an outer life, with an impenetrable wall between.

Everyone knows the sad story of many such lives. People are startled now and then to learn that some man who formerly stood high in the community has gone wrong. The tragedy of it is generally that he has not just gone wrong at that particular time, overwhelmed by some tidal wave of temptation; he has *been* wrong for many a long day. He has failed to keep his heart, and the inevitable issues of an unkept heart have just become manifest. Then at last he must, like Childe Harold, bear the reproaches of his own spirit:

"The thorns which I have reaped are of the tree
I planted; they have torn me, and I bleed.
I should have known what fruit would spring from such
a seed."

Yet perhaps the temptation is even more subtle than has been thus far indicated. Perhaps a man with a false heart occasionally gets through life without being found out. It may be that one person in ten thousand can "fool all the people all of the time." This forlorn hope undoubtedly leads its thousands to destruction. But it may be suggested, even in such a case, that two persons are never fooled. A man never deceives himself nor the all-seeing God. Every man with a false heart, be he discovered by his fellows sooner or later or never, is daily cursed by a knowledge of himself. He lives in a house of mirrors, seeing his own ugliness from every horrid angle. Each false act joins the wolf-pack of memories that howl upon his harried track by day and by night. And above all the turmoil of his beset life sounds the voice of conscience: "Thou, God, seest me."

Such a life is the dreaddest issue of an unkept heart. To succeed in the effort to fool all the world is to certify to one's own soul that the maximum of falsity has been attained, the lowest plane of

depravity reached. And, in the words of the Quaker poet, the web of future destiny has been woven in its darkest shadows:

"The tissue of the Life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.
Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,
The Past shall reappear."

Out of the heart, then, are the issues of life, for time and eternity. Generally the issues become manifest in this life, and the world comes to know us as we really are. Oftentimes the light of history in after years lays bare the long-hidden villainies of a false heart. In a few cases perhaps the awful secret remains hidden from the eye of man. But the issues are there just the same. They are as inevitable as the silent, unseen pull of gravitation.

The voice of the mother is stilled. The letters on the tattered, old slip of paper become dim and fade away. But the message dies not. It has come down from a long past, and it will live to a far future: "My son, keep thy heart with all diligence, for out of it are the issues of life." And the mother had a Friend who still lives. By the power of His love He has kept the hearts of a multitude of godly fathers and mothers in the centuries of the past. The glorious hope of the present is that He stands ready today, awaiting only the invitation, to keep the hearts of the sons and the daughters.

In Chengtu Before the Uprising

BY ROBERT L. SIMKIN.

[This letter from Robert L. Simkin is of special interest since it comes from the very heart of the Chinese province where the recent uprising took place. It was written just before the outbreak, and while betraying no suspicion of impending danger, it gives some idea of the prejudice against the use of foreign capital in the construction of railroads, which was the primary cause of the riots.—Ed.]

Since the close of school on July 1st, I have utilized part of the time in studying some of the Chinese classics, besides attempting to reduce my pile of unanswered correspondence. Unless one goes away from the city altogether, it is difficult, even when one has no class work, to get time for uninterrupted work, for many of the students take advantage of this season, when their schools are closed, and come to call. Recently we counted 52 visits in sixteen days, and as the Chinese come at any hour of the day, and sometimes stay two hours or more, one can readily see that their calls consume a good deal of precious time. We are glad, however, that they do come so much, for it gives us many opportunities for quiet little talks with them.

Two or three months ago I became acquainted with a young man who lives only a short distance from our compound. He became a frequent visitor at the house, and often goes to church with us, sometimes asking questions about what he has heard. As he seems very thoughtful, we always give him a warm welcome, inviting him to sit down with us if he

happens to come at meal time. Although he nearly always declines to partake of a regular meal, he will usually accept cake, tea or fruit, and we enjoy these little chats with him. Several times I have visited his home, once in company with Mrs. Simkin, and his mother was delighted to have a foreign lady visit her. There is undoubtedly a great opportunity for visiting thus among the Chinese if one only were not so pressed with work.

On September 4th the Training School for Evangelists will reopen, probably with at least eight students. Since its establishment in 1910, every term has shown an increase in the number of students, and we believe it is filling a long-felt need in the training of native workers. During the summer, two of the men are remaining here. They study in the morning, and frequently preach in our city street chapel and at an outstation six miles from the city. During the regular school term, when all the students are here, we are able to carry on a much more vigorous campaign, as they take turns in preaching in the street chapel, and help in other ways.

For six weeks in the spring a large fair is held annually outside the city, and the five missions unite at that time in holding special evangelistic meetings. This year a large matting tent was rented and attractively fitted up with red bunting, Bible pictures, maps, scrolls, etc. Comfortable seats invited the weary sightseer to come in and rest awhile, and even when these were filled, there were sometimes as many as a hundred people standing outside the railing, where they could see perfectly well and hear all that was said. Here for three hours every day the Gospel was preached, the various missions and the University each in rotation providing a group of speakers for one day. Every Seventh-day, which was the day for which we were responsible, I went out with all the students of the Bible training school, so we had a good, strong Gospel team. On First-day afternoons all the missions joined together in one service. In another smaller tent, with a Bible woman always in attendance, similar union services were held for the women. Besides preaching the Gospel to many thousands in the course of six weeks, these services have afforded the Christians a good opportunity for united action, and have helped to demonstrate to the Chinese that the various branches of the Church, though differing in name and organization, are in reality one.

During the coming term I shall greatly miss the influence in the school of one young man who has been here ever since I began the training of helpers, and who has now returned to preach in a town in the Tungchwan district. Each term he has set the pace, nearly always making the highest percentage in the examination; and, what is still better, he has given evidence of a deep Christian life such as is seldom seen in the Chinese. His father is a Christian and is also preaching the Gospel. It is often very encouraging to see the results of Christianity as they appear in the second generation of Christians. There is often a depth of experience and a stability which is

not so evident in the first generation. One of our members is the son of a Christian minister near Hankow, and both in ability and in Christian experience he seems head and shoulders above many of our other members. In long-established work, similar instances might be many times multiplied, so you see we are working not for the present generation only, but perhaps even more for their sons and their grandsons; and no one can tell how great may be the results.

There has recently been a great deal of excitement in Chengtu over the decision of the central government to nationalize the railways and to borrow foreign capital for their construction. Great meetings have been held, in which the chief theme has been, "Let the Chinese themselves subscribe the money and build the railroad, and thus we shall keep out of the clutches of the foreigner." Cleverly-executed cartoons, intimating that the four foreign countries which participate in the loan are only employing this method for partitioning China among themselves, have been widely distributed throughout the city, and the students in particular were much excited over the matter. At one of the great mass meetings, even young boys ten or twelve years of age pleaded to be sent as representatives to Peking to protest against this betrayal of the interests of China. On the whole, however, we have been much pleased with the discretion manifested by the agitators, who have generally shown their ability to distinguish between the Christian propaganda and what they conceive to be the policy of national aggrandizement of the four countries. In their speeches throughout the city they have emphasized three points, as follows: "(1) Let there be no interruption in school work; (2) continue business and trade as usual, and (3) do not molest the churches or destroy their property. The Jesus doctrine is good, and exhorts men to good lives, and therefore the Church must not be confused with the foreign countries which have designs upon our territory." Mistaken as this view is in its interpretation of the designs of foreign nations, it still shows a decided advance over much of the prejudice of the past, which knew no distinction between trader, diplomat or missionary, but sought to exterminate all alike. Another indication that the position of the Church is becoming better understood is the fact that this temporary agitation has resulted in no perceptible diminution in the attendance of the Chinese at our services or in the number of callers at our homes.

One evening a few weeks ago we noticed a peculiar hum as of myriad voices throughout the city, and the following day we learned its cause. It seems that an official who lived in one of the big clubhouses had missed 50 taels (about \$35) from his cash box, and, suspecting his cook of having stolen the money, he first threatened to crucify him—merely a threat to frighten him into confession—and then hung him up by the wrists and gave him a good beating. The report spread through the city that a man was being crucified, and an immense crowd soon collected and set about to deliver the victim. They battered down

the big doors at the street, and had not the police given timely aid in rescuing the official, it would probably have gone hard with him. The people were so enraged that, in spite of all the police could do, they burned the building to the ground, after which they dispersed. Several of the ringleaders have been apprehended and sent to compulsory service in the army, while the official has been degraded from his rank, as he acted altogether beyond his authority in thus punishing his servant without a fuller investigation into the reality of his guilt. In the trial of the case, which took place within two or three days after the disturbance, it was learned that it was the official's own grandson who had taken the money, and not the man whom he had accused of the theft.

The police system has improved greatly in recent years, as we have just had occasion to testify. For safety, our compound is entirely surrounded by a wall about seven feet high, and on top of this is an additional three feet of open tile work. Just over this wall on one side of us is a large vegetable garden which is planted with melons. One morning a few weeks ago the proprietor and three of his workmen decided to glean the fruit from an apple tree of ours which stood so near the wall that some of its boughs almost rested on it; so they climbed upon the wall, and were busily gathering in the fruit, when their combined weight, as they leaned against the open tile work, caused it to give way and fall with a crash. It so happened that Mrs. Simkin was in the attic just at that moment, and, hearing the crash of the falling tiles, she looked out just in time to see the four men on the wall. Of course, they jumped down and ran, concealing themselves as best they could among the tall poles on which the melons were trained. I went around to the other side, but I could find no trace of the direction of their flight. Evidently they had decamped in such haste that they had not apprised their family of the reason for their sudden departure, and so, by inquiry at the little cottage, I was able to learn the names of the three workmen who had been hoeing with the proprietor that morning. Unable to get further satisfaction, I notified the police at the nearest station, and in less than an hour they brought the proprietor of the place and his wife, who confessed to the theft and, in true Oriental fashion, prostrated themselves with faces to the ground, begging for mercy. I told them that we had no desire that they should suffer too severely, but, as they had broken down our wall while stealing our property, it was only right that they should repair the damage. They demurred, but as I knew that any relaxation of this reasonable requirement would only invite more serious robbery whenever the next opportunity offered, I continued my demand; and the following day they built up the wall, the police coming to see that it was properly done.

On opening a new junior primary school last spring, I employed as caretaker a respectable-looking young man who was recommended by one of my teachers. He has now proved his worthlessness by pawning the school clock, several ink boxes belonging

to the pupils, and a blanket which he had borrowed from one of the teachers. Fortunately I had advanced only part of his wages for the month, so I used the remainder to redeem some of the property, and, under the threat that we will hand him over to the police, he has given security that he will produce the remainder within twenty days. This is the first time that I have had a caretaker pawn the property with which he had been entrusted, but pawning one's own goods or those of a friend is by no means uncommon. One of the boys of the senior primary school is at present staying with us, as he has no one to provide his expenses. Last spring, when he first came to Chengtu, he stayed a night or two at the house of a distant relative, who took advantage of the boy and pawned some of his clothes. This benevolent relative promised to return the garments as soon as he could get together enough money to redeem them, but now, after several months have gone by, he has departed to another city, and left the boy without proper clothes to wear while he washes his one decent suit.

And so our life goes on, being made up of a strange intermingling of large issues and insignificant trifles. Yet perhaps it would be difficult to say which are the important things and which the trifles, for we never know who may be watching, or how a single seemingly unimportant act may influence a Chinese to an acceptance or a rejection of the Message which we come to bear. We have often felt a power which comes through those of our friends whom we know are praying for the work here, and were it not for their prayers and those of others of which we are not always conscious, we should certainly be much more insufficient for the work in which our lot is cast.

It has occurred to me to add a word respecting the plague and the famine, as several friends have written to ask if we are in either of these districts. I am thankful to say that we have been visited by neither of these terrible calamities. These western provinces are so remote from the plague-infected area that the Chinese here have been in no danger from this source. As for the famine, Szechwan is an extremely fertile province, and the crops for several years have been abundant. Chengtu itself is situated on a great plain which is exceptionally well watered by the great irrigation works at Kwanhsien, west of us, so the farmers are much less dependent upon the rainfall than in many other places.

Chengtu, West China.

Some of the domestic evils of intemperance are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.—*Benjamin Franklin.*

I want a sincerity that goes down through the whole of life, that will affect my business methods and my petty personal relations as well as my religious endeavor.

Some Views on Present Day Topics

Views Regarding the Five-Years Meeting

As the next Five-Years Meeting is beginning to engage attention, I would like to express my personal views about one or two phases of that organization.

First, I wish that every Friend who is a member of any of the yearly meetings composing the Five-Years Meeting, if in attendance at the Five-Years Meeting, might be on an equality with every other Friend, whether a delegate or not. The plan of limiting all speech and all representation to a body of delegates has never seemed a desirable one to me, and is not strictly in accord with Friends well-grounded usages in the matter of "business meetings." An official representation from each yearly meeting might be named according to a numerical basis, as at present, and whenever a vote should be necessary, each yearly meeting might be limited in voting power to its official numerical representation. But every Friend who has the loyalty and the ability to attend the Five-Years Meeting ought to be regarded with "parliamentary rights" and with eligibility to a place on the program.

There are doubtless many of our best members who would and who should participate in the deliberations of the Five-Years Meeting, but who cannot because they are not appointed as delegates. I know some valuable Friends who traveled half way across the continent to attend the last Five-Years Meeting, but who were necessarily non-factors because they were not delegates. I know it will be true of the next Five-Years Meeting that there will be some of the best Friends of North Carolina in attendance, but their value will be minimized because they are not included in the list of delegates. I would like to see this restrictive feature removed from the Five-Years Meeting, so it would be more in accord with Friends usages as generally practiced throughout all yearly and subordinate meetings.

My second point of reference is this: There seems to prevail the thought that the Five-Years Meeting is *located* either at Indianapolis or Richmond, Ind. Without undertaking an argument, I think the Five-Years Meeting should not necessarily be held in any one section of the country, but let it circulate throughout the country. It would be very profitable to the general cause of Quakerism for this meeting to be held in different important localities. There are several Quaker centers in the United States that could take care of this meeting in splendid order.

In this connection, let me say that I have a very tender regard for the movement to build a fitting memorial to Allen Jay in the way of a memorial church. There would be a very substantial gain to American Quakerism by having such a "headquarters" building and office center for the boards of the Five-Years Meeting, etc. But I should regret to see a sentiment created that would thwart the possibility of the Five-Years Meeting itself being circulated throughout the United States. Let the Five-Years

Meeting circulate—across the Mississippi, across the Rockies, or beyond "Mason and Dixon's Line"—and it will become a most powerful unifier and propagator of American Quakerism.

J. EDWIN JAY.

Guilford College, N. C.

* * *

The missionary department has led the way in showing us the proper line of advance in the work of the Five-Years Meeting. Unification and co-operation, with a wise hand at the helm, have accomplished great things in that department, with promise of greater still to come.

The most urgently pressing need of the Church now is that some means may be devised of creating a similar degree of co-operation, wise planning and vigorous execution in the support and extension of the work in the home field. No question approaching this in importance can come before the next Five-Years Meeting.

Next to the missionary work, that of education is probably best organized and most wholesomely conducted. But in this, certain questions are pressing for consideration. How shall the local congregations and Bible schools be made more definitely recruiting fields for the college? How shall the college be made of wider usefulness to the minister on the field and the worker in Bible school or other activities? How shall we offset the lure of retiring pensions, and hold our best men in our own schools without requiring of them too great sacrifices? How shall we adequately finance our existing institutions, and how avoid unprofitable duplication of effort? These are some of the educational problems.

The question of the ministry is a perennial one. Especially pressing is it to consider how the too scanty supply of adequate ministry may be increased, and how the old age of the minister, whose stipend during his years of active service is usually placed at the minimum figure of actual necessary expense, is to be provided for.

The fond dream of a central publishing house, with adequate church literature, attractively presented, will probably continue to be presented until someone has a concern to properly endow that most desirable addition to our educational forces.

Meantime it might be entirely possible to so standardize the page and type of yearly meeting minutes as to make possible the inexpensive production of a year book containing the most important statistics, the official directory of officers and heads of committees, with their addresses, and the names and locations of ministers from each of the yearly meetings.

The considerations of the coming Five-Years Meeting should be devoted pre-eminently to the practical problems of our church life rather than to academic discussion of impossible plans or to fruitless doctrinal controversy.

ROBERT E. PRETLOW.

Brooklyn, N. Y.

A Suggestion

BY MORTON C. PEARSON.

Having been appointed a delegate from Western Yearly Meeting to the Five-Years Meeting of 1912, I venture to make a suggestion for the consideration of the committee on program and speakers for this important meeting. Friends everywhere are looking forward to this meeting with great interest and solicitude. They feel that the delegates should earnestly endeavor to get down to the heart and core of things at once and get somewhere. It has seemed to me that the best results are not and cannot be accomplished by the reading of lengthy papers from day to day during the conference. The next Five-Years Meeting will be no time for the expression of individual opinions on the part of *the few*, but rather a time for a deep, weighty and prayerful consideration of enormous problems on the part of *all*.

Now for the suggestion:

By the time this is read, all the delegates to the Five-Years Meeting will probably be appointed. This meeting is one full year in the future. This period of time should be given over to a diligent and intelligent study of the various problems of the entire Church on the part of all these delegates. In order that the conference might have well-thought-out and matured judgments on all these subjects, with carefully-drawn recommendations thereon, it has struck me that the program committee might group the delegates right now into eight or more commissions, with chairmen of their own choice. To each of these commissions I would assign one subject or problem, instructing each commission to study by correspondence and otherwise the subject assigned, gathering all material and information available, and prepare with great care a substantial report and recommendations for the approval or disapproval of the Five-Years Meeting. The following are some of the commissions as I have worked them out in my own mind:

1. The Preparation and Supply of the Ministry.
2. Evangelization and Church Extension.
3. Our Educational Institutions.
4. Home and Foreign Missions.
5. The Bible School Department of Our Church.
6. A Central Publishing House.
7. The Church and the Saloon.
8. Department of Young People.
9. The Indian and the Negro.
10. Problem of Social Service.

In forming these commissions, I should not fail to place the persons who are connected with and vitally interested in foreign missions on that Commission. Just so with evangelization and church extension, and so on through. By some such practical method as the above, the Five-Years Meeting might get before it the matured and united judgment of our best people, and make it possible thereby to get some good, wholesome results for the denomination as a whole. It is time for us to move up and demonstrate the fact that we mean business, or let someone else take our place and crown.

Using the Young People

One of the curious phenomena of human nature is the ever-recurring lack of confidence in the generation coming, on the part of the generation going off the field. Each father sees his sons always "boys," and each mother's daughters are "girls" as long as mother lives. And rare is the father who does not have to learn from someone outside the family what a young man of ability the boy has become who has grown up in his home. We are so used to doing things ourselves that we forget that there was a time when we had to learn how to do them. And we do not realize that, as our children are better educated than we were at their age, the probabilities are that they will do better work than we when they do learn. And then think of the fine training they have had watching our efficient ways!

This is bad enough in material things, but vastly more serious when the Church and its work are at stake. The very nature of church work demands the hopefulness and optimism of youth, the spirit which expects success, which has few failures to recall with depression, which lavishes its powers, its very life in the service to which it is committed. Who knows that our Lord did not have the growth of the Kingdom in mind as well as its nature when He said that we must become as children to be worthy to enter it? The conservatism, caution, lack of progress in methods and ideas which have characterized the Church in all ages may be largely due to the fact that it has been controlled by persons of mature age. And when there have been days of stirring and revival, they have often been due to the temporary control of the young, as, for instance, the days of George Fox and his band of young preachers.

This is not to say that we are to step aside when we leave the days of youth, but that we are to secure for the Church that contribution which the spirit of youth gives. It is not normal for youth to be in control exclusively, and when that condition obtains it is the result of a long swing of the pendulum back from the position too far the other way. What we want is what all can contribute, each his own qualities, so that the life of the Church shall be well balanced. But unless the older members of the Church are consciously and steadily making an effort to secure the youthful contribution, it will be lost because of the respect due to age, which holds the young ones back, and the natural inertia which keeps things as they are and militates against changes. A mother said one day that it was easier to do her daughter's sewing than it was to show her how to do it. We can all recognize the error in such a position, but is it not easy to find meetings which are dying because the fathers and mothers took a similar view of the relation of the children to church work? A man who had an active part in managing a Sunday-school picnic last summer asked permission to add four boys to the committee. He was laughed at a little, but given his way, and he gave each one a distinct duty in connection with tickets, or boats, or swings. Their duties were per-

formed with a faithfulness characteristic of but few adults, and the Church has meant more to them all since. One of them, although he had often refused, has now consented to join the Epworth League. Sunday-school picnics are not very high in the scale of spiritual activities, perhaps, but they have their place, and one must use the lower rungs of the ladder first if they expect to reach the top. The important thing is the mental attitude, the experience of doing something for the Church. There is a bright crown awaiting the one who can be most successful in bringing young persons into this attitude.—*The Interchange*.

Keziah Gifford Elmore

Keziah Gifford was born at West Elkton, Ohio, First month 14, 1846, and was united in marriage with William Ellen Elmore at Richmond, Ind., 1864. The family moved to Paton, Iowa, in 1881, where he died in the fall of 1887. His funeral was the first service held in the meeting-house at that place.

Keziah Gifford Elmore was the mother of seven



children, five of whom are living: Edgar G. and Elvin C. Elmore, Paton, Iowa; Sarah E. Weeks, Denver, Colo.; Anna P. Binford, Paonia, Colo., and Minnie J. Binford, Caldwell, Idaho.

Keziah Gifford Elmore was a birthright Friend who took an active interest in the affairs of the Church, always identifying herself with the work nearest at hand. She proved herself a quiet, unassuming power, and leaves a large circle of friends in the various places where she has lived. Though she spent most of her latter years with her daughters, she never lost interest in the home meeting at Paton, Iowa, with the organization and early life of which she was so closely identified. Death came Seventh month 13, 1911, while she was with her daughter,

Sarah E. Weeks, wife of George Weeks, Denver, Colo. The remains, however, were taken to Paton, Iowa, for interment. It was a large company of relatives and old-time friends that gathered to pay their last respects to this mother in the Church.

Anna Ferris Taber

Another of the elderly Friends who, amid the changed conditions of the life of today, preserved the sweet spirit of the older Quakerism has been taken from us in the passing away of Anna F. Taber. She was called to her rest from her home in Saratoga, California, Ninth month 13th, after a protracted illness. She was in her eighty-fifth year, and death came as a blessed release from suffering.

To her many friends her loss will bring a deep sense of sorrow, for she was a woman greatly beloved, and one whose numberless acts of generosity and kindness will be the more lovingly remembered because of the quiet and tactful way in which they were done. She was ever a liberal supporter of worthy causes, but no one knows or will ever know all the instances in which her wise and generous help brightened the outlook and brought comfort and joy to those in perplexity.

Anna Taber and her husband, Augustus Taber, became deeply interested in the fortunes of the colored people in the dark days of the Civil War, and in the last year of the war went to Norfolk with Rebecca Collins to see what could be done to alleviate the wretched condition of the many who had fled for refuge to the Union lines. These two Friends were among those who set on foot the movement among Friends in New York and Philadelphia to aid these refugees. Again, at the close of the war, they visited Richmond, Va., in the interest of the Freedmen's schools, giving their hearty support to this work at a time when even some Friends were inclined to frown upon those who labored among colored people. Returning to the North, they spent much time and energetic work in visiting meetings and in arousing Friends to an interest in this most important work. It must have been a remarkable and yet an inspiring sight to see numbers of sewing-machines installed in Twentieth Street meeting-house in New York, and active workers serving the master there, not in prayer or praise, or in silent meditation alone, but in busy work to supply the needs of His neglected brethren.

The hearts of these Friends were also touched by the pitiful condition of the colored people in New York, whither so many of them came in the period immediately following the war, only to find in countless cases a cold and un-Christian reception. Augustus and Anna Taber sought to minister to the needs of these poor people, and, with other Friends, organized the Thirtieth Street Colored Mission, which is still maintained. Only through the devotion of these Friends was it made possible to carry on this work; and it was carried on in the face of difficulties which seemed insuperable.

Anna Taber was also for a score of years the first

directress of the New York Colored Orphan Asylum, and was also one of the founders of the Forty-first Street Mission, which is still carrying on its good work. She and her husband were among the most prominent and most active members of New York meeting, of which both were representatives; Augustus Taber was for many years clerk of the yearly meeting, and Anna Taber assistant clerk of the women's meeting.

Nineteen years ago Augustus and Anna Taber moved to California, and made their home in San Jose. Here, too, Anna Taber's interest in humanitarian work was marked. She was a warm supporter of the Akasaka Hospital in Tokyo, conducted by Dr. and Mrs. W. N. Whitney, two Friends, whose ministrations to the physical needs of Japanese sufferers have ever gone hand in hand with energetic work in the spread of the Gospel. But perhaps the work that lay nearest her heart was that on behalf of the ill-treated and homeless Indians of northern California. To this work she gave hearty and devoted support, and while many feel that they have done

their full duty when they have given money to a worthy cause, Anna Taber, in the fullest sense, gave herself. Not a year has passed without seeing boxes and barrels packed and sent to brighten and cheer both the Indians and those laboring among them; not an opportunity was allowed to pass which, if seized, might enlist the interest and support of others on behalf of these victims of greed and injustice; yet all was done quietly and unostentatiously, in the love of the Master.

The Friends at College Park, Cal., at whose meeting she was wont to worship, until failing health and her removal to Saratoga made it impossible for her to attend, the larger circle in New York, with whom the memory of her active work is still fresh, and the many who, on both sides of the continent, have come to know her and to love her, will deeply miss our friend, but all alike will rejoice in her release from suffering and in the knowledge that to one who walked so close to the Saviour in life, death could be nothing but the passing on to an even closer union and fellowship with Him.

Things of Interest Among Ourselves

There are eight Friends enrolled at Hartford Theological Seminary this year.

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John R. Webb, editor of the *Canadian Friend*, has taken up pastoral work at Newmarket, Ont.

* * *

B. H. Albertson, formerly of Haviland, Kans., is now located in pastoral work at San Diego, Cal.

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From the *Canadian Friend* we learn that there are now more than 200 Friends in British Columbia and more are planning to go there.

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H. A. Sutton, Bloomfield, Ont., has accepted a call to Hartney meeting, Man., and began work there the first of the month. His wife and daughter accompany him to their new field of labor.

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T. Fred Hadley, who was the Friends University Scholarship man at Haverford College last year, is now principal of the Academy at Pleasant Plain, Iowa. The work under his care is progressing nicely.

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The city Y. M. C. A. at Richmond, Ind., has arranged with Prof. Elbert Russell to have him lecture each Sixth-day evening for six months on the Bible School Lesson for the following week. The course began last Sixth-day.

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One of our subscribers sent the article on "Silence" which appeared in our issue of the 14th ult., to a Congregational minister who seemed to be interested in the subject and his reply was "Thank you for this. It has been a blessing to me."

* * *

Anna C. Sherman has been accepted by Iowa Yearly Meeting for service in Jamaica. She is a minister of the gospel, belonging to New England Yearly Meeting, is a trained kindergartner, and has had several years experience in teaching.

J. Edgar Williams who for the past four and a half years has been pastor of the Friends meeting at Seattle, Wash., attended Muncie Meeting on the 1st inst., and preached a splendid sermon. "Man shall not live by bread alone" was his text.

* * *

The members of Fowler Quarterly Meeting in Kansas Yearly Meeting are attempting, with good success so far, to raise the support of Roxie Reeves who is ready to enter the African field. They propose furnishing outfit, transportation and support.

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Estella McCann, who has been serving as pastor in the meeting at Stuart, Iowa, for nearly a year, has accepted a call to Sawyer, Wis. Before going to Stuart she did pastoral work at Sawyer for nearly three years. It is one of the most promising fields in Iowa Yearly Meeting.

* * *

Daisy Barr, now located as pastor in the meeting at Muncie, Ind., has received the favor of a scholarship at Woodbrooke, England. Unfortunately she is so occupied with her work in this country that she cannot leave until next spring. She hopes, however, to be at Woodbrooke, for four months.

* * *

Susan Mendenhall, of Illinois, formerly a Mission Study Secretary of Western Yearly Meeting, and more recently a graduate of the School of Religious Pedagogy at Hartford, Conn., has accepted a call as Assistant Secretary of the Missionary Educational Movement, and has already begun her services in the preparation of material for Bible schools.

* * *

The new edition of the Journal of George Fox, on which Norman Penney has been engaged for the past four years, is now in the press, and will be published very shortly. It has been copied from the original manuscript, and contains the many passages omitted from the first edition of 1694, and from every subsequent edition. T. Edmund Harvey, M. A.,

contributes a preface, in which he draws attention to some of these passages, and comments on them.

* * *

John S. Hoyland, who has been in the forefront of the Young Friends Movement in England is now in America studying at Hartford Theological Seminary. He is eager to be of help among young Friends in America and he will be glad to hear of meetings or conferences held by young Friends. He will have some time during the Christmas holidays and again in the spring when the spring term is over. His post-office address is Hosmer Hall, Hartford, Conn.

* * *

Willis Bond writes from Danville, Ind., "we received a most cordial welcome as we returned to Danville, Ind., after three years absence while at Carmel Ind., and we began the work as though there was not the least interruption. Danville particular meeting is made up of consecrated earnest workers, including a number of our best business men and has a wide influence in the town and community and commands a large attendance. David and Sarah Hadley gave the meeting faithful pastoral care during the past year."

* * *

Surry Quarterly Meeting was held at White Plains, N. C., the 23d ult. In the meeting on Ministry and Oversight the business was harmoniously transacted. At the meeting for worship, T. J. Chappel was present and preached an able sermon on "Christian Perfection." During intermission a sumptuous repast was served on the grounds. The business session convened in the afternoon. A minute from Mount Airy Monthly Meeting was indorsed, granting Leanah Hobson and Etta Welch liberty to attend Baltimore Yearly Meeting, Eleventh month next.

* * *

William Carleton Wood who spent six months last winter and spring in Jerusalem, Palestine, and received his doctor's degree from Hartford Theological Seminary, this spring, has been called as pastor to the meeting at Winthrop Center, Maine. The former pastor, Arthur Jones, who is now located at Kansas City, spent Eighth month at Winthrop Center. The large attendance at meeting during his stay there testified to the esteem in which he is held by his former friends.

I. Warren Hawkes, pastor at Manchester, attended the recent monthly meeting at Winthrop Center and preached an instructive sermon. Phebe Wadsworth also offered helpful remarks.

* * *

Ada Elliott Lee has been compelled, on account of ill health, to give up her work at Marion, Ind., and will go to League City, Texas for the winter. She expected to attend Kansas Yearly Meeting en route.

A correspondent from the meeting where she has been laboring for sometime, writes as follows:

"The church in South Marion will miss the strength of her ministry under which they have grown spiritually and through which together with pastoral work, the church has increased in numbers and service, more than 70 members being added to the church during the year.

"There are many hearts in this church to whom she has endeared herself in the Lord's work and who regret to see her give up the work. Her last message to us was I Cor. 15:58, 'wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord'."

* * *

The Executive Committee of the Evangelistic and Church Extension Board of the Friends Five-Years Meeting held its meeting at Richmond, Ind., Ninth month 22d-23d, during the

sessions of Indiana Yearly Meeting. The work of the board and its relation to the church was prayerfully considered.

The first work undertaken by the board after the last Five-Years Meeting, was with Wilmington Yearly Meeting; choosing Knoxville, Tenn., as the field, and placing J. Waldo Woody in charge. As a result a church was organized with about 30 members; but now numbering about 100, with a church building belonging to Friends.

J. Waldo Woody has recently given up the work as pastor and accepted a place in Wilmington College and I. Lindley Jones is now in charge.

The board has been helping Nebraska Yearly Meeting to care for the Fremont field, where Earl Peckman has been till recently acting as pastor, but A. J. Lamm is now in charge.

The work at Tacoma, Wash., has claimed the attention of the committee. The board voted unanimously to continue their support in these fields for another year, praying that the Father's blessing may rest upon the efforts put forth.

The Executive Committee appreciates most fully the gifts coming into their hands and have tried to wisely distribute them. On behalf of the committee, C. W. Sweet, Chairman of Board.

Born

MEADER.—To John H. and Nelle W Meader, Lansdowne, Pa., Ninth month 27, 1911, a daughter, Elizabeth.

Married

TAYLOR-TRUEBLOOD.—At Richmond, Ind., Ninth month 21, 1911, George Blaney Taylor, New Britain, Conn., and E. Winifred Trueblood, daughter of Alpheus and Almeda Trueblood. They will reside at New Britain, Conn.

TOWNSEND-GIDLEY.—At the home of the bride's parents near Gate, Okla., Eighth month 2, 1911, Murray J. Townsend of Liberal, Kans., and C. Edith Gidley.

Died

TABER.—At Saratoga, Cal., Ninth month 13, 1911, Anna Ferris Taber, widow of Augustus Taber in her eighty-fifth year.

Let nothing make thee sad or fretful,
Or too regretful;

Be still!

What God hath ordered must be right,
Then find in it thine own delight—

His will.

* * *

To the overguiding will,
My own I gladly yield;
And while my little craft outstands,
I sail with orders sealed.

Some time, I know not when nor how,
All things will be revealed:
And until then, content am I
To sail with orders sealed.

* * *

If what shone afar so grand
Turn to nothing in thy hand,
On again—the virtue lies
In the struggle, not the prize.

—LORD HOUGHTON.

The International Bible School Lesson

FOURTH QUARTER, LESSON IV.

TENTH MONTH 22, 1911.

FOUNDATION OF SECOND TEMPLE LAID.

EZRA 3:1; 4:5.

(For Special Study, 3:8; 4:5.)

GOLDEN TEXT.—Enter into His gates with thanksgiving and into His courts with praise. *Psa. 100:4.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Tenth month 16th. Laying foundations. *Ezra 3:1-13.*Third-day. Stopped by enemies. *Ezra 4:1-24.*Fourth-day. Call of Haggai. *Hag. 1:1-15.*Fifth-day. Latter glory. *Hag. 2:1-23.*Sixth-day. By my spirit. *Zech. 4:1-14.*Seventh-day. Building of the Temple. *Ezra. 5:1-17.*First-day. Temple dedicated. *Ezra 6:1-22.*

Time—Arrival at Jerusalem, B. C. 537. Foundation of Temple laid, B. C. 536. Temple begun, B. C. 520. Temple finished, B. C. 516.

Place—Jerusalem and neighborhood.

Rulers—Cyrus, B. C. till 529; Cambyses, 530-522; Darius, 521-486. Zerubbabel governor of the Jews.

Prophets—Haggai, Zechariah, Daniel (?) in Babylonia.

The lesson carries on the account of what the returned captives did on their arrival in Jerusalem. The whole of Chapter III should be carefully read. The religious life was the central fact in the polity of the Jews, and so one of the first objects they set before themselves was the re-establishment of the religious services, so far as practicable without the temple. Note that four things are emphasized: (1) The building of an altar for burnt sacrifices (verse 2); (2) The offering of the sacrifices (verse 3); (3) The celebrations of religious festivals (verses 4, 5); (4) The free will offerings of money (verses 5-7). Notwithstanding the early energy and zeal, owing to the opposition of the people of the surrounding districts the work was interrupted, and nothing was done for about fifteen years.

8. "Now in the second year of their coming," etc. Probably May, 536 B. C. "Zerubbabel." The governor. "Jeshua," the high priest; church and state both represented. "Remnant," better "the rest." "Twenty years old." According to Numbers 8:24, 25, twenty-five was the lower limit; probably the fewness of the Levites made them lower the limit. "Set forward." "Have the oversight of." R. V.

9. This verse is not clear, but it seems to mean, three families, that of Jeshua, that of Kadmiel, and that of Henedad. All Levites. The Jeshua here named is not the one of verse 8.

10. "Trumpets." Used to call the people, not for music. "Sons of Asaph with cymbals." See I Chron. 25:1.

11. "And they sang one to another," etc. It is hardly likely that at this early period there was regular antiphonal singing. It probably means that the people responded to the music by singing a well-known chorus. Compare Ex. 15:20, 21. The words here used are probably not quoted from the Psalms, but both here and in the Psalms use is made of a well-known refrain. The people felt an uncontrollable impulse of great joy. Compare Psalm 126. R. V.

12. This is a very pathetic verse, and true to nature. There are always those

who feel that nothing can be as good as the things that have been; for them the golden age is always in the past, but for him whose trust is in the Lord, the golden age is to come—"there is always beyond the best a better." Even this temple was to be more glorious than that of Solomon, because it was in this that the Son of God Himself would walk.

13. This verse shows what a tumult there must have been, after the true Oriental fashion.

4:1, 2. "Adversaries." The Samaritans in particular. "Judah and Benjamin." The great majority of those who returned from Babylonia belonged to these two tribes. "The children of the captivity." The returned captives. "Unto the Lord, the God of Israel." R. V. "Let us build with you," etc. They claim a right to co-operate on the basis of a common worship of a common God, and sacrifices to Him. "Since the days of Esarhaddon." That is, B. C. 680-686, a period of about one hundred and fifty years back. "Assur." Assyria. R. V. See II Kings 17:24; 32:33; 19:37.

3. "Ye have nothing to do with us to build a house unto our God." From a modern and hasty view, this action of the Jews would seem to be not only short-sighted, but narrow-minded, bigoted and exclusive. It would seem that the Jews threw away a chance of missionary labor and repelled those who were seeking the truth and were desirous of furthering the work of the Lord. What are the facts? Did they really worship the God of Israel? No. They had combined their old idolatrous religion with the native worship of Palestine, and what little of the worship of the true God they practiced had been obtained from the northern Israelites, who had been carried into captivity because of their idolatry. "They feared Jehovah and served their own gods." (See II Kings 17:27-33.) However we may wonder at it, this exclusiveness seems to have been needful. From the character of the Jewish religious observances and doctrine, the Jews could not safely have comprehended alien elements. "They could only preserve the purity of their communion by carefully guarding its gates." Many Christians feel the same way now. How far, in a Christian body, toleration of diverse elements may safely go is still an open question. To the Jews there was but one answer in the sixth century B. C.

4, 5. This action of the Jews naturally angered their neighbors, who forthwith

kept weakening, and interfering with the work of restoration. "Hired counsellors." Probably the "people of the land" paid officials to make unfavorable reports at the court of the king in regard to the Jews. "To frustrate." To make all their efforts fruitless. "As the days of Cyrus King of Persia, even until the reign of Darius King of Persia." The chronology is not perfectly clear, but approximately the period was fifteen years, B. C. 535-520.

(Continued from page 646.)

whole number of such children in the city for this period has been at the rate of 124.6 per 1,000 per annum, as against 142.3 in 1910. The average annual infantile death rate, for five-year periods (in Manhattan and the Bronx) beginning with 1890, has been 227, 191, 169, 154; and now it looks as if the year 1911 would show a rate just about one-half of the rate for old New York in the quinquennium 1891-95.

* * *

A tall, urbane man with a black mustache was a guest at a dinner in New York not long ago, when a woman on his right, after mentioning that she had just returned from a trip to Europe, proceeded to "roast" William Loeb, Jr., the collector of customs for the city. She panned that official to a rich, dark brown and did it in such a witty manner that the tall, urbane gentleman laughed uproariously. "I think the appropriate death for him," she said, "would be choking with Irish lace—and I'd like to contribute some of the lace for the purpose." After dinner she asked her hostess: "What was the name of the black-mustached man on my left, dear? He talked so intelligently about the custom-house." "I should think he would," replied the hostess. "That was Loeb himself!"

Yearly Meetings in 1911

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

Notices

Peace prize contest, under the auspices of The American School Peace League.

Two sets of prizes, coming from Friendly sources, are offered for the best essays on one of the following subjects:

1. The Opportunity and Duty of the Schools in the International Peace Movement. Open to Seniors in Normal Schools.

2. The Significance of the Two Hague Peace Conferences. Open to Seniors in Secondary Schools.

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American Judges.

David Starr Jordan, President Leland Stanford Junior University, Palo Alto, Cal.

Randall J. Condon, Superintendent of Schools, Providence, R. I.

Miss Edith C. Westcott, Principal Western High School, Washington, D.C.
Miss Anna J. McKeag, Professor of Education, Wellesley College, Wellesley, Mass.

E. C. Warriner, Superintendent of Schools, Saginaw, Mich.

Ebenezer Mackey, Superintendent of Schools, Trenton, N. J.

William H. Elson, Superintendent of Schools, Cleveland, Ohio.

L. J. Abbott, Department of American History, Central State Normal School, Edmond, Oklahoma.

Charles E. Chadsey, Superintendent of Schools, Denver, Colo.

European Judges.

Henri La Fontaine, Senator of Belgium, Brussels, Professor of International Law, President of the International Peace Bureau at Berne.

Ferdinand Buisson, Member of the Chamber of Deputies, Paris, Honorary Professor at the University of Paris, Honorary Director of Primary Education to the Minister of Public Instruction, Paris.

Kirchenrat Kroner, Stuttgart, Germany.

Count Angelo de Gubernatis, Professor at the University of Rome.

Emile Arnaud, President of the Inter-

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"Then I put myself on a diet of Grape-Nuts and cream alone, with an occasional cup of Postum as a runner-up, and sometimes a little dry toast. I assure you that in less than a week I felt like a new man; I had gained six pounds in weight, could sleep well and think well.

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national League of Peace and Liberty, Vice-President of the International Peace Bureau, President of the International Educational Commission of the Universal Peace Congress, Luzarches, France.

CONTEST CLOSES THIRD MONTH 1, 1912.

Conditions of the Contest.

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8 x 10 inches, with a margin of at least 1 1/4 inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home-address, and sent to Fannie Fern Andrews, Secretary American School Peace League, 405 Marlborough Street, Boston, Mass., not later than Third month 1, 1912. Essays should be mailed flat (not rolled).

The award of the prize will be made at the Annual Meeting of the League in Seventh month, 1912.

Information concerning literature on the subject may be obtained from the Secretary.

* * *

Ex-Governor Glenn, of North Carolina will speak under the auspices of the Philadelphia Anti-Saloon League on, "The Great National Issue," at the following places:

Second Presbyterian Church, Germantown, on First-day morning, Tenth month 15th at 11 o'clock.

Grand Opera House, Norristown, Pa., First-day afternoon, Tenth month 15th, at 3.45 o'clock.

Temple Lutheran Church, 52d and Race Streets, Philadelphia. First-day evening, Tenth month 15th, at 7.45 o'clock.

Third Presbyterian Church, Chester, Pa., on Second-day evening, Tenth month 16th, at 7.45 o'clock.

* * *

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito—a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members of the Society of Friends, who have a call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

When "Bob" Burdette was addressing the graduating class of a large Eastern college for women, he began his remarks with the usual salutation, "Young ladies of '07." Then in a horrified aside he added, "That's an awful age for a girl!"—Lippincott's.

* * *

She: "Ah, Count, you don't know how my love for you distresses my parents. I heard my father say this morning that he would give \$50,000 if I could never see you again." The Count: "Ees your faire in hees offees now you sink?"—Christian Work.

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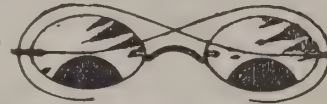
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The American Friend

Vol. XVIII

TENTH MONTH 19, 1911

No. 42



BELL MEETING-HOUSE AND MANSE.

Those appearing in front are, reading from left to right: David E. Sampson, Sarah C. M. Sampson, Eunice J. Pearson, Isabell Waddle, Alva H. Pearson, Miss Sturdevant, Clara Whittenhall, Uri Whittenhall, Wm. P. Hunnicutt. (See "The California Field," page 668.)

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TENTH MONTH 29, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

X. MISSIONS IN EUROPE.

ACTS 16:6-15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Tenth month 23d. Thessalonica. Acts 17:1-10.

Third-day. Noble hearers. Acts 17:10-12.

Fourth-day. Among philosophers. Acts 17:12-34.

Fifth-day. Impure Corinth. Acts 18:1-17.

Sixth-day. The call of Rome. Rom. 1:9-16.

Seventh-day. The message. I Cor. 2:1-6.

Trace Paul's European journeys on the map.

What mission work is now being done in Europe?

What experiences had Paul in his European missions?

The best book for a guide to this field is "The Gospel in Latin Lands," by F. E. and Harriet Clark.

Missions in Europe partake of the general features of home rather than foreign missions. Their field is not in a new, but an old civilization. The territory has been nominally Christianized but is suffering under the laxity in moral idealism due to the attitude of the Roman Catholic Church.

* * *

The Gospel in Italy is receiving a real impetus through the work of the Waldensian Church, which is located in Northwestern Italy and numbers only about twenty-five or thirty thousand. This church claims to be the oldest Protestant Church, and the only one that has never been reformed, since they have always held a pure faith. The Waldensians began their active work as such in the twelfth century under the leadership of Peter Waldo. They resisted the papal power and at the cost of fearful persecution have maintained down to the present day a pure and simple worship.

The Waldensian Church has today seventeen parishes in the Waldensian valleys, at Pinerolo, and at Turin. They have forty-four settled congregations, and sixty-five missionary stations in all parts of Italy, which they look upon as their Home Missionary Field. They have also a strong theological seminary in Florence, which is sending forth every year new ministers and missionaries. Their foreign missionaries have organized no less than seven churches among the Italians who have emigrated to the two Americas, as well as some among Waldensian colonists in Germany. They have under their care fifty-six schools, with nearly three thousand pupils, and fifty-four Sabbath-schools, with an attendance of nearly four thousand. As they themselves have not the means to carry on all the missionary work which awaits them, they ask aid from Christians of other lands who would like to help them in the work of evangelizing Italy.

* * *

Until the year 1907, France has been a Roman Catholic country. In August of that year was promulgated and in December was put in operation the decree which separated Church and State in France, and, in this respect, put the republic in line with the most advanced nations. At the beginning of the nine-

teenth century there were in France only sixty-eight Protestant Churches, mostly among the old reformed churches, the spiritual descendants of the Huguenots and Lutherans.

There are now more than a thousand Protestant Churches in France, including not only the Reformed and Lutheran Churches, but also the Baptist, Wesleyan, Methodist, Episcopal, and the Union of Free Churches. There are also the McAll Mission, the Swiss Colportage Society, the Salvation Army, the Young Men's Christian Association, many Christian Endeavor Societies, and various groups of Christians working in different places. The Société Protestante d'Evangelization of the Reformed churches is also working throughout France to revive the Protestant faith in the regions where it once flourished. The Paris Foreign Missionary Society works in the different colonies of France, and has now nearly a hundred pastors and preachers in Madagascar. The Religious Tract Society has been sending out many tracts and leaflets, which have been of great value.

* * *

The McAll Mission is a concerted, interdenominational movement to preach the Gospel in its simplicity to the bewildered, churchless multitudes of France.

The mission is named for its founder, Dr. R. W. McAll. Its first place of meeting was a little shop in the quarter of Paris known as Belleville, opened in the year 1872. There are today more than a dozen halls, or "salles," in Paris, where meetings are held, each of which is a center of helpfulness for a whole neighborhood. There are also centers of work in many of the larger cities and towns of France: in Lille, Roubaix, Amiens, St. Quentin, Rouen, and other places in the north; in Nantes, St. Nazaire, Rochefort, La Rochelle in the west; and in Marseilles and Nice in the South of France. There are also two river boats, or "floating chapels," supported by the mission, which go up and down the rivers and canals of France, stopping at the little towns and villages to hold meetings and distribute Bibles and Testaments; each of these boats has its little chapel so arranged that it can seat an audience of nearly two hundred people.

In the thirty-seven years since the mission was started, tens of thousands

of meetings have been held, thousands of Bibles have been distributed, a multitude of children have been instructed, and many people have been hopefully converted, and have joined themselves to the different Protestant Churches in France.

* * *

The following missionary societies are conducting work in Spain:

The English Wesleyan Mission.

The Baptist Missionary Union.

The American Board.

The Plymouth Brethren.

The United Free Church of Scotland.

The English Independent Church.

The Swedish Baptist Mission.

The Iglesia Reformada.

The earliest Protestant mission to Spain was undertaken by the English Wesleyans, who naturally began at Gibraltar, that British rock fortress on the edge of Spain. This mission dates back nearly a century, to 1816.

News in Brief

Some men's love of country decreases in the same ratio as the protective tariff on the goods they manufacture.—Puck.

* * *

The Mauretania took from the United States last week Baron Rosen, representative of the Russian Government at Washington since 1886, for the past six years Russian Ambassador, and who was lately recalled to St. Petersburg to enter the Council of the Empire, one of the highest offices within the giving of the Russian Czar.

* * *

The Gate City Guards, of Atlanta, Ga., have erected a statue in that city symbolizing the Conquest of Peace. This organization, after distinguished service in the Confederate Army, was active in carrying forward "reconstruction" and allaying animosity between the North and the South. In 1879 its members made extended tours through the North promoting good feeling in every way possible. As a climax of their efforts they have erected a large bronze statue with the Angel of Peace placing its hand upon the soldier's arm.

* * *

Those of us who have had disquieting doubts as to whether the fault was in the fruit or in ourselves that the oranges of the twentieth century at times didn't taste like those of happy memory may perhaps find an answer in the disclosure that the fruit has been shipped green and ripened artificially by a "sweating process," which is now forbidden under the pure food law. Dr. Wiley's bureau is now on the watch, and many governors have been appealed to to guard their borders. Results will be awaited with pleasant expectations. Growers who are observing the law desire to have the other sort checked.

* * *

The schools of Indiana very generally observed, the 6th inst., the birthday of James Whitcomb Riley, who lives in Indianapolis. He is the poet of Hoosierdom, and the charming delineator of child life. As the Indianapolis *News* puts it, the children are his "pals," for

(Continued on page 674.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, TENTH MONTH 19, 1911

No. 42

Moral Ideals and Practical Tasks

Our generation does things. It is essentially practical. If it constructs theories, it is for the purpose of getting its tasks done more adequately. It is impatient of theoretical web-spinning, and it meets every thinker with the question: "What can you coin your thoughts into; can you make your ideas march and conquer some field of practical life?" The sage in the arm-chair, who constructs pretty ideals of life out of his head, has lost his audience, and can no longer live upon the sales of his books. If he is to be listened to as a sage, he must do something and arrive at his wisdom in the practical field of tasks.

This situation, which is, of course, not altogether new, but only more emphatic than in most earlier periods, presents some very real difficulties for the person of sensitive moral conscience and of lofty ethical ideals. It is fairly easy to be morally "good" if it only means holding fine ethical ideals, but it is quite another matter to be "good" when you mean by it the actual practice of your goodness in the stress and strain and complications of a world of other men. The test comes when you insist that a person who is to be "good" must *be good for something*—and not merely good in the abstract. The hard test comes, I say, because, in the actual world of men, duties are not the plain, simple, unconflicting things which they appear to be in the mind of the man who stands apart and spins theories about them. As we sit in the hush and listen to the august voice of conscience, there is no question in our minds that lying is utterly, absolutely wrong, and we feel that this ideal of truth-telling has the supreme right of way. Before this tribunal there are no limits to the moral obligation to respect the personal rights of others, to treat their property and their lives and their reputations as sacred things. One of the most imperative commands that utters itself in the solitude within us is: "Thou shalt not do evil to bring about good."

But in the world of society, where our duties must be wrought out, it is rare that we can find a situation in which duties do not conflict and interlace. He is a happy man indeed who can follow his shining ideal without having it collide head-on with another ideal

as shining. What doctor has not found himself at the moral junction where he must decide whether to tell the absolute truth to his patient, or whether, in the interest of saving his life, he is under obligation to keep the truth from him. Is a maiden's highest duty to stay and care for a dependent parent, or shall she follow the call of love and go where she can realize the fullness of her life. If loyalty to a country which seems to us unspeakably precious and which, still more, seems to us to be the guardian of the best ideals and hopes of humanity, comes into collision with some fixed moral ideal that we also cherish, which of the two shall we choose to follow? Are we ever justified in toning down our ideal so that we may make it march and conquer in a stubborn world that is not yet ready for the perfect thing to which our inmost soul is consecrated? These and a thousand more like them are some of the questions which confront the person of moral ideals who goes into practical life today. There are two possible ways—both of them, I think, moral ways—of meeting this situation. One way, and a very heroic way, of meeting it is to focus the conscience upon the ideal line of action and then to refuse utterly any other course whatever. You nail your colors to the mast, and there they are to fly, whether your ship floats or goes to the bottom. There is to be no compromise though the sky fall on you. If you hold an official position which conflicts in any way with the ideals of conscience, you instantly withdraw from the position. You will not shave one iota from your complete ideal though your stubborn refusal to do so may imperil a million other interests. In this class are to be counted some of the world's finest moral heroes, who have finally won, if they win at all, not by yielding, but by dying at their hard post and giving the world the legacy of their faith.

The other way of meeting the moral crisis—the moral junction, as I have called it—is the more "practical" way of facing the stubborn conditions of a complicated world of human society, getting what can be got under the circumstances, and postponing the ideal and perfect achievement until times are more ripe for it. The person of this type may be just as loyal to his soul's vision, just as consecrated

to that which is eternally and absolutely right and good, but not being able to force events and circumstances to fit his vision and his ideal, he submits to the slower method of getting, now a little gain here and now a little there, and, instead of leaping at a bound to his height, he goes up the almost imperceptible slope of progress, sometimes by yielding to obstacles, sometimes by gracefully bending round them, but always aiming at a good which lies in front, which he intends to reach as fast as possible. He accepts a half good if that is all he can get at the present, and he makes his slow advance by demanding only what he sees is within the range of practical possibility. Where two moral ends are in conflict and he cannot achieve both, he takes the one which seems to him higher, and lets the other go by.

This type, no doubt, looks less heroic and robust than the other, and the champion of it will always seem, in the eyes of the idealist of the first type, to be a compromiser, an inconsistent reformer, and he will receive attacks both from sinners and saints. But he is often a hero of the first rank, and if he is clear-grained at heart, unswervingly honest in purpose and does not surrender the central loyalty of his soul for any returns whatever, his moral rank may be just as high as that of the moralist who insists upon all or nothing. The two types will never be reconciled to each other, but, as a matter of fact, the men of both types are valiant servants of the truth and they both advance the precious causes of the race, though I prefer to take my stand with the first type.

I saw many times this summer one of the supreme creations of art—Botticelli's wonderful picture of Judith as she returns to the camp of Israel after slaying Holofernes. She has no thought of the dark aspect of her deed; she does not look at the severed head of the tyrant which her servant carries; she dwells only on the triumphant fact that Israel has been delivered, and her hand has done it because God selected her to do it. The victory, to our minds, is mixed and marred by the manner of its winning, but she focuses attention alone upon the gain for her race, God's chosen people, and she walks in a conscious triumph which is apparent even in the folds of her dress. She is of my second type.

I saw also many times this summer Giotto's St. Francis, kneeling by the Cross of his Saviour, the fire of love shining from his face and streaming from the wounds in his hands and feet and side, intense, passionate, dedicated to the one idea which possessed him. You see here a man who has ventured neck or nothing, who loses himself and all he has to find himself. He can endure pain and loss, he can die at a moment's notice, but he cannot compromise or barter, he cannot take the world's way of progress, he cannot accommodate his ideal to practical demands nor to the stubborn circumstances of a slow old world. He is of my first type. Most persons belong to one or the other of these types, and each is likely to feel that the other is unsuited to the accomplishment of moral ends. My claim is that they are both needed and that they both minister to the coming of that better humanity for which we pray.

Current Events and Comments

Woman Suffrage in California

The adoption last week by the male voters of California of a constitutional amendment giving women the right to vote is easily the most momentous decision yet given in this country in favor of woman suffrage. Prior to this action, women had full franchise in five States, all of which, however, are rather sparsely settled. The four Rocky Mountain States, Idaho, Wyoming, Utah and Colorado, have a combined population of a little over 1,650,000; Washington State a population of 1,141,000, while California has a population of 2,337,000. Thus the number of women in the United States with the legal right to vote was nearly doubled at one stroke. The victory, too, comes at a most auspicious time. Its effect in the other States, Kansas and Wisconsin, soon to pass upon the question of admitting women to the polls will surely be immediate and powerful. Indeed the victory in California will undoubtedly

give the cause of woman suffrage a new impetus in all parts of the country.

In addition to woman suffrage, California adopted the initiative and referendum and the recall, including the judiciary; and it extended the jurisdiction of the State Railroad Commission to cover all public utilities, with an increase in its rate-making powers.

California should now be able to "clean house" a bit before the opening of the great Panama Exposition at San Francisco in 1915—and the work should begin with the eradication of the saloon.

A Republic Proclaimed in China

About two hundred and fifty years ago the Manchus, Tartar natives of Manchuria, succeeded in wresting the government of China from the native Chinese, and since that time have been rulers of the country. The Emperor, a majority of the Imperial Council and the head commanders of pro-

vincial troops are Manchus, although many of the mandarines and other officials are Chinese. This subjection of the native race has always caused more or less ill-feeling and friction—a condition exaggerated by the introduction of Western learning, since the Chinese are more progressive than the Manchus and have been more responsive to new ideas. An acute stage has finally been reached, resulting in a general uprising. Beginning in the central provinces, it has spread until the Imperial Government is seriously threatened. Last week the greatest activity was at Wu-Chang and Hankow, where the Government troops were defeated and a massacre of Manchu families took place. At first it was thought to be a local mob disturbance, but later developments revealed the fact that an extensive secret order of progressive Chinese, under the leadership of Sun Yat Sen, was in control. The organization has negotiated loans with foreign bankers, and has perfected plans for the complete overthrow of the present dynasty. From Wu-Chang comes the following proclamation to the friendly nations of the world:

We, the citizens of all China, now waging war against the Manchu Government for the purpose of shaking off the yoke of the Tartar conqueror, by overthrowing the present corrupt state of autocracy and establishing a republic in its place, and, at the same time, intending to enter upon more close relations with all friendly nations for the sake of maintaining the peace of the world and of promoting the happiness of mankind, in order to make our action clearly understood, hereby declare:

Then follow proposals to assume all previous obligations of the present government and to carry out all international treaties, but the republic will regard as unfriendly any further aid to the Manchu regime. The Manchus find themselves considerably handicapped by a general disaffection throughout the army and in official circles.

The Outcome

Dr. Wm. W. Cadbury, of the University Medical School at Canton, who is on a short furlough in this country, sees in the situation three possible outcomes:

First.—A continuation of the Manchu rule, with liberal concessions to the Progressive Chinese;

Second.—The establishment of a Republic by the central and southern provinces, and the continuation of the Manchu rule in the northern provinces only; or

Third.—The complete overthrow of the Manchus and the re-establishment of a native Chinese Government.

Whatever the outcome politically, however, this much is certain: Western methods and learning will be given wider scope, ultimately resulting in material and moral improvement.

The Situation in Chengtu

Coupled with the general revolt against the Manchu dynasty is a wide-spread distrust of foreign syndi-

cates investing or loaning money in the empire. Unless this be resisted, the Chinese fear they will fall into the clutches of the foreigner. This feature is most prominent in Chengtu, where the people have revolted against the officials who negotiated for foreign capital to construct the Szechuen Railway. On another page, Robert L. Simkin outlines the situation five days after the uprising began. Since then the disaffection has spread until a third or more of the province is virtually in the hands of the insurrectionists. A recent dispatch from Chengtu says that 500 troops have joined the rebels, and the fighting continues daily. Thus far the missionaries have been comparatively safe since the Chinese seem to regard them as friends, distinguishing between them and those who are attempting to take commercial and political advantage of them.

College Women and Divorce

Considerable comment has been occasioned by a statement from one of our well-known colleges that among its women graduates who had married, only one in fifty-seven sought a divorce. This is a decidedly favorable showing compared with the average for the country at large, which is one divorce for every twelve marriages. General averages, however, are apt to be misleading. It is not improbable that a more careful examination would show that in certain perfectly definable classes the proportion of divorces is one-half, or even more, while in the great mass of the population, which lies outside of these classes, the proportion is perhaps one-fiftieth, or even less. That women college graduates as a class belong to the happier general body of the community, and not to the exceptional section of it that breeds the great bulk of divorces, is what might have been expected and what the figures published indicate.

Our Gold Reserve

Never before in the history of the world has a nation possessed so great a gold reserve as does the United States at the present time. It is larger than that of the three greatest nations in Europe. According to a recent statement from Washington, we have in the treasury \$1,200,000,000, while the Bank of England reserves \$200,000,000, the Bank of France \$630,000,000, and the Imperial Reichbank of Germany \$212,345,000. Of the gold holdings in our treasury, \$1,000,276,669 is in coin, and \$154,522,762 in bullion. Under the act of Third month, 1911, which authorizes the Secretary of the Treasury to issue certificates against bullion and foreign coin, the coinage of gold was temporarily discontinued. The reason for this is that it is obviously poor policy for the Government to subject itself to the cost of converting bullion into coin for the mere purpose of supplying exporters who themselves prefer bullion. With more than \$1,000,000,000 of coin already in its vaults, the treasury is in a position to meet all demands for coin probably for generations to come without coining another piece.

A Visit to Penn School

BY L. HOLLINGSWORTH WOOD.

The Penn School is on an island. From the time when, in our childhood, we first read "Robinson Crusoe," there has always been something individual and interesting about an island, and this beautiful island of St. Helena, off the coast of South Carolina, and between Charleston and Savannah, is no exception.

It is 792 miles from New York to Yemassee, where we take the quaint little train on the Carolina & Western, with its car for whites and car for blacks, and freight cars for truck-garden produce, which carries us the 20 miles to Beaufort (pronounced "Beufut"). This run from Yemassee to Beaufort, through the picturesque live oaks and palmettoes, with the first specimens of long grey moss which the newcomer to the South has seen, is a very pleasing introduction to this low coast country, off which lie these sea islands which are so famous for their cotton.

At Beaufort station we found a modern irrigated field of spinach and a very ancient darky hack-driver. With the aid of the latter, our bags and our persons were transported along a road of oyster shells to the hotel, and with an atmosphere of "before the war" within the hospitable door, we were welcomed by the lady of the house and made to feel like something more than the commercialized meaning of the word "guest."

To get to the school, we sought the ferryman; and found him berating some colored women for not sitting down in the boat. He turned to us with the pleasant aside, "What the Almighty ever made such people for I don't know"; and our intention of inspecting the school, which is trying to help in this difficulty, suddenly seemed important in the universe.

A very primitive, flat-bottomed boat and a stout colored boy made up the ferry equipment, and landed us safely on Ladies Island, which lies between the mainland and St. Helena. Here we found the school team waiting for us, and were welcomed to the islands by Miss Cooley, the school principal.

The road from the ferry to the school runs between rows of cassia berries, a bush with beautiful shiny leaves and clusters of red berries, from which dart Kentucky cardinals to enchant the eye, while the whistle of the mocking-bird, swaying on some slender twig, enchants one's sense of time or place.

In the distance the flat green-brown marshes add their touch of mystery, and by the time we crossed the bridge over the tideway between Ladies Island and St. Helena, we had succumbed to the spell of the islands.

After a five-mile drive, the oyster shell road led us past the "company's" cotton fields and factory, the country store and postoffice, to the sand road which leads to the school and the glorious grove of live oaks in which it is located. We turned in at the gate of Hampton House, and were welcomed by Miss Cooley's partner, Miss House; and our inspection of

the Penn Normal Industrial and Agricultural School began.

On the map it is eight miles from Beaufort, twenty-two from Savannah, on an island some fifty-six square miles in area, and of which the highest point is only some twenty feet above sea level.*

The population consists of something over 6,000 blacks and about 50 whites. Wonderful as it may seem, there is no friction between the races, and they live together in a friendliness which is rarely found.

The history of the island, its people, and of the school is interesting.

In 1862, when the Sea Islands off the South Carolina coast fell into the hands of the Northern forces, the problem of the multitude of Negroes who flocked there became pressing. Missionary teachers came from the North to help them to help themselves, and in April, 1862, Miss Laura M. Towne, from Philadelphia, and Miss Ellen Murray started the work, which has been continued to the present, and is now carried on under the name of the Penn Normal Industrial and Agricultural School.

In the early days the support of the school was provided by the Freedmen's Aid Society of Pennsylvania, and later by the Benezet Society of Germantown.

Then followed an interval when the two devoted ladies had only their own personal funds to rely on; and after that a period when the Towne family adopted the school and formed its practical support.

The work, started and maintained for so long by the efforts of these devoted women, has grown with the years. Before Miss Towne's death in 1901, a board of trustees was formed, with Dr. H. B. Frissell, of Hampton Institute, at its head, and Penn School as it is today started on its period of industrial education and larger growth.

Under the supervision of Dr. Frissell, and the efficient, inspiring service of Miss Rossa B. Cooley, principal, and Miss Grace Bigelow House, assistant, the development of the school has been rapid, yet its delightful individuality has been retained. New schoolhouses have taken the places of old; improved dormitories for boys and girls have been built; teachers' cottages have sprung up at strategic points on the farm; and in and through it all, one feels the wonderful spirit of service for one's fellow-man, which makes Hampton, and the schools which come in touch with its inspiration, bright spots in their communities.

There is a marked individuality about Penn School. Whether this is due to the island situation, or the characters of the women who have given and are giving their lives in its service, matters not; the fact is that it is different from any other colored industrial school in the country.

One of the ideas which the school stands for in the community is that of the home. Emphasis is laid on the value of the home and home life. For-

* Since writing the above, a disastrous storm nearly submerged the island, destroying the crops and causing great suffering.

tunately, after "Gun Shoot," as the old natives call the Civil War, the Negroes were allowed to purchase their homes from the Government when the land was sold, and they have held these acres in many cases ever since, while in some instances they have been added to. This has been made possible by the friendship of James R. Macdonald, the head of the firm which for thirty years has bought the cotton which the Negroes raised, and sold them their supplies. He has been a friend to the Negroes on the island, and is a member of the board of trustees of the school.

On the farms, which the wisdom of the merchant educator has made it possible for the Negroes to keep, the Penn School is doing some of its best work. The United States Department of Agriculture has made the school a demonstration station, and J. E. Blanten, a Hampton graduate and the school farmer, has been appointed the department agent.

At first the native farmers were slow to adopt the newer methods of cultivating their crops, but when, at the gathering after church, word was passed around that Robert Green had raised fifty-four bushels of corn to the acre when he had raised only fifteen the year before, and all because he had done what Blanten told him to do, a keen interest was aroused, and now many of the farmers are agreeing to try the new ways.

The school industrial work centers in the farms and homes, so the Penn School boys and girls are learning agriculture, carpentry, cobbling, basketry, sewing, cooking and housekeeping; and some very tidy, self-respecting families are to be seen on the island, where the seed sown at the school is bearing fruit.

Not the least of the charms of the school and its island surroundings is the feeling of ambition which animates the authorities. With this fiftieth year of its existence, the trustees have embarked on a campaign of enlargement of plant and increase of efficiency.

They purpose the raising of \$50,000 to build new industrial buildings for the boys' and girls' classes and the endowment of courses in manual training. Part of this sum has been raised already, and one of the buildings, which is to be made of oyster-shell concrete, has already been started.

To aid in this hopeful service, the trustees invite their friends and the friends of the Negro. Interested visitors are welcomed at the school; and no better winter trip for a tired business man or woman can be devised.

The treasurer, Thomas P. Cope, care of Girard Trust Co., Philadelphia, Pa., will be very glad to receive any evidences of interest from a friendly public.

New York 1911.

Prayer is the struggle to find what we should ask for. It is the process necessary to prepare us to receive the blessing that we need.

In Chengtu After the Uprising

BY ROBERT L. SIMKIN.

Some days ago I wrote in a letter a paragraph concerning the railway loan agitation in Chengtu, but as matters have assumed a radically different aspect during the past few days, I am writing a few lines to give news of the latest developments.

On Eighth month 24th, about 4 P. M., our servant came rushing in with the news that there was trouble in the city, that soldiers were hurrying through the streets, and all the people had closed their shops. He also embellished the story by saying that he everywhere heard cries of "Kill! Kill!" but this latter was not true. The facts, as we soon learned, are somewhat as follows: For a long time the people have been very much dissatisfied with the conditions in the foreign railway loan, as they consider them very prejudicial to the interests of China. They are especially incensed against Sen Hsuen Hwai, the Commissioner of Posts and Communications, who signed the agreement for the foreign loan. The immediate occasion for the people's action Thursday was the receipt of a telegram announcing the appointment as director of the Szechuen Railway of a man named Li Chi Hsüin, who was originally appointed to that post by the commercial company formerly in charge of the Szechuen Railway interests. On the decision of the Peking Government to nationalize the railway, this man handed over all his accounts to the Government. The people represented in Chengtu by the Railway League feel that he should have surrendered his accounts to the interests which employed him, and not to the Government, and therefore, in a great mass-meeting, they resolved by determined opposition to force upon the government (1) a modification of the conditions of the loan agreement with foreign nations, and (2) the recall of Mr. Li from the position of director of the Szechuen section of the railway.

An hour after hearing of the trouble, I went out to reconnoitre, and found the streets very crowded, the chief interest seeming to center about a notice, which read somewhat as follows (the translation is not exact): "Inasmuch as China has been forced by Sen Hsuen Hwai into an agreement which is detrimental to her interests, we give notice that, beginning tomorrow, all business shall cease, all schools shall close, and no one shall pay duties or customs to the Government. One hundred and seventy thousand men make this announcement." Though this was not signed by the Railway League, it evidently emanated from that source.

Let us now look for a moment at Viceroy Chao Er Feng, the man who must deal with this serious situation, which amounts virtually to rebellion. He is a brother of H. E. Chao Er Hsüin, our former Viceroy, who left last spring to become Viceroy of Manchuria. H. E. Chao Er Feng was also formerly Viceroy of Szechuen, but during the past two years he has been entrusted with the difficult task of subduing the unruly robber tribes near the Tibetan

borderland. He has just returned to Chengtu to take up the reins of government again. He is a bold and resolute man, and has in the past shown himself friendly to foreigners. Though he has a particularly difficult problem with which to deal, we are therefore confident that he can handle the present situation if anyone can. His first move was to hurry soldiers to the various mission premises for the protection of foreigners and mission property. For some time the street in front of our premises, with twenty or thirty soldiers guarding our gate, has presented anything but a Friendly appearance, but though we do not trust in soldiery, of course we could not send them away, as we are in a sense the guests of the Viceroy, and he would probably get into trouble if he did not use this method of protecting us.

Thus far, however, we have needed no protection, as it is against the Government, and not against us, that the movement is directed. Until yesterday we have gone out on the streets almost as freely as usual, and though there has been a cry of "Kill! Kill!" in one or two solitary instances, the people have been on the whole friendly. The shops have now been closed nearly five days, but there has been no rioting. On the first evening rice could scarcely be procured, and the price mounted high, but the league, which is directing the strike, allowed those shops which sell food to continue to do business, and the price of the cereal fell almost to a normal figure. Although the shutters have not been taken down during these five days, entrance may be gained to almost any shop, and some business is being carried on. Some of the shopkeepers desire to open and resume business, but they are restrained by the fear that if they open, their shops will be looted. This is reported to have happened to one shop which was slow in closing its doors on the first day. On that day the postoffice did not dispatch letters, but since then couriers have been going out every day. As the main office is very near the railway office where most of the mass-meetings are held, it was considered wise to close the shutters of the postoffice, but business is still carried on at the rear. Nearly all of the shops have posted the tablet of the late Emperor Kwang Hsü, and the people are exhorted to pray to him, perhaps because it was in his reign that permission was secured to build the Szechuen Railway as a commercial enterprise.

We expected that the Viceroy would take immediate action to quell the disturbance, especially as it exhorts the people to refuse to pay customs' dues. I understand that these have not been collected during these days. Up to the present, however, the Viceroy has taken no radical step. Some Chinese say that he is helpless and afraid to act, that even the soldiers sympathize with the league and would refuse to fight for the Government. This, however, does not seem to me a correct interpretation, for it is much more probable that he is simply biding his time and awaiting a favorable opportunity to strike a decisive blow. Some think that that opportunity will come soon, for yesterday the British Consul-General sent around the

following notice: "The undersigned has been requested by the Provincial Department for Foreign Affairs to advise British subjects during the next few days to go out into the streets as little as possible. If they do go out, it should not be on horseback, but preferably in native closed chairs."

We are therefore waiting to see the outcome. There is no great danger unless the provincial government should be temporarily crippled, in which case we might, of course, be subjected to attack by bad elements which might seek to do us harm. This, however, is not likely to happen, and, at any rate, we are safe when on the Master's business.

Chengtu, West China, Eighth month 29, 1911.

The California Field

BY HERMON D. WILLIAMS.

Friends Near Los Angeles.—A Trio of Suburban Monthly Meetings.

Going two miles westward from Whittier, you cross the San Gabriel River, and rising from its bordering lowlands there is spread out before you a beautiful level mesa extending seven miles to the corporate limits of Los Angeles. The river's greenery defines the eastern margin, the mountains rise in bold outline northward, while Los Angeles is clearly in view beyond these fertile acres.

Within this section are three Friends monthly meetings. Small meetings they are, with an aggregate resident membership of little more than 100, but, as organized bodies, each has an important work and sphere as a factor in the yearly meeting—not smaller churches, it may be, than some of those that were the subject of the apostle Paul's earnest concern and which drew from his heart of love, epistles bearing on their work and mission, upon which the learning of the ages has set the seal of inspiration.

Huntington Park.

All these meetings have brief histories. Huntington Park, the youngest of them, is in an incorporated suburb of 2,000 people at the southeastern limits of Los Angeles. It was organized Eighth month 19, 1909, by Whittier Quarterly Meeting, with 21 charter members, Dana Thomas and Mary E. Bowers serving as clerks for the day. The first permanent officers were: Martha Hunnicutt and Gertrude B. Kramer, clerks; Emma C. Pinkham, Mary E. Bowers and Elmer T. Galley, elders; Emma B. Votaw, Alice Galley and Eli Smith, overseers.

The meeting is held in a building belonging to the Training School for Christian Workers, an interdenominational institution the directorate of which is mainly composed of Friends, and which finds its special sphere in the missionary field. The work of this school largely engages the attention of the meeting, and gives to its activities a trend more or less on independent lines, leading its members to engage in work under various auspices. Of these, Stella Parish in Guatemala and Martha Hunnicutt in Alaska are working in the missions of California Yearly Meeting.

Wm. P. Pinkham, superintendent of the training school, well known by his work in the East as an educator and minister, serves the meeting as pastor; but in public service, large liberty is given the other resident ministers, including Tacy J. Clark, Caroline N. Hunnicutt and L. Maria Deane, one of whom frequently takes a leading part.

The meeting conducts a mission Bible school in a nearby neighborhood, and the Christian Endeavor maintains religious work with the inmates of the Children's Home in Los Angeles.

Bell Monthly Meeting.

Two miles east of Huntington Park, on a villa tract dotted with pretty homes, is located Bell



BENJAMIN F. FARQUHAR.

First Pastor in Bell and Newmark Meetings.

Monthly Meeting, of about eight resident families. Here is a suburban business center, with several stores, located near the electric line that reaches Whittier, and the Salt Lake Railway that connects Los Angeles with San Pedro Harbor. Hundreds of acres of vegetable gardens that tint with green the landscape, even when the mountains beyond are banked with snow, stretch out northward, while the immediate neighborhood is given to growing fruit and alfalfa, and to poultry-raising.

Friends work began here early in 1904, when B. F. Farquhar, assisted by his wife, participated in a union Bible school in the neighborhood and he preached occasionally. A committee of Whittier Monthly Meeting, viewing the prospect at this point, were so much encouraged that two of their members, Wm. K. Green and O. L. Jordan, advanced money to purchase a building, which was removed to a centrally-located lot which B. F. Farquhar and Lafayette Walker had secured in anticipation of this action. Friends now held meeting regularly, B. F. Farquhar taking a leading part in ministry for a year or more. In the meantime Alva H. Pearson and family had arrived, followed by Alonzo Feeler and others. A

monthly meeting was organized Ninth month 7, 1905, with 32 charter members, Wm. E. Mills, Naomi Cook and Geo. Taylor representing Whittier Quarterly Meeting in the proceedings. In permanent organization, Wm. H. Feeler and Charlotte M. Farquhar were chosen clerks; J. H. Clewett, Eva S. Feeler and Clara Whittenhall, elders; Seeburn D. Williams, Uri Whittenhall and Oleva Williams, overseers; Alva H. Pearson, treasurer.

In the summer of 1906 the cheap building occupied was removed from the lot, and one of the tabernacle style was erected, Uri Whittenhall, J. H. Clewett and Alva H. Pearson serving as building committee. In Tenth month the building was dedicated with an inspiring rally day and roll-call exercise, under the lead of W. Mahlon Perry.

Pastors following B. F. Farquhar were: Wm. E. Mills, Harry Hayes, Fred. G. Pitt. Otha Thomas and David E. Sampson. David E. Sampson and his



CHARLOTTE M. FARQUHAR.

Active With Her Husband in Pioneer Work at Bell, Newmark, and Other Places.

wife, Sarah C. M. Sampson, are well known by their successful pioneer work in the Blue Ridge Mission, North Carolina. Being in attendance at the late yearly meeting, they were induced to give their service to Bell meeting for a time, and are since performing this duty with characteristic devotion and faithfulness.

This meeting has been creditably represented in the educational field by Eunice J. Pearson, who long held a position in the public schools, and by her son, Leo E. Pearson, who occupied a chair in the State Polytechnic School, at San Luis Obispo, and who is now pursuing a fine arts course at Columbia University.

Newmark Monthly Meeting.

Newmark Monthly Meeting, with only five resident families, is located in the village of Newmark, on the beautiful mesa above described, on a direct line

from Whittier westward to Los Angeles and nearly seven miles from the borders of the last-named city. The Salt Lake Railway gives connection with Los Angeles, while a broad, paved boulevard, extending from this city to Whittier, brings by Newmark and the pretty homes bordering this thoroughfare a constant stream of autos, carriages and motorcycles.

The lands here, largely divided into farms of a few acres, have heretofore been given to fruit and gardening, but are now being rapidly planted to lemons and oranges.

That a direct electric line from Los Angeles to Whittier through Newmark will sometime be secured, in addition to the present circuitous route through Huntington Park and Bell, is unquestioned, and it is scarcely less certain that Los Angeles, under pressure of its phenomenal growth, will have pushed its borders across this section by the time of the next national census, considerations that must give to this fair domain increasing interest and importance.

These lands over several square miles are thickly settled with a good class of people, and as only one other denomination is established in the neighborhood, it may seem just cause for surprise that Friends count only five families. Some cause for this may appear as we trace the history of the meeting.

David Terrell and Joel and O. C. Haworth were the Friends first here, and some time in 1905, in consultation with B. F. Farquhar, who felt called to work at this point, made arrangements for him to preach at the schoolhouse each alternate First-day, which service he continued some sixteen months. A weekly prayer-meeting was also held several months at Joel Haworth's, and was later held at other homes. Following a series of meetings conducted by Edward Smith, 38 charter members were enrolled for a monthly meeting, which was organized Twelfth month 4, 1907. The quarterly meeting committee in charge were Thomas Armstrong, W. Mahlon Perry, Dr. C. J. Cook, Marie Otis and Eunice J. Pearson. Permanent officers of the new meeting were: Charlotte M. Farquhar and O. C. Haworth, clerks; Helen Hinman, Francis M. Ginder and David E. Terrell, elders; Geo. Hinman, Hettie E. Haworth, Lulu Corporan and Ida Terrell, overseers.

Geo. Hinman, Francis M. Ginder, O. C. Haworth, Alfred Gist and Geo. L. Cross were appointed a building committee, and the work of providing a church home was pushed with such expedition that the building, with a seating capacity of 250, was completed in twenty-one days. Under B. F. Farquhar as foreman, nearly all the labor and mechanical work was volunteered. The dedication occurred Third month 15, 1908, Andrew F. Mitchell preaching the sermon of the occasion.

Few small meetings have started with a better outlook than this, but its promise of enlargement was not realized. Numerous Friends moved away, and others did not come to take their places. Following the pioneer work of B. F. Farquhar, who left for a protracted sojourn in the East, no resident pastor was supplied, the place being filled by the Evangelistic

Board with such ministers from other meetings as were available. Under these conditions the meeting declined to its present numbers, and less than a year ago a committee recommended to the quarterly meeting the discontinuance of Newmark meeting. This action was deferred at the suggestion of Elmer Allen that the "Get Busy Class" of Whittier Bible school would render assistance; and this class has since sent a delegation to Newmark weekly to help in the meeting, and especially in the Bible school, which is well maintained.

There are a faithful few at Newmark who have the Lord's cause much at heart and who are hoping that Friends from other quarters may cast their lot with them. Doubtless with a resident pastor, who could centralize interests, secure continuity in the work of the departments, and judiciously cast the Gospel net among the resident population, the borders of this meeting could be enlarged. Of course, this leads up to the need of more efficient means of church extension and larger financial resources to tide over emergencies like this. That California Yearly Meeting is working on the solution of these questions may encourage the hope that promising and efficient pioneer work like that done at Newmark may be better sustained in the years to come.

The work of B. F. Farquhar and his wife, Charlotte M. Farquhar, pursued unobtrusively through the years at Bell and Newmark, as well as other localities, is deserving of commendation.

I take pleasure in noting that Frances J. Ginder, of Newmark meeting, has done a good work at her home each winter in conducting a night school for several Japanese young men employed in the neighborhood at this time of year. She teaches them English, and improves every opportunity to interest them in Bible study.

Kansas Yearly Meeting

At no time since the yearly meetings have been held in Wichita has the attendance been as large as it was this year, nor has there ever been more interest taken in the various departments of the work. All the sessions for business were conducted in a commendable spirit of harmony, and the meetings for worship were full of inspiration and power.

The meeting opened Third-day, Tenth month 3d, with two sessions of the ministers and officials. The annual reports of the work under their care were encouraging in most instances, though lack of discipline was felt in some of the meetings.

The report of Francis A. Wright, Jr., the statistical secretary, which was read at the first regular business session on Fourth-day morning, was somewhat disappointing to Friends present, it having been generally believed that there had been an increase in the membership during the year. This report showed an apparent decrease of one, but Francis Wright explained that much of this was due to shortages in the reports from several of the meetings, which could not be accounted for except by that

familiar word, "error," and that, as a matter of fact, the reports showed an actual gain of 581. The total membership as reported by Francis Wright is 11,697, 5,559 of whom are males, and 6,138 females. For the first time in many years, if ever, the work of compiling and keeping reliable statistics concerning the membership of Kansas Yearly Meeting is in good hands, and the meeting was so well pleased with the report that it not only commended Francis Wright, but retained him in that position for the coming year.

A report concerning the ministry showed that ten ministers have been recorded within the limits of the meeting during the past year.

The report of L. Clarkson Hinshaw, evangelistic superintendent of the yearly meeting, was so thoroughly satisfactory, and his work so productive of good, that he was chosen to the place for another year. L. Clarkson Hinshaw was not able to attend any of the sessions of the yearly meeting, owing to an attack of fever, much to the regret of himself and his many friends. His condition, however, is far from serious now, and he will probably be able to resume his work soon.

The removal from the yearly meeting of the chairman and secretary of the Peace Committee left that department of Church activity with a poor report, but the meeting took the matter up at the morning session on Fifth-day, and discussed the question in a way to convince one that the love of peace still burns in the breasts of Kansas Friends. A resolution was adopted commending President Taft for his action in promoting treaties of arbitration with England and France, and encouraging Friends to write their Senators and urge them to support the President in further work of this kind that he may propose. Another resolution discouraging the sale of revolvers, knives and similar weapons, as well as the sale of toy pistols, was adopted.

At the opening of the evening session on Fifth-day, at which the subject of temperance was discussed, Edmund Stanley, clerk of the meeting, on behalf of the Woman's Christian Temperance Union of Lawrence, presented to the meeting a large framed picture of Drusilla Wilson, a former member of Lawrence meeting and the first president of the W. C. T. U. This picture is the same that was exhibited at the Chicago World's Fair in 1893.

Mary Sibbitt, temperance superintendent, made a stirring appeal to Friends to be on their guard against any attempt which the saloon element of the country may make to overthrow the prohibitory law in Kansas, declaring that she believed such an effort would be made within the next two years.

All the clerks of the meeting were re-elected, as follows: Presiding clerk, Edmund Stanley; recording clerk, H. H. Townsend; assistant recording clerk, Mattie Pitts-Meall; reading clerk, Martha M. Woodard; announcing clerk, Edgar H. Stranahan.

Committees appointed one year ago for that duty reported that they had established quarterly meetings at Friendswood, Texas, and at Gate, Oklahoma, and that both meetings were in excellent condition.

The Sixth-day morning session was devoted to the discussion of Indian affairs, William P. Haworth giving a comprehensive and encouraging report of the work of the past year. He said, however, that during recent years some of the Indians of Oklahoma had taken up a peculiar worship in connection with the use of a berry which had much the same effect upon one that opium has, and that the missionaries were finding this one of the hardest things they had to combat.

The need of helps for the Bible school, published and edited by Friends, was expressed, when the subject of Bible schools came up for consideration. A suggestion that the Five-Years Meeting take steps to provide such helps was referred to that meeting. Reports showed that the total enrollment in the Bible schools throughout the yearly meeting is 7,556, there being a gain in weekly attendance of 400 over the previous year. Ninety-two conversions in the Bible schools were reported.

Parker Moon, one of the oldest Bible school workers in the yearly meeting, and at the same time one of the most enthusiastic, made an appeal for redoubled efforts in all legitimate lines of Bible school work.

A subscription amounting to several hundred dollars for home missionary work was taken at the afternoon session on Sixth-day, and another even larger was taken in the evening for the use of the Christian Endeavor.

Representatives to the Five-Years Meeting, chosen Seventh-day, were as follows: Edmund Stanley, L. Clarkson Hinshaw, Dr. William L. Pearson, Francis A. Wright, T. Wallace Cline, Nathan D. Perry, Nathan Ridgeway, Albert L. Cox, Homer L. Cox, Melissa S. Fellow, Abigail C. Haworth, Elisha H. Janeway, Mary E. Sibbitt, Susie F. Wilcox, Achsa C. Kenyon, Alvin Coppock and Jacob V. Carter; alternates: Philemon Jones, Robert C. Smith, Arthur Rush, Wallace C. Kemp, Adelbert Albertson, F. Olin Hunt, Arthur Wollam, John M. Newlin, Leroy C. Thornburg, Stella Hammond, William P. Haworth, Etta Asher, Eunice Hunt, Martha M. Woodard, Jesse C. Hobson, L. A. Coppock and Anthony Ballard.

Francis A. Wright, Edgar H. Stranahan and Martha M. Woodard were chosen members of the American Friends Board of Foreign Missions.

It was decided by the yearly meeting to discontinue the work among the Alaskan Indians, and turn it over to the Presbyterians, who occupy that field and are better prepared to carry on the work. Hereafter Kansas Yearly Meeting will devote its foreign missionary efforts mainly to the African, Cuban and Mexican field. Reports read at the missionary session of the meeting showed that during the past year the yearly meeting had expended \$5,552.13 in the foreign mission work.

Alice G. Lewis, of Iowa, recently returned from work in the Japan mission field, and Annis Peebles, just home from work at Douglas, Alaska, were at this session and gave interesting and encouraging talks.

In Kansas Yearly Meeting there are now seven academies, all of them doing good work. Reports of this work were read at the educational session on Seventh day, as well as from the president and trustees of Friends University. It was shown that the academies have a total endowment of more than \$30,000, and that the university has an endowment of more than \$170,000. To this latter sum was added, Seventh-day evening, \$30,000 which came as a gift from Isaac Hammers, a Friend living at Greensburg, Kansas. This gift is in the form of a section (640 acres) of fine wheat land. Thus the present endowment of the university is a little more than \$200,000.

The attendance at the meetings for worship on First-day was unusually large, overflow meetings in some of the halls being necessary to accommodate all. Several visiting ministers spoke in other churches on First-day.

The last session of the meeting was held Second-

day morning, at which time the usual amount of left-over business was transacted. It was recommended by the representatives that the proposition to hold the yearly meeting at Wichita every year hereafter, be rejected at this time, and the meeting next year will be held in Lawrence, beginning Tenth month 8th.

The following ministers were in attendance at the yearly meeting: Amos Kenworthy, California; Reuben Riggs, California; Frederick J. Cope, Western; Elizabeth Murphy, Western; Millie Lawhead, Indiana; Eber Hobson and wife, Indiana; Charles Lescault and wife, Indiana, but now pastors of the meeting at Haviland, Kansas; Edgar J. Williams, Indiana, pastor of the meeting at Seattle, Wash.; Henry Jones, Indiana, engaged in work in Arkansas; Ada Elliott Lee, Indiana; Frank Jones, New England; J. William Chaney, Ohio; Calvin Choate, Western, now pastor of the meeting at Lawrence, Kansas.

Things of Interest Among Ourselves

Joseph R. Lawrence, recently from New England Yearly Meeting, is doing faithful and efficient work as pastor at South Starksboro, Vt.

* * *

Inez Kenworthy has been employed as the third teacher at Friends Academy, Fowler, Kans. The school year opened with two teachers, but the attendance increased until it became necessary to add a third.

* * *

Wm. G. Hubbard has recently rendered Gospel service in some of the meetings of Puget Sound Quarterly Meeting. He has been on a ten-thousand mile tour of inspection of literature on trains and news stands and reports the removal of many pernicious books. His address will be Zanesville, Ohio, till further notice.

* * *

A. C. and Frankie L. H. Martin who have had charge of the Friends Mission at Kake, Alaska, for the past two years, have accepted the appointment, as teachers in the Government school at that place, and are still carrying on the mission work, until such times as the Presbyterians shall take possession of the work and property as decided on by Oregon Yearly Meeting.

* * *

Norman Penney, Secretary of the Friends Historical Society, London, and Librarian at Devonshire House, is now in this country. He attended Haverford meeting the 8th inst., and had acceptable service. At present he is visiting meetings in and about Philadelphia. A number of the local meetings have invited him to give lectures on the various subjects which have previously been announced in our columns. On the evening of the 9th he spoke on "Devonshire House" at Twelfth Street Meeting, and on the evening of the 11th on "George Fox's Journal" at Lansdowne, Pa.

* * *

Ferrisburg Quarterly Meeting held at Monkton Ridge, Vt., the 7th and 8th inst., was a very profitable gathering. Richard R. Newby, Yearly Meeting Superintendent, and Joseph R. Lawrence were favored in preaching. Two conferences were held; one on "The Possibilities and Problems of a Country

Church," and the other on "The Model Bible School." Both were inspiring and helpful. A large attendance increased the interest.

South Starksboro meeting, formerly a part of Ferrisburg Monthly Meeting, has been set off as a monthly meeting by itself, with Robert and Sarah Young as clerks. A unique feature of the occasion was the entertainment furnished by the women of which more than forty partook.

* * *

The several families of Friends residing near Hemet, Cal., have for some time been desirous of establishing a meeting, and upon the late coming of Wm. E. Mills and family from Denair, in the central part of the State, steps were taken to this end. Friends since meet weekly for worship in the school-house of the neighborhood, and with a goodly audience Wm. E. Mills faithfully presents the Gospel message as their minister. The town of Hemet is located in a beautiful valley of the same name at the base of the San Jacinto Mountains, about thirty miles southeast of the well-known orange growing section of Riverside. It is not improbable that with the scenic attractions of this elevated section, and its adaptation to the production of oranges and the various deciduous fruits, there may be such accessions to the number of Friends now residing there as shall lead to the establishment of a meeting.

* * *

The Friends Bible school at Whittier, Cal., established a new record in attendance on its last rally day, Tenth month 8th, when the enrollment reached 669, being 130 more than on rally day a year before. As a feature of the exercises the twelve juvenile classes, numbering about 200 members, entered the main auditorium of the church in a long line, to the accompaniment of song, bearing pennants with various significant names and mottoes. The last section of the line was composed of twelve mothers, bearing in their arms as many of the younger members of the cradle roll, a reminder of devout Hannah presenting little Samuel before the Lord. The members of these children's classes were given diplomas of graduation to higher departments. Dr. C. R. Dixon, Prof. O. C. Albertson and Walter E. Butler, as ex-superintendents, recalled reminiscences in measurement of the growth of the

school, and greetings from Prof. H. N. Wright, Berkeley, were read. The largest of the thirty classes composing the school is that of President Thomas Newlin, which reached an enrollment of 125. The extremes of the ages represented more than a century, the one being that of a spring flower of two months, the other that of a pilgrim of 101 years.

* * *

Andrew F. Mitchell, after residing on his farm, near Whittier, Cal., for over a year past, has accepted a call of the Friends meeting at Long Beach, which he previously served as pastor for four years, to re-enter the work at that place. Charles E. Hiatt, who has served the Long Beach Meeting in the meantime, has returned to the work of pastor at Marion, Ind., where the meeting was greatly enlarged under his ministry in past years. Friends at Long Beach paid a fitting tribute to both pastors named in the way of a reception tendered them at their meeting-house on the evening of Tenth Month 2d. Dr. Watts, representing the Ministerial Union of Long Beach; Dr. Johnson, of the United Presbyterians, and John W. Stribling, pastor of the Beth Friends Church, all made fitting addresses on the occasion. W. Clifford Smith and Will Blount each rendered a vocal solo, and the Ladies' Aid Society served refreshments. The families of the pastors named, who have endeared themselves to Long Beach Meeting, and to many beyond its borders, by their helpfulness in social and religious spheres, were included in the heartfelt tributes of the occasion. It may be of interest to note in this connection that Friends of Long Beach have taken steps to provide a home for the pastor and his family in the building of a comfortable manse adjacent to the church, the cost of which will be about \$2,000.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Enclosed is a copy of a letter from Miss Cooley, principal of Penn School on St. Helena Island, S. C. The injury done to the thousands of small farmers in the sea island district was appalling.

Sincerely thine, L. HOLLINGSWORTH WOOD.

ST. HELENA ISLAND, S. C., September 30, 1911.

The effects of the devastating storm of Eighth month 27th and 28th are more serious than was at first believed. Reports from the storm-swept sea islands show conditions that demand immediate relief.

On St. Helena Island, where the hurricane struck with terrific force, the suffering is great. The storm raged for thirty-six hours; the wind blowing, some of the time, at the rate of 110-115 miles an hour. Houses were blown down, bridges carried away, boats were sunk, or carried so far inland by the tide that their recovery is doubtful on account of the expense of removal, and the cotton crop, upon which the people depend for subsistence, is practically destroyed. Three-fourths of the island was flooded so that farmers who are able to save from one-third to one-half their crop will be fortunate.

Over one hundred families have lost everything—crops, horses and animals. Winter is coming with no hope of making another crop before next year. The school, which is doing all it can to help, has itself suffered damage to its buildings, and in loss of animals and crops. The loss is especially severe at this time, when the school is putting forth every effort to raise a fund of \$50,000 for the erection and equipment of industrial buildings.

Any help will be gratefully received. Money can be sent to the treasurer of Penn School, Thomas P. Cope, care of Girard Trust Co., Philadelphia, Pa., and clothing, shoes and

blankets can be sent to Penn School via railroad freight to Port Royal Station, South Carolina.

ROSSA B. COOLEY,

Principal Penn School.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

Last week from the 1st to the 8th inst., the opening guns were fired in the campaign of the "Men and Religion Forward Movement" in this city.

The entire band of thirty specialists were brought here for the opening of the work but after a week or two they will separate into three companies. The entire week was spent in Minneapolis as one of the teams of experts will return later in the year for a similar work in St. Paul.

Friends were not represented on the Committee of One Hundred having the preparations in charge as we had no organization to correspond to the Brotherhoods of other denominations. This fact impressed upon us the need of men's organizations in our Friends meetings. There are a few scattering Brotherhoods in local meetings but there ought to be one hundred new ones organized in the next twelve months in order to perfect a national organization of Friends Brotherhoods at our Five-Years Meeting one year hence.

Personally I belong to that great company of men who had watched the movement almost from its inception with considerable doubt as to the feasibility of such a stupendous undertaking. However, I was determined to give the "Movement" an opportunity to convince me of its worth and so I read the literature and had a Friend, a Y. M. C. A. man, Roscoe Coffin, address us on "Rally Sunday," Ninth month 24th. Campaign week I laid aside practically all my regular work and devoted myself to the meetings. As a result I am ready to give the "Movement" my unqualified endorsement. I believe this is the beginning of one of the mightiest advance movements in the entire history of the church.

I do hope that Friends throughout the country will avail themselves of the privileges of the campaign in their section. It is well worth while for pastors and laymen to make big sacrifices of time and money to get the education and inspiration of these gatherings.

If you really want to do something for Christ and the Church go to one of the convention centers and learn in one week from specialists how to undertake the proposition.

As a Society I believe we need the very kind of instruction that these bands of experts can give and this is to come to us only as men Friends all over the country come into close vital contact with the "Movement."

Thy friend,

A. EDWARD KELSEY.

Minneapolis, Tenth month 10, 1911.

Born

SANDERS.—To Dr. Harold Armstrong and Edith Ball Sanders, Brooklyn, N. Y., Tenth month 4, 1911, a son, Harold Armstrong, Jr.

Died

KIRK.—At Kennard, Ind., Tenth month 2, 1911, Martha Kirk, widow of the late Thomas C. Kirk, aged seventy-seven years. The deceased was a birthright Friend.

MEADER.—At Lansdowne, Pa., Tenth month 7, 1911, Margery Meader, daughter of John H. and Nella W. Meader, aged two years and seven months.

PIERSON.—At Kennard, Ind., Ninth month 29, 1911, Mary Jane Pierson, wife of Henderson Pierson, aged sixty-eight years. The deceased was a member of the local meeting.

The International Bible School Lesson

LESSON V, FOURTH QUARTER.

TENTH MONTH 29, 1911.

A PSALM OF DELIVERANCE.

PSALM 85.

GOLDEN TEXT.—The Lord hath done great things for us; whereof we are glad. *Psa. 126: 3.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Tenth month 23d. Psalm of Deliverance.

Psalm 85: 1-13.

Third-day. Songs of Captivity. *Psa. 137: 1-9.*Fourth-day. Joy of the returned. *Psa. 126: 1-6.*Fifth-day. Rejoicing in God's house. *Psa. 122: 1-9.*Sixth-day. Escape from the fowler. *Psa. 124: 1-8.*Seventh-day. Comfort ye my people. *Isa. 40: 1-31.*First-day. Sing, O daughter of Zion. *Zeph. 3: 1-25.*

TIME.—Not known, but some time after the return from the captivity in Babylonia. Some would put it early, others long after the return, basing the argument on verses 2-4.

Place.—Probably written at Jerusalem.

Author.—Unknown.

The title, "For the Chief Musician."

"A Psalm of the Sons of Korah."

probably means the Psalm is one which is taken from a collection made by the sons of Korah.

No book of the Old Testament is so well known or so often quoted as that known as the Book of Psalms. It is the great hymn-book of the ages. Written as the most of them are out of the depths and heights of human experience, the Psalms are applicable to all ages, and thousands of hearts have been cheered, comforted, inspired by the burning words of the Hebrew minstrels of olden time. The book is a collection of works by different authors in different ages, and covers a period of many hundred years. In the Revised Version the collection is divided into five books indicated in the collection itself, though almost unnoticed in the Authorized Version. These are Book I, Psalms 1-41; Book II, Psalms 42-72; Book III, Psalms 73-89; Book IV, 90-106; Book V, 107-150.

This Psalm falls naturally into two parts: The prayer of the people or for the people, verses 1-7; and the Divine promise, verses 8-13.

This Psalm should be compared with the 126th, which it closely resembles in spirit and feeling.

1. An acknowledgment of the goodness of Jehovah in bringing back His people from captivity.

2. Forgiveness of sin, and covering it so that it no longer calls for punishment. "Selah." This word is undoubtedly a direction to the musicians, and should not be read aloud, any more than we would in a song read the musical directions such as "softly," "slowly," etc. "Selah" probably means either *forte* (strongly), or an interlude in the singing while the instruments kept on.

3. "Taken away." Withdrawn the wrath which was against us. "Turned," etc. Directed His anger to something else.

4. "Turn us." Restore us; or, possibly, "Turn to us"—let Thy face be favorable to us. Cease from being angry with us. Salvation is one of Jehovah's characteristics.

5, 6. A pleading question, which implies a negative answer. A God one of

whose characteristics is salvation could not be angry forever with a pleading people. "Revive." Quicken. "Thou" is emphatic. Here a positive answer is implied for the same reason as above. "In Thee." Not in the blessings which He has given or may give, but in Him—in the consciousness of His love, and His power, and loving kindness—in His personal attitude which makes sure that He will bless.

7. "Show us Thy loving kindness, O Jehovah." *Amer. R. V.*

8. The Psalmist places himself in a receptive attitude of soul. "Speak peace," etc. Not peaceably as the opposite of angrily, but speak that which will bring peace and rest to the soul. But let there be no folly—self-confidence. Compare *Psa. 49: 13.*

9. An expansion of the thought of the previous verse. "Fear." Reverence. "Glory may dwell in our land." Probably referring to the Shekinah which dwelt in the Holy of Holies in the Tabernacle, and which had departed.

10. Do these four virtues mean the Divine attributes or the human virtues which will characterize the new kingdom? Probably both are intended. Loving kindness and truth meet in Israel's redemption. Righteousness and peace greet one another with a joyous welcome. On the human side, the restored community will reflect the attributes of God to which it owes its existence. Compare *Hos. 2: 19, 20; Zech. 8: 8, 16, 19.*

11. "Truth springeth out of the earth; And righteousness hath looked down from heaven." *R. V.*

"Truth springs up as a natural growth in response to God's manifestation of His saving righteousness. Harmony between earth and heaven is perfected."

12. With moral and religious progress goes material prosperity. This was a typical Hebrew belief. A man who was unsuccessful was either a sinner or in some way unacceptable to Jehovah. The book of Job is a striking illustration of this fact. See *Deut. 28: 12; Psa. 1: 3: 128: 2.*

13. "Righteousness shall go before him,

And shall make his footsteps a way to walk in." *R. V.*

That is, so His people may follow without hindrance. The original is not very clear.

Verses 10-13, omitting verse 12, have been rendered thus to bring out more fully the Hebrew parallelisms:

"Kindness and faithfulness are met together,
Righteousness and peace kiss each other;
Faithfulness sprouteth forth from the earth,
And kindness doth look down from heaven;
Righteousness goeth before Him,
And peace doth march in His footsteps."

(Continued from page 662.)

he is still a boy with the boys who love to go swimmin' or to do nothing but lie on the grass in "June" and look up into the great sky. The observance of Riley day was asked at a State convention of the federation of women's clubs last year, and the school authorities responded by instructing all school superintendents in the State to have Tenth month 7th of each year celebrated as requested.

* * *

The seriousness of the floods in Central China is indicated by the statement that probably half of the population of the Yangtze Valley will have to depend upon charity throughout the winter. The area affected is so large that anything approaching exactness of estimate is not yet possible, but the isolated reports are sufficient to show the appalling nature of the disaster, which exceeds any other within living memory.

* * *

Thomas Edison is quoted as being most impressed, during his foreign travels, by what he saw in Germany. "When a German," he picturesquely says, "sells \$100 worth of goods they weigh about 30 pounds. When a Frenchman sells \$100 worth, they weigh about 400 pounds. When an Englishman sells \$100 worth they weigh half a ton." Presumably he speaks in round numbers, and very likely his generalization is based on impressions rather than statistics, yet it expresses a notable truth; what Germany is selling to the world is skill—the minimum of raw material in the most concentrated and valuable shape. And what is America selling? It is a pity he did not go on to give the weight of \$100 worth of our exports, but his own products, whether in electric lights or in phonographs, are up to the German standard.

* * *

The Senate committee that is investigating the election of Senator Stephenson, Wisconsin, three years ago, has developed two facts. The first is that "direct nominations" for Senator are a luxury that only millionaires can afford. The other is that even for a "lumber king" with a barrel on tap Senator Stephenson was astonishingly "easy." He reports having spent over \$107,000 on the primary campaign alone. His method was simple and old-fashioned. He instructed his political managers that he must be elected and that they could "draw on him" for funds. Beyond signing checks, in some cases for sums as high as \$15,000, he did not bother himself with "details." If the postage for his campaign cost \$11,000, and the advertising \$40,000, he took the facts as a matter of course. The costs of his election were scandalously high, and they demon-

strated to the reformers that corrupt practices could creep into senatorial primaries as well as into elections by State Legislatures. The obvious remedy is to limit rigidly by law the amount that a candidate can spend in a primary campaign, and that has been done in Wisconsin, if we are not mistaken, since Senator Stephenson's election. The law recently passed by Congress requiring publicity for campaign expenditures set definite limits to the amount a candidate for senator or representative could expend, and such limits are now everywhere recognized as necessary parts of the system of nominations in direct primaries.

Notices

The addresses delivered at the two hundred and fiftieth anniversary of the beginning of New England Yearly Meeting have been printed. A part of the edition has been set aside for free distribution among Friends that do not belong to New England Yearly Meeting. They may be obtained by applying to Thomas J. Battey, Moses Brown School, Providence, R. I.

* * *

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito—a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members

FROM TEXAS.

SOME COFFEE FACTS FROM THE LONE STAR STATE.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing, healthy baby 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrivals (a 2-year-old who always calls for his 'potie' first thing in the morning), up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

of the Society of Friends, who have a call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

* * *

WHAT IS YOUR FAMILY WORTH?

If your family is worth the best you can afford in house and food and clothes, is it not worth the best reading as well? And the best reading—best for boys and girls, best for men and women—is to be found in *The Youth's Companion*.

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The life we love we ne'er can save;
Except we find our Calvary
We are not crowned as victors brave.

Except the bitter cup be drained
Who can portray Love's nectar sweet,
Nor who know of the victor's joy
Save he who knows oft sore defeat.

Though joys we grasp but fade away,
Each sad today has its tomorrow
That, perhaps, may be the tide
Which turns to joy our keenest sorrow

Never the thrill of agony,
Then never the thrill of unknown joy;
Never a hope or dream of bliss
That is not mixed with cruel alloy.

Yet who would dare forego Love's bliss,
Nor their lost Edens ne'er regain
Though never more may they escape
Love's heritage of endless pain.

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Guiding closely all our footsteps
Seeing quickly every need.

There's no other eye like mother's
Doing for us all through life
Willingly and with such pleasure
Tasks that make up daily strife.

There's no other name like mother's
Ever reaches human ear;
None that we so fondly cherish
Mother always near and dear.

Mother's heart is always open
To her children's every cry;
Who is there but loving mother
That for us would even die.

When her eyes are closed forever,
Still we see her in our dreams
Always smiling, sympathetic
Watching o'er us still it seems.

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The American Friend

Vol. XVIII

TENTH MONTH 26, 1911

No. 43

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The Manliness of Christ

THE real truth about the manliness of Christ seems to be this: That He is so like us that He makes us know that we may be like Him, and so unlike us that He makes us know that we must be unlike our present selves before we can be like Him. His life fits in among our human lives, like a jewel which is so adapted to the gold into which it is set, that nobody can doubt that they were made for one another, and yet which so far fails of suiting its place perfectly, that we can see that the gold has been bent and twisted and must be twisted back again in order to accommodate it perfectly. He is at once our satisfaction and our rebuke. He has our human qualities; He feels our human motives; but in Him they take new shapes. It is with Him as it is with our best and noblest friends. They all first claim us by their likeness, and then shame and instruct us by their unlikeness. So it is with the manliness of Jesus.

—Phillips Brooks

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR ELEVENTH MONTH 5, 1911.

LESSONS FROM GREAT LIVES.

XI. JOHN.

JOHN 21:20-25.

(Consecration Meeting.)

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Tenth month 30th. Sympathy with Jesus.

Mark 5:35-43.

Third-day. The mount of vision. Matt. 17:1-9.

Fourth-day. Near the Master. John 13:23-26.

Fifth-day. Pillar of the church. Gal. 2:9, 10.

Sixth-day. The counsellor. I John 2:1-7.

Seventh-day. The martyr. Rev. 1:9.

Describe other scenes in which John took part.

What is your favorite text in John's writings?

What is the main lesson John himself learned from Christ?

John is the apostle of the great heart. By this we do not mean that he was not strong in intellect or will, but rather that were we to approach the man seeking to know and understand him, we would choose the road that leads to the heart. The feelings of him were deep and tender; the needs of the world played upon them like the sighing of the wind through the pine boughs; the joys of life found him as responsive as the violin to the touch of the artist. All the world's deeper meanings are open to such as he. Mysteries wait to tell their secrets. Problems that have baffled the keenest minds for centuries, hold their answers in their open hands. Men have stretched their minds to comprehend and define God; they have failed. John and his great hearted companions have felt their way to the nature of God by placing their hearts next to God's and letting the two beat as one. The bosom of the Master was John's chosen place. That bosom is accessible to all who approach God as he did over the highway of the heart.

* * *

John was the apostle of love. "Now abideth faith, hope, love, but the greatest of these is love." Faith sees where there is no sight; hope is positive where doubt is regnant; love penetrates to the depths and makes the cavern light, and the gloom is radiant with a celestial glory. John carried this love-light with him wherever he went. Dogma is icy, and creeds freeze the life, but love expressed in a personality like John's draws the Master to him until the bosom seat is his and the Master's dying commission to care for His Mother falls on the expectant ears and into the warm, tender heart of this, the youngest of the Apostles whose spiritual garment was the robe of love.

* * *

John was the apostle of the inner circle. Some people are approachable, others, consciously or otherwise, are distant and hard to reach. What a confidant John would have made. How freely would we tell him our troubles and rehearse in his ears those things which ordinary men do not hear. Jesus found this trait in John. He took him with two others to places where commonplace lives felt the presence of the no trespass sign. He unfolded to him things to which other ears were not tuned to re-

spond. The death chamber with its resplendent wonder of life received (Jairus' daughter), the mountain summit with its heavenly halo (The Transfiguration), the garden with its impenetrable gloom (Gethsemane), were places and represent experiences in Jesus' life where this apostle of the inner circle moved as one familiar and appreciative of the great deep experiences of the soul.

* * *

John was also the apostle of insight. Now foresight is a good thing, but it is inclined to be calculating, often niggardly and seldom unselfish. Insight begets unity, for it is only as we see down into life that we discover the essential kinship of humanity and how really much alike we all are. John looked deep enough into Jesus' life to write the matchless Gospel that records in striking paragraphs the real heart life of the Master. It might well be called the Gospel of the heart. Incidents give place to interpretation and the inner character of the Master stands forth in every chapter. John looked deep enough into Jesus' summary of the law to make in his epistle an exposition of that great law of love as applicable to all our relations to God and to man.

John looked deep enough into the future promised to the faithful to give in the Book of Revelation such a portrayal of the heavenly glory as no mind before or since has ever equalled.

* * *

Conceive this apostle in his old age speaking these words and remembering a period in his life when the personality here described had stood by his side in the fishing-boat, hauling with him at the heavy nets, or had sat at his table, or had dropped behind the rest of the company, as they walked through the country, to talk privately with him.

"Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me. Then
I gazed,
For the first time, on that sweet face.
Those eyes

From out of which, as from a window,
shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart, and
made
The whole world musical. Incarnate
Love
Took hold of me and claimed me for its
own,
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had
Through harvest fields, and desolate,
dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young
and strong
And so upbore Him. Lord, now I am
weak,
And old, and feeble! Let me rest on
Thee!
So, put Thine arm around me. Closer
still!
How strong Thou art! The twilight
draws apace.
Come, let us leave these noisy streets,
and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's
hands
Have long prepared the cheerful evening
meal.
Come, James, the Master waits; and
Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has
gone
Back to His Kingdom? Aye, 'tis so,
'tis so.
I know it all; and yet, just now, I
seemed
To stand once more upon my native
hills,
And touch my Master. Oh, how oft I've
seen
The touching of His garment bring back
strength
To palsied limbs! I feel it has to mine."
—Anonymous. *St. John the Aged.*

News in Brief

The resolutions recently adopted by the general convention of peace societies at Berne, Switzerland, are notable for their suggestions to France and Germany concerning the proper way to conduct negotiations on such a question as Morocco, without inflaming the war spirit and causing great financial losses in the securities markets of the world. Diplomacy might heed such suggestions with profit to all nations. There is also an appeal to the United States Senate to ratify the arbitration treaties.

* * *

The German military experts, Gen. von der Goltz and Col. Ruedigsch, who have been discussing the prospects of the war between Turkey and Italy, are perhaps not quite impartial judges, for they have been employed in reorganizing the Turkish service, and naturally think it superior to that of Italy. Col. Ruedigsch, who is of the cavalry branch, says that Italy is sure to lose in the long run, and that it will not be many
(Continued on page 690.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, TENTH MONTH 26, 1911

No. 43

The Way of Faith

"This is the victory, even your faith," is as true a religious principle in the twentieth century as in the first. There is no other way to deep inward peace or to great spiritual power. The disciples who were baffled and beaten by the case of the demoniac boy at the foot of the mountain of transfiguration asked the pathetic question: "Why could not we cast him out?" and Christ's answer went straight to the center of their difficulty and weakness: "Because of the littleness of your faith." That is always the reason why religious life runs low and why the devil is not cast out of our own lives and out of the society in which we live. Wherever fresh revivals have come and wherever reformations have lifted the spiritual level of the Church, the moving cause has always been a new birth of faith—a virile, vital faith, which has reached behind the veil and laid hold afresh of the divine Reality.

But nothing is easier in religion than to substitute something else for personal faith. Just *that* is the constant peril of all denominations. That is what happens when the sacraments of Christianity are thought of as having some efficient or saving power, and so come between the soul and God, as a midway stopping-place. That is what happens when ritual is put in the place of direct and personal worship of God and the soul contents itself with the repetition of beautiful and sacred words which were once the living experience of first-hand faith, but are now only adopted at second-hand. That is what happens when the priest, or minister, is raised to a place apart from the rest of the fellowship and is thought of as a kind of higher being who is to do the religious functions for the group and so relieve them from *the work of faith and worship*. This happens, too, whenever doctrines, and systems, and beliefs, and creeds, and dogmas are put in the place of faith itself.

This has been the most subtle peril in all generations of the Church, and is a peril today. Unfortunately many persons, and often persons in places of leadership, suppose that faith is the same thing as believing creeds and doctrines. They suppose, for instance, that they have exercised faith when they

have declared that they believe the doctrine that the Holy Scriptures are the inspired Word of God, or when they have accepted the doctrine of the Trinity. But a person may accept both those propositions without the exercise of true saving faith at all. Every Roman Catholic since the third century has accepted those propositions, and if that constituted faith, then Catholics would be at least our equals in faith. It was just here that Martin Luther introduced his epoch-making, world-shaking principle of faith which marks him off entirely from Catholicism. *Faith*, according to his gospel, does not mean holding propositions, however lofty they may be. It does not mean accepting formulated doctrines, even those most essential. The faith which saves is a vital faith born in the personal discovery of the perfect revelation of God in Jesus Christ, which finds in that revelation the immeasurable grace and forgiveness of God, which finds in that revelation an immovable ground of confidence and truth, both for time and eternity, and which swings the whole life over from its old self-center to a new center, with Christ as the transforming, controlling, inspiring, recreating power of it. A person might believe every article in the Athanasian Creed, every doctrine in all the orthodox creeds put together, and yet not pass beyond the old basis of Roman Catholicism, which substituted dogmas for faith. It is another matter, different by the whole width of the sky, to arrive at living, saving faith. In one case you appropriate other men's expressions of faith, you take on words which have cost you no inward travail or personal experience, and in the other case you rise yourself to the first-hand discovery of God in Christ, and you go to living in the power of that discovery. In one case you stop midway at an intellectual formula; in the other case you go on all the way to actual, living communion and fellowship with God. As soon as this step is taken, there is at once a unity of faith—which is quite another matter from uniformity of belief—for now we "attain the unity of faith" through our personal "knowledge of the Son of God."

R. M. J.

Current Events and Comments

Pastoral Work

We publish this week some frank statements concerning the "pastoral system" as it is being worked out in many of our meetings. The difficulties mentioned are of sufficient weight to challenge serious consideration. It is putting the issue mildly to say "*that the system is not yet perfected and demands improvement.*" Attention is wisely directed to passages from the Uniform Discipline and official statements of Iowa Yearly Meeting which indicate the danger point in present tendencies. American Friends generally need a fresh grasp of the pastoral ideal as set forth in the Uniform Discipline. They need a broader conception of the work, which has come to be *too closely identified with preaching*. This is doubtless due to the fact that the pivotal point in pastoral work is the meeting for worship.

No hard and fast rule can be made for the meeting for worship at all times and places. Its life and procedure should ever remain a living concern with each congregation, to be worked out through a spiritually-minded pastoral committee. While allowing great latitude in method, however, this principle should be kept constantly in mind: *The responsibility of the meeting for worship should rest as much as possible on the whole congregation.* All this is embraced in the ideal of the Uniform Discipline.

We believe there are great, undeveloped possibilities in "Committee Pastoral Work" (see leading item in issue for Second month 23, 1911). In many meetings, especially in the country, a few practical suggestions and a little timely assistance would enable the committee to do more lasting and effective service than an employed pastor could. It has been suggested that this assistance could best be given by a trained itinerating secretary. Would it not be a good thing for groups of meetings to unite in employing "*men of ability who will help to organize and lead them in developing their own capacity for service?*" (see "State of Society in New England," by Clarence M. Case, THE AMERICAN FRIEND for 1909, page 104).

The Supreme Court at Work

After a four months' recess the United States Supreme Court is again working on its monumental docket of 800 cases. Probably 400 of these will be disposed of before the first of Sixth month next, but in the meantime at least 200 new cases will be added. A number of important decisions are expected at an early date. Three cases involve alleged violation of the Sherman anti-trust law. These are the suits against the principal anthracite coal carrying and coal owning companies, against the railroads operating the bridges over the Mississippi at St. Louis, and against James A. Patten and other prominent business men who are charged with obtaining a corner on the cotton market.

Justice Harlan

The death of Associate Justice John Marshall Harlan on the 14th inst. came as a surprise to the nation, and at a moment when he occupied a unique place in the thought of the people. He had stood alone in dissenting from the Standard Oil Trust and the Tobacco Trust decisions, and was hearing arguments on the Anthracite Coal Trust when stricken with his final illness. He leaves a record of a long and splendid career. He was a judge at twenty-five, and was chosen Presidential elector for Kentucky on the Bell and Everett (Union) ticket in the campaign that elected Lincoln. He served three years as colonel of a Kentucky regiment in the Union Army, resigning to become Attorney-General of Kentucky and a leader in the Republican party of his State, which proposed his name for the Vice-presidential nomination when Grant was nominated a second time. He was appointed to the supreme bench by President Hayes, and has long been the senior member of the court, his term of service of not quite thirty-four years being only outranked in length by those of Chief Justice Marshall, after whom he was named, and Justice Field. A tall and stalwart figure, and a lover of social life, he did something to keep the Supreme Court in close touch with the people. Like the late Justice Brewer, he was ready to speak and act on public occasions, now and then expressed himself vigorously through the press on questions of public concern, and in his later years found time to prepare and deliver courses of lectures on law in a Washington city university.

The Maker of the Supreme Court

The death of Justice Harlan heightens the remarkable part which President Taft has had in reconstituting the Supreme Court. Within the first half of his term as President it fell to him to appoint four associate justices and to name the chief justice; and now, with the choice of a successor to Justice Harlan, he will actually have selected a majority of the Supreme Court. This is unexampled since the original nomination of the first Supreme Court of the United States by Washington. It is fortunate that this task has devolved upon a President who had himself been a Federal judge and whose veneration for the Supreme Court is truly commendable. If President Taft could have followed his own preference, instead of what he felt at the time to be his duty, he himself would have been a Supreme Court judge. In that court it is now to be presumed that he will never sit; yet he certainly will be entitled to the satisfaction of knowing that his mark will long remain upon it.

The Tobacco Trust Dissolution

The decisions of the Supreme Court, last Fifth month, ordering the dissolution of the Oil and To-

bacco Trusts, left unsettled the questions as to what should become of the great concerns. How to divide themselves into independent companies and at the same time to carry on the business legally and profitably without disturbing the stockholdings has been a gigantic problem. The attorneys for the Tobacco Trust have drafted a plan for its dissolution which is soon to be submitted to the courts for approval. They propose dividing the business heretofore dominated by the trust among 14 independent companies, no one of which shall be able of itself to control the trade. The directors of these 14 companies, however, are to be practically the same small coterie of men who formerly managed the trust. This fact has raised a storm of protest both from the retail dealers and from one of the subsidiary companies in the trust. To quote the words of one of the protesting parties:

Any plan of dissolution which leaves the effective control of the separate parts of the combination in the hands of the same small group of individuals who now control the present solidified combination cannot bring about a restoration of competition. The result would be that the last condition would be worse than the first, because after such a dissolution the same control would continue to be exercised as before, with the added advantage that it would have * * * the sanction of the courts.

While there is some justice in this contention, it is very doubtful whether it will be sustained.

China's Misfortunes

The past week brought added misfortune to the Imperial Government in China. Of first importance was the refusal of financial assistance by the foreign banking groups representing the United States, Great Britain, Germany and France. The Government is reported to have ready funds for less than a two months' campaign, so that continued hostilities mean early financial distress. Again, the defeat of the national troops at Hankow last week, after obstinate fighting, is bound to have an unsettling effect throughout the southern provinces. As a last hope, the Government has called Yuan Ship Kai to the command of the Imperial forces. This astute military leader is the father of modern military methods in China, and was for a time the Viceroy of Shan-tung. The "system" at Peking, however, became jealous of his growing power and had him banished. His acceptance of a position of responsibility in the present crisis is a splendid example of patriotic loyalty which contrasts sharply with the petty action of his superiors.

Canada's Census

The result of the census recently taken in Canada is somewhat disappointing to Canadians, who thought they had crossed the 8,000,000 mark. The figures given are 7,151,869, a little less than the population

of Pennsylvania, which in 1910 was 7,665,111. The most populous province of the Dominion is Ontario, with 2,519,902; New Jersey has a population of 2,537,167, and there are nine other States that exceed the figures for the Canadian province. The largest Canadian city is Montreal, with 466,197 inhabitants. Ten cities of the United States are larger. The second city in size is Toronto, with a population of 376,240. Buffalo has 425,000. In one respect, however the Dominion exceeds the United States. The total land area of Canada is 3,619,818 square miles, whereas the entire area of the United States, including Alaska and Hawaii, is but 3,567,563 square miles. In other words, a population considerably less than that of Pennsylvania occupies a region approximately 80 times as large. The administrative and economic problems of so sparsely settled a territory obviously differ widely from those of the States.

Meaningless Religious Songs Condemned

Governor Woodrow Wilson's strictures on the sentimental lyric, "Beautiful Isle of Somewhere," should be wholesome in their effect. There has been a strong tendency since the coming of the revival movement a generation ago to set aside lofty religious music in favor of catchy sentimental selections. It is to be hoped that Governor Wilson has voiced the sentiment of an increasing number in the churches.

The occasion of his remarks was the singing of the hymn at a Sunday-school convention where he was asked to speak. He characterized the verses as "silly and meaningless."

He observed that the writer's thought—so far as any thought was evident—had apparently been the remoteness and obscurity of Heaven. Against all that sort of haziness he offered emphatic protest:

We know where these things are [said he]. We know exactly where they can be discovered. The whole chart is laid out between the covers of the Holy Scripture, and any man who chooses can go upon the voyage with the knowledge that the haven is already discovered, the wind already abroad that will fill his sails and carry him happily into it, and the Pilot on board under whose guidance he cannot go astray.

Five Apples a Day

The fruit growers of the country have undertaken to tell the people how to keep well and happy without the assistance of doctors or patent medicines. Their plan consists in eating five apples a day. This would mean in the United States a daily consumption of 450,000,000 apples, and incidentally a rise in price. The growers, however, profess to believe that their orchards could supply the demand. The crop this year is estimated to be 225 per cent. greater than last year, and the big shippers are preparing to handle 20,000,000 barrels. While we are grateful for this suggestion, we do not advise our Friends to cease their agitation for a national board of health.

The Pastoral System on Trial

BY DARIUS B. COOK.

While it is true that all the yearly meetings on the American continent except two have adopted the pastoral system, it is equally true that the system is not yet perfected and demands much improvement. One question is that of support. This difficulty may be comparatively local, but it must be met. A pastor should have a full support if he gives all his time to the work. This means a place to live, and actual living expenses, food, clothing, etc., with a margin for exigencies. The amount differs with localities, but \$500 might be suggested as the minimum. When the support falls to \$150 or \$200, as is frequently the case in small meetings, the balance must be supplied by the pastor from other sources. So pastors are compelled to divide their time between their own support and their pastoral work, usually at the expense of the latter. The tendency is to keep the more efficient pastors in the stronger meetings where they get full support, while the smaller meetings are turned over to inexperienced or inefficient workers. The result is that the small meeting ceases to grow and may die out. One solution of the question would be a home mission fund, held by the yearly meeting, to be used in these small and weak meetings to supply the balance of support.

Another question closely connected with the above is that of itinerancy. This unsettles both pastors and congregations, usually once each year. Both are seeking to better their condition. It comes to be a habit with both. From a financial point of view, it falls heaviest on the pastor. The custom adopted by some congregations of calling pastors without time limit is some improvement, but only a partial remedy. The unsettlement comes at last. This difficulty seems to be a "necessary evil" and hard to remedy without some radical changes. If congregations could see fit to recognize resident ministers as pastors, or in case there were none, to invite ministers to make homes among them, it would help this condition.

Another difficulty is in that of public worship. In many meetings, perhaps most, the following order of service prevails in the First-day meetings: Opened with singing; prayer by the pastor; singing again; sermon by pastor; dismissed with a benediction. No voluntary service by members of the congregation is expected. If any engage in public worship, such as prayer or testimony, etc., it is by suggestion of the pastor.

The above is a radical departure from the traditional custom of conducting Friends meetings as well as from the official utterances of the church. In the "Uniform Discipline," under the head of "Local Meetings on Ministry and Oversight," it is stated that a minister called for special service by a congregation shall carry on his labors in harmony with the principles of the denomination and agreeable to the provisions of this constitution and discipline, "taking care that, in all meetings for worship, opportunity be afforded for the free exercise by mem-

bers of the congregation of any gift for service which the Lord may confer."

Preceding this in time is another significant utterance by Iowa Yearly Meeting in 1886, as recorded in the minutes. This is from a report of a committee appointed on the subject of pastors, when it began to take form in the yearly meeting. J. H. Douglas, the first superintendent of evangelistic and pastoral work appointed by the yearly meeting, was a member of this committee.

After outlining a plan for the calling of pastors, the report says:

"Nor again must it be construed as taking the worship and service out of the body and putting it into the hands of one man or a few men who shall lord it over God's heritage. Our principles forever forbid this."

Allen Jay is quoted as having said: "The best pastor is the one who gets the most out of the church." Clara M. Wells, commenting on this (see *THE AMERICAN FRIEND*, "Memoirs of Allen Jay," Eighth month 31, 1911), says: "This should be food for thought for both pastors and laymen. For is it not true that since the church has been 'employing pastors,' leanness of soul has been sent to those who expect the minister to worship for them, when God has said: 'Ye are a chosen generation, a royal priesthood, that ye should shew forth the praise of him who called you,' etc."

It might be added that the "leanness of soul" has come to the pastor also under these conditions.

In this connection comes the temptation to change the form of church government from a democracy to an autocracy. The pastor in one form or another suggests all the business of the church. About all the vote given is one of assent. To express a contrary opinion is construed to mean opposition to the work of the pastor or disloyalty to the church. This may be somewhat of an extreme view, but it none the less exists.

I wish to close this subject by another quotation from a book of discipline (Iowa revision, 1891):

"And seeing that the early Friends established a system of church government founded on scripture and the practice of the early Church, it seems to us expedient and right to uphold the same and perfect it as God gives us wisdom. This system is based upon the priesthood of all believers. The government shall be administered by the members of each particular church or congregation transacting its business as equals."

It does not seem wise for Friends to be carelessly drifting away from democracy when many other churches which have not enjoyed this privilege are struggling so hard to attain self-government.

Earlham, Iowa.

Religion, the service of Christ, is not something to be taken in in addition to your life; it is your life. It is something which, when taken into your heart, shall glow in every action, so that your fellow-men shall say, "Lo, how he lives!"—*Phillips Brooks.*

The Works of Caspar Schwenkfeld

BY ELMER E. S. JOHNSON.

[All Friends who have read Barclay's "Inner Life of the Religious Societies of the Commonwealth" are familiar with the fact that Caspar Schwenkfeld was one of the great spiritual leaders of the Reformation and one of the forerunners of the Quaker movement. The proposed publication of the writings of Schwenkfeld is a matter of deep interest to any Friend who is acquainted with the religious history of the sixteenth and seventeenth centuries, and some of our readers, we hope, may feel ready to assist in the publication of his writings, and in thus rearing a permanent monument to the memory of the great Silesian Reformer, who suffered so much for his truth and ours.—R. M. J.]

The Society of Schwenkfelders in America celebrated its sesqui-centennial September 24, 1884, in the Worcester Meeting-house, Montgomery County, Pa. Among the leading inspirers of that meeting were the late John F. Hartranft and the Honorable C. Heydrick, Franklin, Pa., both of whom were descended from the immigrant Schwenkfelder families of 1734. Largely through the influence and at the suggestion of these two gentlemen, Prof. Chester D. Hartranft, of the Hartford Theological Seminary, Hartford, Connecticut, was appointed to deliver the memorial address at the annual meeting in 1884. Doctor Hartranft suggested that the Schwenkfelders of Pennsylvania could erect no more fitting monument to their founder and his followers, who had endured the bitter persecutions of two centuries in Germany, and whose descendants had ultimately fled to the province of Pennsylvania in 1734, than by collecting all the letters and treatises of Caspar von Schwenkfeld and his fellow-students in the school of Christ, and to issue the same in a critical edition under the title of *Corpus Schwenkfeldianorum*.

That suggestion was heartily welcomed by the Schwenkfelder people, who took immediate steps to launch the enterprise. Although their membership was hardly more than 500 in 1884, and although they were then, as indeed they still are, for the most part agriculturists who, by reason of frugality and care, had accumulated comfortable fortunes, but no great wealth, as these things are measured generally, they accepted this new challenge as a leading of Providence to which they must subscribe their money and for the prosperity of which they must continually pray God. For more than a quarter of a century, under the direction of Doctor Hartranft as editor-in-chief, the work has progressed. The material has been gathered and the publication has begun. There have been many discouragements during all these years, and not infrequently the way seemed blocked by insurmountable difficulties. But the leading of Providence never failed.

No one among the originators of this undertaking had any conception of its vast proportions when it was first begun. Under the auspices of the Schwenkfelders, investigations have been carried on in scores of European libraries and archives, and thousands of transcripts were made of the documents, all of which have been carefully cataloged and arranged in chronological order in the rooms of the *Corpus Schwenkfeldianorum* editorial staff at Wolfenbüttel, Germany.

The Pennsylvania Schwenkfelders expended approximately \$50,000 to assemble the vast amount of material which is to be incorporated in the publication. When, however, the time came to begin the actual publication, they found themselves financially incapacitated to carry it through. At this juncture the friends of the Hartford Theological Seminary came to the rescue, and with their aid the first volume was issued in Leipzig, Germany, in 1907, and in 1911 the second followed. Nor must one overlook the financial support freely given by John Story Jenks and his brother, the late William H. Jenks, of Philadelphia. Through this co-operative method the work has been carried on thus far. Immediately after the publication of the first volume the Schwenkfelder people of Pennsylvania subscribed for nearly 500 sets, consisting of 17 volumes each, of the *Corpus Schwenkfeldianorum*. The volumes are issued in editions of 1,000 copies each.

However, in order to successfully prosecute this work in the future it will be necessary to secure patrons who will make themselves responsible to contribute a specific sum of money to each of the succeeding volumes.

Caspar von Schwenkfeld lived from 1490 to 1561, a Silesian nobleman of great learning and piety. In the early years of the Reformation he assumed a very advanced position for that day. He maintained that the Church and the State must be separated; that every believer in the Lord Jesus Christ as his Saviour must be free to think for himself and assume the position of prophet and priest, enabling him to communicate directly with the Father and the Son. For him the Lord Jesus Christ was the sufficient Saviour, the All in All. He vainly pleaded for the separation of the bishopric of Breslau from Rome, so as to remodel it through the Scriptures alone.

He was, however, successful in securing a reformation of the principality of Liegnitz with Brieg, Wohlau and Lüben in Silesia, on the basis of the Scriptures and entirely by scriptural methods; and the scheme of religious liberty there introduced was finally adopted by the Prussian State. Twelve years of public life at the court gave him a sound idea of law and institutional life, which he incorporated in his plan for religious organization and worship, as illustrated by the "brotherhoods" which sprang up through his influence all over Silesia, and subsequently all over the Empire and in The Netherlands. When the controversy over the Lord's Supper began, Schwenkfeld approached the disputed doctrines from the question whether Judas could have actually eaten the body and drunk the blood of his Lord. Here indeed was the true starting point of his explanation of the institution as setting forth a spiritual and a memorial participation in Christ. When the controversy hopelessly widened the breach in the lines of the Reform party, Schwenkfeld and his advisers proposed a "stillstand" until such time as an agreement might be reached by a legitimate convocation of all the advocates of the Reformation. This far-reaching proposition anticipated the Marburg Colloquy of

1529, and it was more significant because it protected the independence of the Church, and that without a suggested interference of the State. He argued for an unfettered religious liberty founded on charity. Without neglecting the formal principle of the Scriptures, he laid the emphasis upon the direct reign of the Holy Spirit in the human heart. The Word of God is the living Christ who regenerates the soul, and all life, light, peace, joy and strength enter the heart through this inner Word of God, and herein is the beginning of the divine life and of the indwelling of the spirit of God. The Kingdom of Christ is to be defended and promoted by the fraternity of all believers in the Lord Jesus Christ, and not by civil codes of law nor by the armaments of war.

More than a century and a quarter before Robert Barclay published "The Inner Life of the Religious Societies of the Commonwealth" in London in 1876, the Society of Friends in Pennsylvania and the Schwenkfelders recognized the vital relationship between the two Societies, which Barclay emphasizes. An intimate relationship grew up especially between Israel Pemberton and Christopher Schultz as early as 1750; the latter subsequently became the organizer of the Society of Schwenkfelders. When the Friends organized "The Friendly Association for regaining and preserving peace with the Indians by pacific means," the Schwenkfelders immediately became associated with this organization. Two of their number, Christopher Schultz and Caspar Kriebel, attended a meeting of the contributors to the cause; the meeting was held in the Friends Schoolhouse, in Philadelphia, December 1, 1756. And on June 7, 1757, Israel Pemberton received the first Schwenkfelder contribution to the Friendly Association, amounting to £105 12s, and another contribution on January 9, 1758, amounting to £109 8s, or a total of £215. A lively correspondence arose between Israel Pemberton and Christopher Schultz; some of the letters are preserved in the volumes of "Pemberton Papers" in the Historical Society of Pennsylvania and in the Schwenkfelder archives at Pennsylvania, Pa. When the Schwenkfelders organized their famous school system in 1764, Israel Pemberton became one of its patrons. Christopher Schultz frequently was a guest in Pemberton's house, where he also became intimately acquainted with Anthony Benezet. At the request of these two Friends, Schultz wrote a short sketch of Schwenkfeld and his followers, which was sent to the Queen of England, Charlotte of Mecklenburg-Strelitz. The Queen sent greetings to the Schwenkfelders in Pennsylvania through Jacob Haagen, a Friend, of London, with whom Christopher Schultz was a guest at Pemberton's house. In 1770 two Quaker boys boarded at the home of Christopher Schultz so that they might attend the Schwenkfelder school; and Schultz translated one of Schwenkfeld's tracts on the Christian life for their benefit. When the Indian conferences were being held at Easton, Israel Pemberton invited Schultz to attend; in 1762, both Christopher Schultz and George Kriebel attended these conferences, both

at Easton and in Lancaster. In a letter to Pemberton, Schultz wrote: "With these presents I do return the remarks on the behavior of Panpanahol, having copied and translated the same into high Dutch. It hath been very acceptable to several of my friends, who rejoice in perceiving the hand of grace to operate so strongly on the poor heathen." This close relationship between Friends and Schwenkfelders continued well into the nineteenth century, and so it should be today between the two bodies of Christian believers who have so many things in common at the foundation of their organizations.

The Young Friends Movement in England

BY JOHN S. HOYLAND.

As is probably the case with all fresh efforts for the extension of the Kingdom of God, the Young Friends Movement in England originated in the fellowship and joint prayer of a few individuals who were united in the desire for a new life and spirit amongst themselves and their fellows. With this object in mind, they met informally near Birmingham for a period extending over some months, about five years ago. Largely as result of these gatherings, several small informal conferences (called amongst ourselves "tramps") have been held from year to year in various parts of the country. At these times an effort has been made to combine intensive work, in the shape of lectures and devotional meetings, with extensive work, in the shape of meetings for worship held specially in any meeting-house within reach of the "tramp" center.

These "tramps" have resulted in the formation of a band of young people, numbering 60 or 80, who are bound together by the ties of close friendship and of a common vision of the will of God for our Society.

During the past two years this original body has been joined by another company, most of whom have been in intimate touch with the work of the Student Christian Movement and have been anxious that the spirit and ideals of that movement might be shared by young Friends generally.

The united efforts of these two bodies (the distinction between them has from the first been practically non-existent) led, in December, 1909, to the holding of a conference of some 60 young people to consider various aspects of the foreign mission work of the Society. This was followed, in August, 1910, by another conference, held at Woodbrooke and attended by 120 young Friends, who met to consider the extension work of the Society in all its departments, home and foreign. A deep need was felt at this time for a forward movement amongst the young people, if the work were not to fail in the future. At the close of the conference a Continuation Committee was appointed, and instructed to carry the message and inspiration which had been received at Woodbrooke to the young Friends in each individual meeting throughout the country.

During the past year this Continuation Committee

has been working steadily at its task. Gatherings of young Friends have been held in some 140 centers; a large number of study circles of various types have come into being, and a number of other activities have arisen. The year's work in these different directions led up to the holding of another conference, this time at the Hayes, Swanwick (Derbyshire), at the end of last August. This was attended by over 400 young Friends, that is, by about one-sixth of that part of the membership of our Society which is between the ages of eighteen and twenty-eight. At Swanwick lectures were given on "Christology," "The Basis of Faith," "Quaker History and Testimonies," "Social and Missionary Work," etc.; other lectures of a more devotional nature also had a place on the program.

The conference was felt, however, to center around the devotional meetings, held every morning as open Friends meetings, for the purpose of these meetings the membership of the conference being generally divided into five or six sections.

It may also be mentioned that several open-air Friends meetings for worship were held in the village of Swanwick and in the park at the Hayes, with the object of sharing the inspiration of the conference with the villagers, considerable numbers of whom attended. At the conclusion of the conference a new committee was appointed to carry on the work in the future.

It remains to consider the "methods of work" (the term is unfortunate) which have been adopted in the Young Friends Movement. Personal friendship should be placed first. The great majority of those in the movement must have been brought in by their friends. Next may be mentioned the "fellowship meetings" which from time to time take place amongst young Friends in various centers all over the country. These meetings are entirely informal, opening usually with a general talk over the progress of the movement and of the Society generally, and closing with a time of devotion and prayer. By these two "methods" and by the "tramps" and conferences, to which they have led, a deep concern has been built up for an awakening amongst the young people of the Society.

Lastly may be mentioned the educational policy, which has of late been more and more extensively pursued. A central committee has been established to help in the work of study circles, and also in that of fireside gatherings (an informal type of study circle adapted to the consideration of the special problems of our own work.) Publications have been issued. In every center the young Friends are urged to take up some definite form of study as a practical method of expressing the inspiration which has come to them through the movement, and of fitting themselves to take their due share in the work of the Society for the Kingdom of God.

The underlying ideas of this movement have been: Firstly, a new vision of the need of the world; then, a new conception of the precious gift which God

has given us in our Quaker view of truth and in the traditions of the faithfulness of our Quaker forefathers; thirdly, a great desire that their faithfulness should not be marred by our unfaithfulness, but that, at this time of crisis, our Society may awake and take its rightful place in the work of Christ for mankind.

Anyone who may desire further information should apply either to the secretary of the Young Friends Committee of the Friends Home Mission and Extension Committee (J. Elliott Thorp, 15 Devonshire Street, Bishops Gate, London, E. C.), or to the secretary of the Friends Central Study Committee (Sylvia F. Marriage, Courleigh, The Clears, Reigate).

Old Jordan's Farm

A joint committee of Luton and Leighton, and Westminster and Longford Monthly Meetings have purchased and taken possession of Jordan's Farm, the famous countryside of William Penn. The old farm buildings are to be preserved and converted into guest houses suitable for summer conferences or week-end meetings, and at other times for Friends who wish to spend a few days in a very historic and beautiful neighborhood not far from London.

Down the hill, about a furlong from the farmhouse, is the graveyard where rest the remains of William Penn, Isaac Penington, Thomas Ellwood and others, and hard by stands the old Jordan's Meeting-house. This spot, so long nearly deserted, is in a fair way to become a real Mecca for Friends.

It is a quaint place, and has inspired many tourists with a spirit of reverence. Among these is James W. Lee, a Methodist minister, whose article in the *St. Louis Globe-Democrat* of First month 1st has attracted considerable attention. Though inaccurate in some of its details, it is an interesting commentary on the impression made by Friends upon a sympathetic outsider. The following are typical extracts from the article:

"Out twenty-five miles from London, under the great trees whose interlacing branches form a high roof above the yard around Jordan's Quaker Meeting house, lies the sleeping dust of William Penn. Amid the quiet surroundings of the same burying-ground, small headstones mark the graves of his two wives, Gulielma and Hannah; his sons, Springett and John; his daughters, Letitia Aubrey and Margaret Freame, and five of his children who died in infancy. This cemetery in the heart of the woods may be regarded as the Westminster Abbey of the Quakers. The marble forest supporting the roof of the Westminster Abbey in London, where kings and queens and other great people sleep the last sleep, was built by man; the Westminster Abbey of the Quakers was lifted into the sky by the hands of Almighty God. Here in this solitary corner of the Chalfont country, far from the onward rush and bustle of the madding crowd, in a little patch of ter-

ritory the ordinary tourist could never find without a guide, hundreds of Friends are buried. They were distinguished in life by what they suffered rather than by what they did. They were distinguished by the unseen battles they fought for the freedom of their own souls rather than for the battles they fought for place and power in the world. Their victories are not recorded in any book on the "Decisive Battles of History." The verities with which they had to do were not transient, but eternal. They believed unseeable things were the real things. It was because they adjusted their lives and conduct to the invisible principles of truth and righteousness and love that they were forced by the authorities of the time to spend a large portion of their lives in jail. For preaching kindness and sympathy and good-will toward all men, they were locked in dungeons. They had the misfortune to appear in an age when it was thought necessary to keep sweetness and light and sanity of spirit behind prison bars. They were the forerunners in England of the lamb at a time when a thousand hyenas prowled at large for every sheeplet that ventured to live and move and have its being. They were the spring coming out from the realm of warmth and bloom and color at a time when frozen and black and heartless winter refused to be thawed or to give place to sweeter weather. The most significant and highly favored trees in the British Isles are the tall monarchs of the forest which here unite their strength and beauty to form the Westminster Abbey of the Quakers.

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"There is nothing more striking than the contrast between the honors paid to the memory of Penn in the country where he was born and in which he died, and the honors paid him in America, where he spent but two years of his life, and in which he founded a great State. A \$5.00 marble slab marks his grave in England; a monument 36 feet high crowns a \$25,000,000 City Hall in his memory in the City of Brotherly Love. In his native land it is difficult to find the ground in which he is buried; in the State which he colonized, it is impossible to get out of the range of his presence and his influence. He is hidden away in the heart of the woods in England; his personality is multiplied by the area and wealth and power of Pennsylvania in America. He is crowded into a diminutive corner of the Old World; he is given a place in sight of all the Union in the New. If Pennsylvania could crowd and embody itself in one man, that person would be William Penn, with a Quaker hat on his head. In England he has passed almost out of sight with the diminishing procession of the Quakers, who no longer live and move and have their being as a sect, because the principles for which they contended no longer need them, since they have been translated into all the churches and into the lives of all the people. If ever a small company of saints found vindication in the verdict of history, the brave disciples of George Fox are entitled to the honor of achieving that distinction. The deep convictions cherished in the souls

of a few consecrated men, ready in the seventeenth and eighteenth centuries to lie in jail or sleep in the grave rather than surrender them, are now the common property of all brave men of every name and order in the civilized world. While England pays but scant tribute to William Penn in the way of monumental honors, the country pays him infinitely higher respect in practicing in 1910 what he preached two hundred and fifty years ago.

* * *

"The Quakers were right. A vast mausoleum in Philadelphia, or a place in Westminster Abbey in London, would befit great generals, captains or kings or naval commanders, but not the man whose whole life was spent in opposing war and pomp and pagantry. Penn's last resting-place is exactly in keeping with his character; it is in a quiet corner, in a country of farmers, under the big trees, where rumors of war and deceit never come. He lived a serene and sweet and tender and gentle life, loving his family and his neighbors, keeping company with ideals more akin to Heaven than to earth, and now it would be an outrage to disturb, after his death, an order of procedure he chose for himself in life.

"No man in history stands less in need of marble or brass in his memory than Penn. His monument is Pennsylvania, with its 6,000,000 of people. It is Philadelphia. It is the movement for peace among the great powers. It is the institution that seeks to embrace the young life of the earth known as the Sunday-school. It is the warmer atmosphere of federation and co-operation the whole religious globe is breathing today. Penn identified himself with love, and wherever love is, in heart or home, or church or community, or nation, he has a monument. To undertake to crowd his memory into a marble shaft, or into a mausoleum, would be like trying to press summer into a single tree, or spring into a rose, or all April into a single garden. A mausoleum high enough and wide enough to inclose him would be as tall as Heaven and as extensive as humanity."

A Morning Miracle in November

BY ALICE MACOMBER.

My chamber's western window dimly frames two feathery birches and a magnificent oak. Beyond, a half mile of yellow-brown meadow land stretches to the somber forest, and over all broods the gray of ineffable peace.

Hush! a change! The broad band at the skyline deepens into dusky violet, shading higher to the lavender-gray of dainty Quaker ladies.

But again the birches are traced with fern-like effect against the softest background of pink and rose, paling in its turn to yellow and that brilliant silver clearness of a frosty morning.

Now the sun's first rays touch the tips of the red-brown oak, and soon its mass of foliage glows with a copper brilliance, as if all the evanescent reflections

in yonder western sky had been caught and held for the lighting of the new day.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee.
Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn."
So. Dartmouth, Mass.

Missionary Department

Ways of Working in Cuba

BY SYLVESTER JONES.

Since the beginning it has been the policy of the mission in Cuba to build up a strong evangelistic work at each of the central stations. This is being accomplished by means of regular meetings, Bible classes, First-day schools, family visiting, young people's societies, study classes, books and tracts, etc. As a result, groups of believers at each of the stations are being taught to work together in the Christian spirit without the use of sectarian formulas.

The educational work, in so far as it has been developed, is very successful. Almost a thousand young people have been, for a longer or shorter time, under the influence of Protestant ideals as pupils in the four day-schools of Friends.

Some special lines of work have been taken up,

such as visits to hospitals and jails, with Gospel meetings in the latter; efforts to relieve distress caused by ignorance and disease, and the work of itinerating. This latter offers very great opportunities. The plan usually followed is to arrive at a village early in the morning. It is a matter of only a few minutes to arrange for a room in which to hold a meeting at night. It is frequently a dance hall, and is usually given free of charge. Then the day is used in visiting families. The open-hearted, informal hospitality of the people makes it possible to bring a moment of good cheer and perhaps a word of counsel to many homes in a single day. The meeting at night, by the light of lanterns and smoky lamps, rarely fails to draw a crowd. The women sit on benches improvised of rough boards, while the men stand and the children wedge themselves into the places nearest the preacher. On one trip made between Sundays some time ago by two missionary pastors accompanied by a young Cuban, meetings were held in five villages on successive days, with an average attendance of nearly 200; and more than 350 calls were made at homes.

Cottage meetings in the homes of members, gatherings of a social and literary character, excursions to attend plantation meetings, participation in the activities of local organizations and the work of the annual conference of the native church, all contribute in a very definite way toward welding into a compact social group those of like faith and hope.

Things of Interest Among Ourselves

Alice Lewis, recently from Japan, visited Friends University, Wichita, Kan., the 9th inst., and spoke to the students during the chapel period.

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May M. Jones, wife of Sylvester Jones, Cuba, has been very sick for the past month with an anthrax. After three operations she is now on the way to recovery.

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B. H. Albertson, formerly of Haviland, Kan., has removed to his new home in San Diego, Cal. On the 4th inst. the local Friends gave him and his family a reception.

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The recent Penn College Bulletin contains the report of President Edwards to the Board of Trustees and Iowa Yearly Meeting. Also the new Articles of Incorporation.

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The American Friends Board of Foreign Missions met in Richmond, Ind., last week. The members of the Friends Africa Industrial Mission Board were also in attendance.

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Albert G. Shepherd, pastor at Clinton Corners, and William J. Sayers, Poughkeepsie, N. Y., are on the program to give addresses at the District Sunday-School Convention of Dutchess County, N. Y.

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Chas. O. Whitely, who has served the meeting at Carthage, Ind., as pastor for the past eight years, has accepted a call to serve the meeting at Newberg, Ore., and will take up the work there the first of Eleventh month.

From *University Life* we learn that the endowment fund of Friends University, Wichita, Kan., has recently been increased by the gift of land from Isaac Hammers, Greensburg, Kan.—the gift being approximately worth \$36,000. This brings the endowment of the University up to more than \$200,000.

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The local popularity of Earlham College is indicated by the large number of students enrolled from Richmond. The number has increased from year to year. The fall term of 1901 showed an enrollment of 55 Richmond students, while the present term's enrollment is 85. This does not include several who are doing work in music and who have not been reported to the office.

* * *

Earle J. Harold, who has recently begun pastoral work at Greensboro, N. C., writes: "The work is moving on nicely here. We have just reorganized the men's Bible class with a number of additions and new interest. In fact, there is an enlarged interest in the whole school. The meeting gave a very enjoyable reception for us in the meeting-house, Ninth month 29th, with speeches, music, social time and refreshments.

* * *

The Prohibition League at Friends University, Wichita, Kans., has organized a Prohibition Study Class. Adelbert O. Andrews, an Alumnus of the University, and at present professor of English in the City High School, has been secured as leader of the class. Harry S. Warner's book on "Social Welfare and the Liquor Problem" has been selected as a text book. The class will meet regularly Sixth-day evening.

M. P. Mendenhall, with her mother-in-law, Abigail N. Mendenhall, in her seventy-eighth year, on the 12th inst., visited "Aunt" Sallie Williams, aged ninety-four years, lacking one month. They found her suffering from a fall, but quite happy in the thoughts of a bright beyond. They also visited Erasmus J. Steward, aged eighty years, on the 2d inst. He and his wife are doing their farming and housework with but little help. All are members of Deep River Monthly Meeting, N. C.

* * *

All the Protestant churches of Poughkeepsie, N. Y., have united in taking up the Men and Religion Forward Movement Campaign. After hearing Charles Stelzle and Fred. E. Tasker, both of the Committee of 97, a committee of 100 was organized. William J. Sayers, pastor in the Poughkeepsie Meeting, was elected executive secretary, and Elmer D. Gildersleeve, also of Poughkeepsie Meeting, was made chairman of the Sub-Committee on Conservation.

* * *

Philadelphia Monthly Meeting for the Northern District, at its last meeting, granted a minute for religious service to one of its ministers, Sarah W. Cooper, which called for attendance at Kansas Yearly Meeting [smaller body] and some of the meetings composing it. Ann W. Fry, an elder of the same meeting, expects to accompany her.

At the same monthly meeting Susanna Kite, also a minister, obtained a minute for religious labor in Caln Quarterly Meeting.

* * *

Sarah A. Harris is the leader of a little band of earnest workers at Colorado City, Colo. During the past few months they have done service visiting the sick, holding cottage prayer meetings, and distributing tracts. Four of their number feel definitely called of the Lord for special service, and two of them, John I. Huff and Lena M. Lightly, have gone to Friends Bible Training School at Huntington Park, Cal. The other two feel drawn to the mission field—one to Africa and the other to India.

* * *

Butternuts Quarterly Meeting was held at Unadilla, N. Y., the 14th and 15th inst. The sessions were seasons of great blessing and favor. Richard R. Newby, Yearly Meeting Superintendent, was present. Aulder Larzalere, pastor at Smyrna, was also in attendance. Both these Friends preached acceptably. There was a revival of interest in the work of the Church, and the outlook is hopeful. Daniel A. Craig, chairman of the Quarterly Meeting Evangelistic Committee, was also present and rendered helpful service.

* * *

Perhaps the most interesting, as well as the most prized edition of Whittier's poems was that in the possession of his cousin, the late Gertrude Cartland, with whom he lived during the latter part of his life and whose name occurs so frequently in his published correspondence.

This is the regular four-volume edition, in which pictures and photographs are inserted at the proper places to illustrate the poems. Through the bequest of Gertrude Cartland, these books are now the property of her niece.

* * *

Eight hundred men attended the initial meeting of the Men and Religion Movement, Portland, Me., the 12th inst. In the main banquet room of the Congress Square Universalist Church 600 were seated at a supper. In the vestry of the Free Street Baptist Church 200 more were served. After the tables were cleared and the crowd from the overflow supper were

seated, Charles M. Woodman introduced George E. Briggs, Boston, who made the keynote speech of the campaign. It was a concise statement of the scope and hope of the movement. Carl E. Milliken, Island Falls, a member of the Committee of Ninety-Seven, aroused the big crowd to a high pitch of enthusiasm and put his unusual "campaigning" talent to good use.

* * *

Pacific College had its formal opening for the year the 27th ult. The student body and many friends of the college gathered in the chapel of Wood-Mar Hall, the principal feature of the opening being an address on character building by the new president, Levi T. Pennington. The work of the fall term is nicely under way, with a larger enrollment than at any time last year. Others will probably enter later. There has been added to the faculty one additional teacher, Mary C. Sutton, Seattle, Wash., a graduate of the University of Washington, and a leader among Friends at Seattle. The new head of the History Department is Prof. Melville D. Hawkins, a graduate of Earlham College and a teacher of experience in high school work in Indiana. A full year's work will be added to the academy course this year, raising the regular requirements for graduation from the college accordingly. This will give more work than is required by the "standard college."

* * *

The Men and Religion Forward Movement is taking definite form in Oskaloosa, Iowa. The first important meeting to consider the subject was at a luncheon served at the city Y. M. C. A. and addressed by Secretary J. H. Fellingham, Des Moines, one of the State leaders of the movement. Other meetings for organization have been held since, and on First-day afternoon, the 8th inst., a large mass meeting of men was addressed by B. W. Garrett, clerk of the Supreme Court, in the interests of the movement. It is expected that the organization at Oskaloosa will become responsible for the development of the whole of Mahaska County, so the responsibility resting upon the men there is great. Friends are taking a prominent part, it being observed at one meeting that they numbered about one-third of those present. W. Irving Kelsey has been elected vice-president, and the following Friends are members of the General Committee: Clarence M. Case, Stephen M. Hadley, Roy E. Rich, J. R. Conover, Dr. T. E. Coffin, H. D. Lane, Lloyd Mendenhall, Gren Perrel and Mead A. Kelsey.

* * *

The leading editorial in *Western Work* this month discusses "The Pastoral System." The writer has made a study of the Iowa field, noting especially recent changes and offers the following comment: "The average pastorate is entirely too short. This is not the result of any one's influence. The ability or capacity of the pastor is one important item in causing this condition. The character of the membership is another item. There are doubtless many items bearing upon the point all of which have to do with the production of this condition. A casual study of the changes effected this year among the pastors of Iowa Yearly Meeting reveals the fact that the average length of the pastorate terminated was not more than three years. The largest pastorates terminated were four years and a number were only one year. This condition is pernicious and should be speedily altered. * * * *

"No method is ready made which will answer our needs. That of the M. E. Church while perhaps serviceable, can only be suggestive to the society of Friends. The underlying principle which doubtless must be our guidance in this matter as well as others in our church development is that of centraliza-

tion of power. The power which manages our pastoral system is participated in by every congregation. Each member has a voice. This is as it should be. Now if some plan could be devised by which some central board could serve each congregation in an advisory capacity much good would doubtless result. If congregations were required to consult with a central board, with the strong advice to act upon the results of this consultation, some of the ills of our present system might be obviated. At least this would prevent some of the tangles often arising from indiscriminate "calling." It would also prevent irregularities in pastoral service by which congregations are frequently without ministers. It would also furnish a court of arbitrament or appeal in case of difficulties. Thus many times a change caused by a small matter could be prevented by wise and timely counsel."

* * *

On the 13th inst. the friends, students, and faculty of Penn College observed their annual celebration known as "William Penn Day." A special feature of the occasion this year was the reproduction on the campus of scenes from the career and work of William Penn. Two scenes were acted by the Freshman class, the first, that of a Quaker meeting where Penn and Fox are in attendance. Penn has united with Friends, but still wears his military uniform and sword. After meeting the following conversation takes place:

"Friend George, it perhaps appears singular among Friends that I still wear my sword, but this sword once saved my life without injuring my antagonist. Moreover, Christ said: 'He that hath no sword, let him sell his garment and buy one.'"

"Friend William," replied Fox, "I advise thee to wear it as long as thou canst."

Scene II: Penn and Fox meet while strolling in the forest some time after the above incident. Fox upon seeing that William is not wearing his sword, asks: "William, where is thy sword?"

"Oh," replied William, "I have taken thy advice, I wore it as long as I could."

The Sophomores also enacted two scenes; one is that of Penn's meeting with King Charles II on Penn's Irish estate, where he refuses to remove his hat in the presence of the King; while the second is a scene in Admiral Penn's London residence, where young William returns to his father's house, but refuses to forsake his espousal of the new religion (Quakerism).

The Juniors portrayed Penn's meeting with the Dutch on the Delaware on his way to what later became Philadelphia; while the Seniors enacted the celebrated "Treaty With the Indians."

In describing the exercise, the *Oskaloosa Daily Herald* says:

"The scenes were realistic, the costumes historically correct and the words spoken were those of the principals as recorded by history. The feature of the Penn Day program was really remarkable in its beauty and freshness, in its picturesqueness and in its value as a lesson in history and sentiment. Not one in the large audience witnessing the scenes who has not a new and a deeper interest in this notable character of history. The reproduction of the scenes from the life of William Penn, as accomplished by Penn College students, was of truly meritorious character and a demand goes forth that the affair be made a feature of the Penn celebration again next season. Who knows but that the possibilities of an Oberammergau may be within the reach of the Penn student body.

"The scenes were staged by Prof. Clarence M. Case, who acted as director and who read the introductory statements preceding the scenes and with a setting of natural forest and the green of the campus, the presentation of the subjects was strikingly realistic."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I have read with interest the articles in your paper of Ninth month 28th and Tenth month 5th and 12th; the questions there enumerated, and some of them concisely discussed by the different writers, are all of much importance, and it is well to make suggestions beforehand, for it will enable the Five-Years Meeting to more readily (and intelligently) grasp the situation. Permit me to suggest in brief two additional ones:

First. In order that the work of the Church may reach the farthest and do the most good, I think we should abandon the practice of carrying so many confusing names that the general public hardly knows who we are, even if we do ourselves. Probably now in the same production you will see the Friends; the Society of Friends; the Friends Church, and the Quakers, and Quakerism.

I believe in speaking or writing we should at least use the name, the Friends Church, while it would be far stronger, though, to adopt the good square and significant name around which all the enthusiasm gathers, and under which name all the great victories are counted, and by which name alone we are universally known, the Quaker Church.

Second. From the unique and advanced position always taken by the Quaker Church upon the subject of war there is no one theme among all the other great ones upon which this Church should bestow greater concern. Care and solicitude in endeavoring to discover how in the most prudent and effective way the cause of International Peace can be promoted would surely give this Church greater prestige and so emphasize the need of its continued existence as a separate organization.

It appears plain that this Church ought to be expected to be in the very front ranks pressing prudently and earnestly forward, encouraging and supporting every advanced step toward the final success of its own long maintained doctrine that all war is wrong, that reason is the only sane and safe arbiter of the differences between nations, as well as between men, and when given the chance will entirely relieve the nations of the crushing financial burdens which the war system is imposing upon them all, and, more than all, will finally abolish the cruel, barbarous and criminal custom of slaughtering the very flower of the nations upon their battlefields.

C. F. MORRIS.

Bloomington, Ind.

Died

BOND.—At Villa Park, Cal., Tenth month 2, 1911, John S. Bond, in his eighty-fourth year. The deceased was a member at El Modena. He was recorded a minister while living in Iowa more than fifty years ago, and was blessed in his religious labors in that State, Missouri, Kansas and California.

PIDGEON.—In Muncie, Ind., Tenth month 11, 1911, Elizabeth Peelle Pidgeon, wife of Isaac W. Pidgeon, aged seventy years. She was the daughter of Reuben and Emily Peelle, Clinton County, Ohio, and became a member of Friends at the request of her parents at the age of four years.

STRANAHAN.—At Richmond, Ind., Tenth month 7, 1911, Othelia Stranahan, aged sixty-two years. She was a member of the South Eighth Street Meeting, Richmond.

TABER.—At New Bedford, Mass., Ninth month 16, 1911, Edmund Taber, an elder, in the ninety-second year of his age. Preserving his faculties in a remarkable degree to this advanced age, he will be much missed by many who have reason to remember his Christian courtesy and words of love and cheer.

The International Bible School Lesson

FOURTH QUARTER, LESSON VI.

ELEVENTH MONTH 5, 1911.

ESTHER PLEADING FOR HER PEOPLE.

Esther 4:1; 5:3.

(For Special Study, 4:10; 5:3.)

GOLDEN TEXT.—The Lord preserveth all them that love him.
Psa. 145:20.

DAILY READINGS FOR THE PRECEDING WEEK.

Second-day, Tenth month 30th. Esther chosen queen. Esth.

1:1; 2:23.

Third-day. Haman's plot. Esth. 3:1-15.

Fourth-day. Esther's noble resolve. Esth. 4:1-17.

Fifth-day. The banquet. Esth. 5:1; 6:14.

Sixth-day. Haman hanged on his own gallows. Esth.

7:1-14.

Seventh-day. Saving of the Jews. Esth. 8:1-17.

First-day. Feast of Purim. Esth. 9:1; 10:3.

Time.—About B. C. 474.

Place.—Shushan or Susa; about 200 miles southeast of Babylon. It is now a ruin.

The historical place of the incidents of the lesson is between chapters 6 and 7 of the book of Ezra.

The book of Esther has been called one of the "puzzling books of the Bible." The name of God or the Lord does not occur in it. It is difficult from many points of view to see why it should have been included in the canon; it has no religious atmosphere, and is not quoted or referred to in the Old or New Testament. The question naturally arises is the book historical? To this question there have been three answers: (1) It is historical; (2) It is partly historical or founded upon fact; (3) It is a work of the imagination. To the first and third of these the difficulties presented are very great, and to the first practically insuperable; so the most probable solution is that the story is founded on some historical incidents, though it is not historical in all details.

Like so many of the books of the Bible, the book is anonymous. The date of composition may have been as late as B. C. 135, or as early as B. C. 300, but without doubt it was several hundred years subsequent to the time of the incidents described. The number of Persian references, and the familiarity with Persian history and custom make it probable that the book was written either in Persia or by a Persian Jew. The book is remarkable for the considerable amount of matter which is found in the Septuagint, or the Greek version of the Old Testament, but not in the Hebrew. These additions will be found in the Apocrypha. They are probably of later date than the Hebrew portions.

The main purpose of the book is to give an account of the establishment of the Feast of Purim or of "Lots," or to encourage its observance. Esther 9:30-32. Alone of all the books in the Old Testament there is no instance given of deliverance by God; all is ascribed to men. There is really no noble character in the book; even Esther is portrayed as relentless and cruel (8:11; 9:2-10) and vindictive (9:13-15). On the other hand, the fine qualities of Esther—her loyalty to her people, her courage, her real heroism give the book its only claims to moral approval, except, per-

haps the patriotism of Mordecai. From a strictly literary point of view, it is well conceived and well wrought out. Ahasuerus is Xerxes in Greek history.

10, 11. Esther says that it is well known that no one can enter the king's presence unless previously summoned.

12, 13. Mordecai points out to Esther that as she is a Jewess the law applied to her, notwithstanding she is queen.

14. "For if thou dost persist in remaining silent at this time, relief and deliverance will appear for the Jews from some other quarter." The writer probably means Divine aid. If Esther remains passive, she and her father's house will surely perish; if she speaks, she may escape, and save her people beside. "Who knoweth," etc. Perhaps this is her opportunity.

15, 16. Esther is convinced by what Mordecai says that it is her duty to risk her life for her people. "Fast." This is the only direct religious touch in the book. The number of Jews in Susa must have been considerable, as they were able to slay 300 men (see 9:15). "Three days." This would be, according to Hebrew custom, parts of three days. "So will I go in unto the king." That is, unsummoned. "If I perish, I perish." What must be, must be. I will take the risk.

5:1. "Put on her royal apparel." She is represented as using great tact. She made herself as attractive as possible so as to gain favor with the king and put him in a good humor. "Inner court." This meant entering into the royal presence unsummoned. "Gate," better, as in R. V., "entrance."

2. "Held out to Esther the golden sceptre." This was the token of the royal welcome. (4:11).

3. Ahasuerus' words and action are in accord with what we know of Xerxes. The expression is true also to Oriental expressions and customs. Compare Mark 6:28. "Even to the half of the kingdom" is probably a proverbial expression.

(Continued from page 678.)

weeks before news comes of another Adowa disaster. Turkey undoubtedly has much potential strength; the question is how far, without an adequate navy, it can be brought to bear.

* * *

Two or three encouraging signs may just now be observed in relation to

divorce evils. Both the circuit and county judges who hold court at Kansas City, Mo., have adopted a rule that will prevent hereafter such star records as that of last year, when divorces were ground out at the rate of one every two minutes and 26 seconds. Of course, the speed was made possible by the fact that many suits for divorce were uncontested. But, under the new conditions, a special attorney representing the State will investigate for the court every uncontested case, and, when it is called, he will play the role of contesting lawyer. No suit, consequently, can get by without being thoroughly ventilated.

* * *

Mayor Gaynor has signed the bill providing equal pay for men and women teachers in the New York public schools. It will be necessary for Governor Dix also to approve the measure before it becomes a law. In commenting on the bill, Mayor Gaynor says: "The rule of equal pay to men and women teachers is nothing new. It already prevails in over one-half of the large cities of this country. Instead of lessening the number of men teachers it will increase it. The economical reason for appointing women teachers because they are paid less is removed by it."

* * *

The question will now be asked oftener than before why the States that give votes to women, in an unrestricted way, are all located in the Rocky mountains or on the Pacific coast. The question might be made broader, indeed. Why is it that in the English-speaking world women thus far have succeeded in obtaining a full franchise mainly in those English-speaking States that surround the Pacific ocean? Australia and New Zealand on one side of the Pacific and our far western States on the other side have done more for equal suffrage than all the rest of the world together. It cannot be any peculiarity in Pacific ocean air that has worked such a result, for the Orient breathes it and oriental women have not made great progress toward political consciousness. The only visible explanation is that the newest English-speaking democracies on earth—those where social custom is least hardened and tradition is least authoritative—are located around the Pacific; and it is the new political society rather than the old one that is most receptive to innovations.

Notices

The addresses delivered at the two hundred and fiftieth anniversary of the beginning of New England Yearly Meeting have been printed. A part of the edition has been set aside for free distribution among Friends that do not belong to New England Yearly Meeting. They may be obtained by applying to Thomas J. Battey, Moses Brown School, Providence, R. I.

* * *

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito—a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members of the Society of Friends, who have a

call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

* * *

The Continuation Committee of the Jubilee of Women's Missionary Societies, which was held last winter in this country from ocean to ocean, has decided to follow up the work with an effort to enlist the women of all denominations, who are not already members of some foreign missionary organization, in the missionary societies of their respective churches. Each denomination is organizing its active workers into bands or couples who will visit the women of the city and suburbs. The hope is that every woman will thus have presented to her the need of intelligent interest in the homeland and the resulting gain in active workers for the non-Christian countries. A most important meeting for the women who are engaging in this effort is to be held on Second-day Tenth month 30th, at Calvary Presbyterian Church, 15th and Locust Streets, at 3 P. M., and the visiting is to be done the following week. Members of the Foreign Missionary Association of Friends of Philadelphia, are taking their share in the movement.

SHIFT.

IF YOUR FOOD FAILS TO SUSTAIN YOU,
CHANGE.

One sort of diet may make a person despondent, depressed and blue and a change to the kind of food the body demands will change the whole thing.

A young woman from Phila. says:

'For several years I kept in a run-down, miserable sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way and seemed in a perpetual sort of dreamy nightmare. No one serious disease showed, but the 'all-over' sickness was enough.

"Finally, between the doctor and father, I was put on Grape-Nuts and cream, as it was decided I must have nourishing food that the body could make use of.

"The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me.

"During the first week I gained in weight, my spirits improved, and the world began to look brighter and more worth while.

"And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person in every way." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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[FOR THE AMERICAN FRIEND.]

DEATH.

HANNAH M. HUBBARD.

O, cruel death! Thou dost thy sickle wield

O'er budded flower, o'er green and growing field.

Why is it thus? that thou with blighting breath,

Nips down the morning flow'r, O, cruel death.

Why are we left to mourn, with bleeding heart?

Why are our loved ones torn by death apart,

While youth and beauty rest upon their brow?

O, ruthless hand of death! why take them now?

Is there no balm to heal our wounded breast?

Is there nowhere to feel, the peaceful rest

Of promise to the soul, that we shall dwell

Where death ne'er comes, or sounds a funeral knell?

Yes, reckless death, though thou hast now laid low

The form we loved, the voice we cherished so,

A conquered foe thou art; thy pow'r shall be

All banished to the place prepared for thee.

Yea, heartless death, into the seething sea

Of fire thou shalt be cast. It waits for thee,

When Christ shall come, and with Him those we love.

We'll meet Him in the air, and reign supreme above.

For ages we will be where death's unknown

And through eternity, around the throne,

The praises of our Christ with seraphs sing,

And crown Him Lord of all, our heav'nly King.

La Harpe, Kansas.

A man arrayed in a bleached store suit and rusty boots wandered into the organ court of a department store while the instrument was being played.

He looked up at the organ admiringly, then surveyed the crowds and the goods

on display. Finally his eye focused on the orderly exterior of a floorwalker.

Edging confidently close to the dignified emporium guide, the visitor said: "Be you one of the deacons?"

"Beg pardon" interrogated the distinguished appearing auxiliary of the big store.

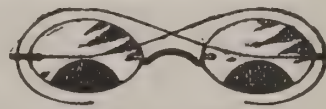
"Oh, nothing," replied the slightly embarrassed stranger, "it don't make no difference if you're only one of the committee; but I'd just like to see the parson and tell him this is the dad blingdest finest church fair I ever seen, and I'm mighty glad to see so many visitors, and some of 'em buyin' something.—Public Ledger.

He doeth well, who doeth good
To those of his own brotherhood;
He doeth better who doth bless
The stranger in his wretchedness;
Yet best, oh! best of all doth he
Who helps a fallen enemy.

Yearly Meetings in 1911

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

William S.
Yarnall



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WANTED.—Young men qualified for the work of Y. M. C. A. secretaries to engage in service in some New England villages. Please address, stating experience or preparation, E. S., care of **THE AMERICAN FRIEND**, 1010 Arch Street, Philadelphia, Pa.

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PANSIES—For best early spring blooming, plant now, and protect with leaves during winter. Largest blooms, all colors, 25 cents per dozen, postpaid.

CLEMATIS—For best results plant now. Strong plants of the best varieties in any of the following colors 35 cents each; three for one dollar, postpaid. White, scarlet, blue, purple, red, rose.

PEONIES—Planted now will bloom next spring. Finest colors, largest blooms, fragrant. 25 cents each; large clumps, 35 cents each, postpaid.

CALIFORNIA PRIVET—This is the best ornamental hedge plant grown. A combination of beauty and service. Four, six and eight dollars per hundred, according to size. Must go by express or freight.

GRAPE VINES—Grapes occupy but little space and yield abundantly the best of fruit. Special collection of six best varieties for 60 cents, postpaid.

BULBS—Planted now are sure to bloom and give satisfaction. See Special Offers in "American Friend" of Ninth month 28th.

All kinds and sizes of house plants at reasonable prices. Cut flowers and floral work of all kinds. Cut flowers sent safely to all parts of the United States. All inquiries given prompt attention.

J. C. FURNAS, Florist, Jeffersonville, Ind.

WE HAVE some interesting facts regarding the value of **THE AMERICAN FRIEND** as an advertising medium which we should be glad to give to any of our readers who are interested in the possibilities of advertising. There is no question as to the merits of advertising. It's merely a matter of selecting the proper medium. **THE AMERICAN FRIEND** has a circulation of over 5000 copies each week, a total of about 35,000 readers—a large percentage of all the Friends in this country. Such a publication is bound to have positive value to its advertisers.

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Eighteen hundred pairs from a prominent manufacturer to sell at 35c a pair; three pairs for \$1.00—about one-half of the usual price, because they did not meet the manufacturer's rigid standard of excellence. Mercerized fast-black lisle, outside (extra wide leg), full regular made, with lavender tops and double-garter welts. All sizes from 8½ to 10½.

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Stockings } 39c**

Black Thread-Silk, Boot Stockings of good quality, 39c a pair; six pairs for \$2.25.

**Children's
Stockings } 12½c**

Heavy, fast-black ribbed cotton; of a good, well-wearing quality.

Men's Mercerized Cotton Socks, 18c a pair

Three pairs for 50c; six pairs of a size in original box for 95c. Winter-weight mercerized cotton, in black, tan, navy blue, gray, Burgundy and heliotrope—a large special purchase at much less than the usual price.

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The American Friend

Vol. XVIII

ELEVENTH MONTH 2, 1911

No. 44

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The Withered Hand Whole

Praise God! Praise God! Give me my tools again!
Oh, let me grasp a hammer and a saw!
Bring me a nail, and any piece of wood.
Come, see me shut my hand and open it,
And watch my nimble fingers twirl a ring.
How good are solids!—oak, and stone, and iron,
And rough and smooth, and straight and curved and round!
Here, Hannah: for these long and weary years
My hand has ached to smooth your shining hair
And touch your dimpled cheek. Come, wife, and see:
I am a man again, a man for work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.
Oh, blessed Sabbath of all Sabbath days!

And did you hear them muttering at Him?
And did you see them looking sour at me!
They'll cast me from the synagogue, perchance.
But let them: I've a hand, a hand, a hand!
But ah, dear wife, to think He goes about
So quietly, and does such things as this,
Making poor half-men whole, in hand and foot,
In eye and ear and wistless maniac mind,
To get such praise as that! Well, here's a hand,
A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the hand of God to me.

—Amos R. Wells, in *Sunday School Times*.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR ELEVENTH MONTH 12, 1911.

THE CASE AGAINST THE SALOON.

ISA. 5: 11-25.

(Temperance Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 6th. Waste of food. Isa. 55: 2.

Third-day. Waste of money. Luke 15: 13.

Fourth-day. Waste of life. Dan. 5: 22-30.

Fifth-day. Waste of nations. Isa. 28: 1-13.

Sixth-day. Waste of families. Hab. 2: 15.

Seventh-day. Waste of spiritual power. Prov. 31: 4, 5.

Name other evils caused by the saloon.

What would Jesus do with reference to the saloon?

In what ways can we help to abolish the saloon?

The case against the saloon is ultimately the case against alcohol. This case has been set forth in an able address by Hon. Richmond P. Hobson in the National House of Representatives on February 2, 1911. The speech is published in pamphlet form. We give herewith portions selected from it.

The experience of railroads has led over 39 great railroads to forbid the use of alcoholic beverages among their employes. While the men thought they were being fortified, experience proved the contrary. Science has supplemented experience by actual and accurate measurements. If a man drinks one glass of beer, the day on which he drinks it his general efficiency will be lowered on the average of 8 per cent. If he takes three glasses of beer a day, or the equivalent in light wine, for 12 days, his efficiency at the end of the 12 days will be lowered from 25 per cent. to 40 per cent., depending upon the temperament of the man and the nature of the work. In doing mathematical work, like bookkeeping, the loss of efficiency goes above the 40 per cent. limit; in memorizing the loss goes up as high as 70 per cent. Thus the most moderate and temperate drinking is harmful. No matter in what quantity taken, alcohol remains always a poison.

* * *

The alcohol toxin not only has a poisoning effect of its own in every case, but in addition, through lowered vitality, the organs and tissues are opened to attack from other sources.

The results can be illustrated by taking the effect of alcohol on the white blood corpuscles, the wonderful standing army of the system, whose organized hosts, millions strong, attack and destroy the hordes of disease germs of all kinds that are constantly entering the system through the air we breathe, the food and drink, and through abrasions of the skin. These disease germs, seeking a lodgment, germs of tuberculosis usually in the lungs, germs of typhoid in the intestines, each kind in its favorite organs or tissues, are constantly under assault from the armies of the corpuscles. If the latter win from the outset the germs are thrown off. If the germs win at first they get a lodgment and multiply, and the person contracts the diseases. If by repeated assaults the corpuscles finally win, the patient recovers. If the multiplying

hordes of germs win, the patient dies. Nearly all the disease of mankind and nearly all deaths hang upon the vitality and vigor of the white blood corpuscles.

Under the microscope it was found that even a moderate drink of alcoholic beverage passing quickly into the blood paralyzes the white blood corpuscles. They behave like drunken men. In pursuit they can not catch the disease germs. In conflict they can not hold the disease germs from devouring, and they can not operate in great phalanxes, as they do when sober, against such powerful germs as those of consumption.

Every time a man takes a drink of alcoholic beverage he lays himself open for a time to contracting diseases. Every time a man takes a drink he puts his life in peril.

* * *

The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese war back to 500 B. C., the War College found that the total number of killed and wounded in battle amounts to about 2,800,000, of which it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year; five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is ten thousand times more destructive than all wars combined.

If the peaceable red man is subjected to the regular use of alcohol beverage, he will speedily be put back to the plane of the savage. The Government long since recognized this and absolutely prohibits the introduction of alcoholic beverage into an Indian reservation. If a negro takes up the regular use of alcoholic beverage, in a short time he will fall to the level of a cannibal.

No matter how high the stage of evolution, the result is the same. A white man with great self control, considerate, tender-hearted, who would not willingly harm an insect, will be degenerated by regular use of alcoholic beverage to the point where he will strike

with a dagger or fire a shot to kill with little or no provocation.

Though at first a tender, loving husband and parent, he will degenerate to the point where he will be cruel to his own flesh and blood. It is conservatively estimated that 95 per cent. of all the acts and crimes of violence committed in civilized communities are the direct result of men being put down by alcohol toward a plane of savagery. The degenerating process strikes at the integrity of the reason and is the chief cause of idiocy and insanity. It wipes out self-control, self-respect, the sense of honor, the moral sense, and produces the bulk of tramps, paupers, vagabonds.

News in Brief

At the National American Woman Suffrage Association convention held in Louisville, Ky., last week, Anna Howard Shaw, of Moylan, Pa., was re-elected president, a position which she has held since 1905.

* * *

A bronze statue of William Cullen Bryant, the American poet and editor, was unveiled in Bryant Park, New York City last week.

It is fitting in an age beset with militarism and sworded tendencies such as our own that this tribute should be paid to a man whose claim for lasting remembrance was pre-eminently poetic imagination.

* * *

There is considerable agitation among the Hebrews in this country over the treatment which they receive while traveling in Russia. Our treaty with that country specifies that any one with a passport from the United States is to receive the same treatment as a citizen of Russia. Russia does not treat her Jewish inhabitants as citizens, and claims the right to treat American Hebrews as inferior to other American citizens. Since there is no race distinction in our own country, there is a decided demand that Russia should also treat all our citizens as equals. This has occasioned no little friction, and mass-meetings are to be held in all large cities throughout the country to create public sentiment in favor of Congressional action looking toward a revision of our treaty conditions on this subject.

* * *

The annual report of the Commissioner of Pensions is a fresh reminder of the speed with which the civil-war generation is passing from the scene. Death carried off last year 35,243 soldiers and sailors who served between 1861 and 1865, but as more than 2,000 were added to the roll, the actual net reduction was 32,371. The deaths at present are slightly in excess of 6 per cent., and the average age of the survivors is now about seventy years. It is the Commissioner's belief that only about 25 per cent. of the 2,213,365 men who served the Federal Government still survive; of this 25 per cent., 529,884 are in receipt of pensions today. If these figures are correct, only about 24,000 of the survivors are for one reason or another failing to receive aid from the Federal treasury fifty years after they began their military service. No other

(Continued on page 706.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, ELEVENTH MONTH 2, 1911

No. 44

The Center of Our Faith

I said in my address at Swanwick that "Christ must be the center of our faith and we must make Him as real to us as He was to Peter and John," and I also said: "This personal Jesus [of the Gospels] makes us feel for ourselves that His kind of life is the very life of God"—"the one place," I added, "where the central love of the heart of things breaks through and we can behold it, a personal life which unites in itself all that our hearts at their highest flood-tide desire to see realized in our own human lives, and all that we can conceive or apprehend as belonging to the divinely perfect character of God." In my editorial of last week I said:

"The faith which saves is a vital faith born in the personal discovery of the perfect revelation of God in Jesus Christ, which finds in that revelation the immeasurable grace and forgiveness of God, which finds in that revelation an immovable ground of confidence and truth, both for time and eternity, and which swings the whole life over from its old self-center to a new center, with Christ as the transforming, controlling, inspiring, recreating power of it."

I have brought these passages together—and I could add enough more in the same vein from my writings to fill an entire issue of THE AMERICAN FRIEND—to introduce the subject on which I want now to say a few words, namely, the *center* of our faith.

I said last week, and I have said many times before, that saving faith must be born in and must spring out of a personal experience. Nobody is ever saved from his sins or from his old self or from his old ways by formally adopting propositions which somebody else says are true. Nothing can deliver us and transform us and set us to living with new power until we ourselves *see and discover for ourselves* some truth which shifts all the values of life for us and fills us with an incentive powerful enough to make us hate what once we loved and to make us love what once we hated. The personal vision and discovery of such a truth as that is what I mean by faith.

Now there is only one place, so far as I know, where such a discovery can be made, and that is in the person of Jesus Christ. Everywhere else we only hear *about* God—here, in Christ, we see Him and find Him for ourselves. Everywhere else men, more

or less like ourselves, tell us what they have thought or felt or heard—in the Person of Christ, God reveals Himself and we are here face to face with a life which exhibits to us the God our hearts have sought and longed for.

The God who in our childhood seemed so far away, up in the invisible blue of the sky, writing in His book all our wrong deeds and saving them for the day of judgment, in Christ is discovered to be the intimate Friend and Lover of little children. The God who in our moments of wrongdoing seemed to us so stern and wrathful, in Christ is seen to be a Being who *suffers* when we sin, who pleads for us and agonizes over us, who holds on to us with a love that will not let go and who, like a shepherd, goes after the straying lamb; who, like a human father, watches for the return of a wayward, wandering son and, when He finds him coming back, meets him with a kiss of love. The God whom we have so eagerly sought for in the heights and deeps of nature, the God whom the astronomer does not find with his telescope, whom the geologist does not discover in the piled strata of the earth, whom the biologist misses in his search among the myriad cells of life, whom the psychologist can only postulate as a "More than ourselves in correspondence with us," in Christ we find as no mere first cause and prime mover, but a warm, tender, intimate, personal Friend and Companion who is forever bringing all things up to better.

The God whom the mystic discovers as the one and unutterable, the infinite and bottomless Deep, the central Abyss, in Christ is found to be no vague Immense, but a living God, a personal Heart and Will, who can reveal Himself in a concrete and definite life which touches ours at every point. The God whom the moralist guesses at as the Voice of a law-giver behind the conscience, in Christ is seen in a personal Life that exhibits not a new moral law, but a new way of living altogether, a new type of life, a new species of life, a new order of goodness—the life of a Son of God, life as it is in the Kingdom of God.

To make that discovery, to see *that* in Christ, to find that God is as real as the house we live in, and to gain a clear sight of His true nature, His heart and mind and will, is what I mean by faith, and

nobody can do *that* without being saved. It is impossible to live on in the same old way, the way of sin and selfishness, when once you have stood face to face with Christ and have seen God in Him, and have seen in Him what God means you to be, and have seen in Him how your sin and fickleness and pettiness and failure make Him suffer and agonize to bring you to yourself and to Him.

Christ, then, is the center of our faith, and He becomes operative as a transforming power over us when we see that He is not merely the Person reported in a holy Book, not merely the Person who has been deified by the historical Church, but He is the Person whom our soul now sees to be God with us, God revealed, God found and known and loved and crowned in our hearts.

R. M. J.

Current Events and Comments

A New Commentary on Job

To the *Bible for Home and School* series has just been added a volume on Job, by Dr. Barton, of Bryn Mawr.* It is admirably suited to the convenience of the lay-student who wishes to make an intelligent study of this masterpiece of old Testament literature. The notes, while scholarly, are simple and clear.

The quality of the work may be judged from the way in which Dr. Barton sums up the message of the book:

With a touch too artistic to permit him to descend to a homiletic attitude, the poet has shown that his solution of life's problem is a religious one. He has portrayed with great power the inability of man's mind to comprehend the universe or to understand why man must suffer, but he makes Job, his hero, find in a vision of God the secret of life. * * *

In presenting this solution, he portrays at once the function of the intellect in religion and its limitations. He shows that it is the function of the intellect to keep theology in touch with facts, and compel the abandonment of dogmas which have ceased to be satisfactory explanations of experience and are thus seen to be false. On the other hand, he pictures with equal clearness the inability of the mind to fathom life and the universe, and shows that here the one way to peace and strength is in a personal experience of God, which begets faith and trust. One goes on, then, with a happy heart not because life's problems are solved, but because he lives in the companionship of One who knows the solution.

Action Against the Steel Trust

A petition praying for the dissolution of the Steel Trust was filed in the United States Circuit Court at Trenton, N. J., last Fifth-day. It is the most sweeping anti-trust action yet brought by the Department of Justice. It asks not only for the dissolution of the United States Steel Corporation, but of thirty-six subsidiary companies which are alleged to have combined in violation of the Sherman law. In order to obtain early relief, the court is asked to enjoin

the defendants, pending a final hearing of the case. Matters are being pushed, and a prompt trial is expected. The trust will fight the case, contending that, while controlling a large percentage of the steel industry, it has kept within the bounds of the law.

Gary Dinners

A unique feature which comes into prominence in this case is known as the "Gary dinners." Not only were the subordinate companies bound together by the interlocking of directorates—a situation common to all trusts—but the managers of the various companies frequently met at "dinners," where they came to a "big sense" of their personal obligation to each other—which in common parlance means the avoiding of competition. Every man attending these "dinners" was in honor bound to be governed by the policies there outlined. The significance of this aspect of the case becomes evident when we realize that "dinner" agreements control the prices in many lines of business where formal combinations do not exist.

Over-capitalization—Unlawful Tribute

That desperate measures were necessary in the management of the Steel Trust is clear when we realize the enormity of the watered stock upon which dividends were paid. According to the petition filed by the Department of Justice, the capitalization of the trust was not less than \$600,000,000 in excess of the value of its properties. It was vastly in excess of the amount upon which those properties under normal conditions could earn a fair return. Approximately one-half of the earnings resulted from the power exerted over trade and commerce by the combination of capital, the suppression of competition and the co-operation of influential business men who under normal conditions operate as rivals. The dividend on this enormous over-capitalization, which amounts to several million dollars annually, is the unlawful tribute which the trust compels the consumers and the public at large to pay.

A Common Excuse

There is considerable talk in financial circles to the effect that the Sherman Anti-Trust Law is not

**The Bible For Home and School—Job*, by George A. Barton; Publishers, the Macmillan Co., New York; Price, 90 cents, net.

clear, and that someone responsibly connected with the Government ought to make plain exactly what the situation is. The President and Attorney-General Wickersham, however, point to the fact that the administration policy has been defined and consistently followed. In his special message to Congress, First month 7, 1910, the President indicated three lines along which the Sherman law was being violated: First, the fixing of prices; second, controlling output; and, third, competing by unfair methods, or suppressing competition. That there is no real justification for the complaint of inability on the part of the corporations to determine whether they are violating the law is evidenced by the fact that it is not possible to unwittingly commit any of the offences described by the President. It is only natural, however, that those who are caught deliberately violating the law should offer some excuse for their conduct.

Large Bequest for Bryn Mawr College

Bryn Mawr College has been made the beneficiary to the extent of \$750,000 in the will of Emma Carola Woerishoffer, an alumna of the college, who was fatally injured in an automobile accident Ninth month 10th.

Emma C. Woerishoffer graduated in 1907, receiving the degree of Bachelor of Arts. She was widely known for her charitable work and great interest in social improvement. It was while traveling as an officer of the State in this work that she met with the fatal accident. As a special State inspector of labor she made a tour of investigation, and at one time worked as a laundress in several large wet-wash laundries. The information gathered resulted in a number of reforms, accomplished through the State Labor Department. Although only twenty-six years old, she had made a number of substantial gifts to settlements, hospitals, asylums and other institutions, in whose behalf she was an indefatigable worker.

Curbing Vice in Chicago

Mayor Harrison is disappointing those who expected him to turn a deaf ear to all appeals for civic betterment. Only last week he issued an order closing a notorious resort concerning which a special report had been made to him by the Civil Service Commission. "A resort of that sort," he is quoted as saying, "has no place in a civilized city. It will stay closed so long as I am Mayor." And he makes the same promise for any other place of the kind. These are brave words, and they are being vitalized by deeds. And yet it is less than a week ago that Chicago's superintendent of police, after a series of personal investigations, assured the commission that there was no gambling in the city. For months the daily reports of the police inspectors has recited, regularly: "No violation of the gambling, dive or saloon rules during the past twenty-four hours."

Closing the Moroccan Negotiations

As the French and German negotiations over Morocco are drawing to a close the public press in both countries reflects a diversity of opinion. In France there is a large body of sincere criticism based partly on sentimental reasons and partly on practical considerations. In surrendering a large part of the French Congo, the Government is accused of giving up an equatorial empire built up by the devotion of French pioneers and soldiers. On the whole, however, the French people are receiving the outcome with satisfaction. The country has not cringed before German intimidation, and the undisputed right of protectorate over Morocco is generally regarded as more than a fair equivalent for the bartered territories in the Congo.

The German public is much more bitter in its criticism of the Government's management of the Moroccan affair. The pacific party rejoices that war has been averted, but the general impression prevails that Germany has been worsted in the negotiations. If the object of German diplomacy in Morocco was to humble France and drive a wedge into the Anglo-French friendship, the failure has been complete. If the object was territorial aggrandizement, the establishment of a French protectorate in Morocco is regarded as a rich price to pay for the "fever swamps" of French Congo.

Can Control Meningitis

Dr. Simon Flexner, director of the Rockefeller Institute, announces that he can now control spinal meningitis. It is accomplished by putting serum in the cerebro-spinal membrane, thus getting at the seat of the disease. Injections into the blood have proved futile. In speaking of the matter before the sanitary officers of New York, Dr. Flexner said: "Influenza meningitis in the child, which has caused so many deaths and which spreads so rapidly, will, with the application of this new form of treatment that we have discovered, be not one-tenth as dangerous as it was before the discovery of this new serum and method of treating such a disease."

Maine's Uncertainty Not Ended

Four towns in Maine—Athens, Limestone, Matineus and Westfield—have filed with the Governor applications for the correction of their original returns on the recent prohibition vote. All of these corrections favor prohibition, and if they are allowed, a majority of several hundred for the retention of the prohibitory amendment will replace the present calculation of twenty-six majority for its repeal. The law of the State properly requires a public hearing then the Governor and his council will decide whether or no the desired correction shall be made. Governor Plaisted is by statute allowed until Twelfth month 1st to announce this finding, and until he does make that announcement, it remains uncertain whether Maine has gone "wet" or "dry."

Annual Meeting of American Friends Board of Foreign Missions

BY CHARLES E. TEBBETTS.

The annual meeting of American Friends Board met at Richmond, Ind., on Fourth-day, Tenth month 18th, and held seven sessions, besides several meetings of executive and other important committees. On Third-day, the 17th, an all-day missionary conference was held under the direction of the board, and was well attended by many Friends, some coming from a distance. At this conference the reports of the eight commissions of the Edinburgh Conference were discussed in the relation to the mission work of Friends, as follows:

Commission 1.—“Carrying the Gospel to All the World,” by Charles E. Tebbetts.

Commission 2.—“The Church in the Mission Field,” by Truman C. Kenworthy.

Commission 3.—“Education in Relation to Christianization of National Life,” by James Carey, Jr., and Murray S. Kenworthy.

Commission 4.—“The Missionary Message in Relation to Non-Christian Religions,” by Emma F. Coffin and Elbert Russell.

Commission 5.—“The Preparation of Missionaries,” by H. Virgil Easterling.

Commission 6.—“The Home Base of Missions,” by Viola Spurgin and Mary Doane Hole.

Commission 7.—“Missions and Governments,” by Carolena M. Wood.

Commission 8.—“Co-operation and the Promotion of Unity,” by Lucy Hill Binford and Francis A. Wright.

It is impossible in any brief space to give an account of the value of this conference. Each speaker was surprised to have discovered so rich a mine of instruction and inspiration, and was perfectly sure the report of his commission must be the best of the series. To those who listened, it was a constant revelation of new conceptions of the greatness and urgency of mission work and of the most vital means of accomplishing it. It was felt that it would be a very valuable thing if the program could be reproduced in all sections of our church. After it, there was a new demand for the nine volumes of the Edinburgh Library.*

At the board meeting, every yearly meeting that belongs to the Five-Years Meeting was represented, except New England, Canada and California. Twenty-one members were present, and Emma B. Malone and Martha W. Stanley, of Cleveland, represented the interest of Ohio in the work in Africa. Four members of field committees were present who were not members of the board. The sessions were times of most delightful Christian fellowship, and were characterized by the sense of God's presence and an ever-increasing enthusiasm for the task set before

us as a Church, and a consciousness that the Spirit of God is surely leading us out into larger things.

The report of the treasurer showed receipts for the year of \$35,259.59, as compared with \$26,260.21 last year. Of the increase, \$3,559 was due to new work administered through our board from New York and Wilmington, and \$2,225 were contributions toward the special building fund now being raised for the three fields—Africa, Cuba and Mexico. This leaves \$3,025.90 as the real increase from same sources as last year.

The reception and consideration of the work in Africa added greatly to the interest of the meeting. That field is recognized by all authorities as probably second in importance of the entire world, because of the attempt of the Mohammedans to capture it. Our work there is right in the most critical section of equatorial Africa. The board felt strongly the responsibility for it, and asks that Friends throughout this country may thankfully share in meeting it. Reinforcements are now going to the field, and more are waiting for the funds to enable them to go. All who were present of both our own and the F. A. I. M. Boards felt that the right thing had been done in the transfer of the administration to our board.

Another feature of the meeting of peculiar interest was the transfer of the two stations in southern Alaska to the Presbyterians. These stations have heretofore largely absorbed the missionary interest, one of Kansas Yearly Meeting, and the other of Oregon. The field in which they are located is almost entirely under the care of the Presbyterians, who have a splendid school at Sitka, and their whole work well organized. They can care for the two stations efficiently and much more economically than we. The transfer releases the two yearly meetings from a field that was growing less, and giving little inspiration, to undertake work in our larger fields, where there are large opportunities and corresponding responsibility that increases interest and the sense of obligation. This is in line with a general movement, inaugurated for the most part since the Edinburgh Conference, looking to the removal of overlapping and to greater economy and efficiency in the entire work. Our board was unanimous in the approval of this action.

Cuba and Mexico both send out an urgent call for a great enlargement of educational work. In our mission field in Cuba there are a large number of children who have finished the sixth grade in our primary schools, and have no opportunity of going farther without going far from home, at considerable expense. These children are under our influence, and, if properly trained, will make the future strong workers for the Church. Our work there has reached the stage where an educational advance in the way of a boarding school for secondary education is a compelling necessity.

In Mexico our one school for boys is now overcrowded, with 33 in attendance. The quarters are wholly unfit for what is needed. A new opportunity, which our workers there regard as providential, is

* NOTE.—The nine volumes of the Edinburgh Library can be had for five dollars by applying to office of American Friends Board, Richmond, Ind.

offered by the securing, at low cost, of 90 acres of land close to the capital city of the province, giving opportunity of building up a work that shall be far-reaching in its influence in that country that just now specially needs just such help.

After prayerfully considering the whole field and its requirements, the board were united in undertaking a campaign to raise \$50,000 to meet the urgent need for an educational advance in our three fields. They hope to raise the entire sum before our next Five-Years Meeting. We call upon Friends everywhere to open their hearts to the call of the needy children of less fortunate races, that they may be prepared to become leaders of their own races into the light of Christian communities. We regard this as the most far-reaching of any opportunity that has ever come to our mission work.

The coming year closes the work of the present board, as it is reappointed every five years. Much thought has been given to a proper completion of the work of the period, so as to start out with the next five-year period with the work organized in the best possible shape for large results. The completion of the campaign for \$50,000 during this last year, as a united effort of our entire church, is one most worthy feature. The preparation of a book that shall bring the history of all the mission work of Friends in America up to date is another feature, and they invite the boards of all our yearly meetings to co-operate in this. There is an insistent demand for the information that such a book would give, and there is nothing now to supply that demand. The preparation of an exhibit at our Five-Years Meeting of the entire mission work of Friends, both of America and Great Britain, in the form of carefully arranged pictures, curios, statistical charts, etc., is another feature, and our English Friends have already consented to co-operate in such an exhibit. And, finally, the preparation of a program for a missionary day at the Five-Years Meeting has been undertaken. And we think we have some delightful surprises in store for Friends at that time.

Much attention was given to the minor details of our work. Everyone felt that the organization of the work of Friends is being brought each year into much better shape. The members went to their homes feeling assured that God had been with us and was leading us on.

The California Field

BY HERMON D. WILLIAMS.

*A Monthly Meeting Above the Common Level.—
Ramona in Its Valley, Encircled by Mountains.*

Northeastward from San Diego stretches a wilderness of mountains, interspersed with valleys, one of the larger of which is the Santa Maria, some four by seven miles in extent, and forty miles from the city named. The horizon here shows an encircling mountain chain in varying heights, and this plateau is only reached from the coast by an ascent of 1,500 feet over winding mountain roads. We may well

believe that Friends who settled here a quarter of a century ago were brought in close touch with the primitive life of California, for even yet the prospector, with his tool-laden burro, is in evidence; the stagecoach, bounding over the stones of the gorge or scaling the heights, makes its daily trips from San Diego to interior points; and turbaned horsemen, in the accoutrements of mining days, speed o'er the lea in their love of a wild, free life. Surely the experience of Friends thus separated from the great body of the church cannot be without interest to the members of the Society in general.

But why should Friends have been attracted to a locality thus difficult of access? First, possibly be-



DR. Q. A. R. HOLTON, PIONEER IN RAMONA MEETING, CALIFORNIA.

cause of the charm of scenery. The mountains, in their sunrise glory, or in the changing tints of fading day, give a panorama of which the eye never wearies; nor less fascinating is the occasional view when the mists of morning, lying heavy o'er the valley, are converted by the struggling sunlight into a billowy sea of fleecy clouds, through which the foothills rise like floating islands, until the vapory mass, obedient to a passing breeze, moves swiftly down the canyons toward the sea, revealing with magic suddenness the features of the emptied landscape. Such views of nature in her mountain moods are some compensation for isolation and inconvenience. We may believe, also, that the health-giving qualities of this elevation, where the sterilized air of the Colorado desert bears no culture of hurtful bacteria in its trade-wind incursions, were not overlooked by the homeseekers of the earlier years; and so Friends came to the Santa Maria Valley.

The first of these to arrive were Dr. Q. A. R. Holton and family, of Amboy, Ind., who came in Fourth month, 1883, and took a homestead six miles

southwest of where the village of Ramona was since located. The Holtons and their neighbors, S. L. Ward and wife, soon started a Union Bible school in a nearby schoolhouse. In 1886, when the mirage of the land boom appeared on the horizon, the village of Ramona was established, with a spacious brick hotel as a prominent feature, and in this the Union Bible school above named was held for several years.

In the autumn of 1887 there arrived from Kansas the next contingent of Friends, including Wm. E. Mills, Jacob H. Thomas and James Williams and their families. This strengthened the expectation of establishing a Friends meeting; and why should it not be a large one? If people are to come in troops on the wave of the boom, why not direct its forces in this locality to the establishment of a model Friendly community under these genial skies? This may have been the soliloquy of a syndicate that purchased a beautiful section of the valley projecting northeastward and embracing 1,300 acres of its most fertile soil, and which was christened Valle de Los Amegos, meaning Valley of the Friends. Numbers of Friends indeed established homes here, and others had taken steps to this end, when the subsidence of the boom dissipated the visions its coming had inspired, and left here the depression and business complications that everywhere marked its passage; but the establishment of a meeting still held a place in the clouded perspective.

In the meantime Dr. Holton and family had moved to the adobe ranch house a mile north of Ramona, on the new purchase, and in a room of this, Friends first convened in their weekly seasons of worship. But a little later, by agreement with other denominations now represented, they took their turn in leading in an hour of worship at the hotel, following the session of the Union Bible school before mentioned, Wm. E. Mills serving as their minister. When a schoolhouse was built, the Bible school and meeting were transferred to it, but were continued on the union basis.

Other Friends having arrived in considerable numbers, a monthly meeting was organized Seventh month 2, 1892, under the name of Nuevo, which was later changed to Ramona. The first permanent officers were: Dr. Q. A. R. Holton and Hattie Holton, clerks; Nancy Holton and Fannie Kirkman, elders; Dr. Q. A. R. Holton and Emma Mills, overseers; H. S. Whitney, treasurer.

Steps were taken First month 7, 1893, to build a church home, in the appointment of all the men of the meeting a committee on the subject, with Wm. E. Mills as chairman. A month later \$550 was reported subscribed. With limited means available, the work moved slowly, but Fourth month 21, 1895, the building, centrally located in the village, was dedicated, Allen Jay, then on a visit to the coast, taking a leading part. To the little congregation that had been homeless since its organization, and had taken only a fractional part in the weekly First-day services, this was an occasion of devout thanksgiving.

In the summer of 1898, forty acres of barley land

were leased with a view of devoting the crop to providing a manse for the pastor; and L. C. Janeway, Wm. Carner and Hiram Whitney were appointed to conduct the enterprise, but their diligent efforts were defeated by a dry-year failure of crops. Seven years later the matter of a manse was again taken up, with L. C. Janeway, R. W. Pearson, Susan Janeway and Elmer Allen as a building committee, and the meeting has the result of their work in a comfortable manse and two fine lots, on which, however, there is still an indebtedness of several hundred dollars.

Following Wm. E. Mills, Amanda Way was chosen pastor in 1896, and she was succeeded by Tilman Hobson in a service of eighteen months, extending to the summer of 1899.

The meeting now experienced a period of depression, resulting from a failure of crops several times repeated and the removal of numbers of its members to other points, and no pastor was secured for a considerable time. In this emergency Dr. Abernathy, of the Congregational communion, who occupied a station in the valley, was invited by Friends to preach in their meeting-house, and for two years they sat under his teaching and worshiped with his parishioners.

Nanna B. Pearson next served the meeting for a brief period as pastor, after which Ida L. Curtis engaged in the work early in 1906. She continued her service for five years, during which the meeting steadily gained in strength and membership.

George Taylor, the present efficient pastor, has just entered upon his second year in the position. George Taylor came from Malton, England, at the age of twenty-one, having become interested in Whittier and its surroundings as an inviting field for a young man seeking opportunities in life, through having met Dr. Elias Jessup in his native country. True to the teachings of pious parents, when thus far separated from home, and faithful in the use of his gifts, George Taylor was presently recorded as minister of the Gospel. He served four years as pastor at Los Nietos, an outpost of Whittier, and six years in the Alamitos meeting. He has served as evangelistic superintendent and in various other stations of responsibility. The Ramona meeting is prospering under his earnest, tactful and devoted labors. His estimable wife, formerly Lillian Briggs, of Whittier, and his two lovely young daughters, Helen and Olive, are esteemed a valuable asset in the social life and in the work of any meeting in which their lot is cast.

The twenty families composing Ramona meeting are earnestly united in the Lord's work. True to their mission as a church, through trying experiences, they occupy an eminence in faithfulness as well as in geographical situation, from which their light shines to the honor of God and the furtherance of His cause. Heads of departments in the meeting are: Bible School, W. E. Pickering; Woman's Foreign Missionary Society, Lillian Briggs; Christian Endeavor, Alice Zimmer.

The products to which this valley is adapted, with

the present limited irrigation facilities, are peaches, grapes and the various other deciduous fruits. These were raised in abundance in the earlier years, but with uncertain markets before the handling of fruit was systematized as at present, orchards were allowed to decline, and stock-raising and dairying on the broad acres of the valley and mountain pastures are left as the principal dependence for income. Superior mountain honey is produced in quantities, but the limit of the bee pasture precludes the further



GEORGE TAYLOR, PASTOR IN RAMONA MEETING, CALIFORNIA.

enlargement of the industry. There is a revived interest in fruit-growing, and this promises to return profits in the future.

Should water for a general irrigation system be made available, the present land values of from \$40 to \$75 per acre would be instantly doubled, and orange and lemon orchards would give to the landscape their perennial green. But, while this consummation is still problematical, there is substantial progress in improvements and in the development of the industries above named as practicable, and with the coming of a railroad only a question of time, and the better improvement of highways now rapidly in progress, this mountain valley will be increasingly attractive to those seeking a salubrious climate and contact with nature in her more imposing aspects.

The live oaks, common to the mountain sections, give a picturesque feature to the margin of this valley and its radiating canyons which none can fail to admire. I measured one of these in the dooryard of the Zimmer home, near Ramona, to find it nineteen feet in circumference at a point four feet above ground, with a spread of top measuring a hundred feet.

I should remark that the railroad has already approached within twelve miles of Ramona, and that daily auto service carries freight and passengers to and fro with dispatch.

Blue Ridge Mission

More than thirty years ago David Sampson visited, in the love of the Gospel, the meetings in the mountain districts of North Carolina and some of the adjacent counties of Virginia where there were no churches within several miles.

The need of the people touched his heart, and, hearing the Master's call, "Feed my lambs," he was obedient, and entered the work with confidence and zeal, notwithstanding his failing eyesight had made it difficult for him to accumulate more than the necessities of life.

By his faithful and unwearied service he helped to build up the mountain meetings, which were much weakened by the loss of members during the war. He was instrumental in establishing several others, which have continued to grow until two large quarterly meetings are the result.

But it is not of David Sampson's work in particular that I wish to speak now, though I am glad to express my appreciation of him as a minister, evangelist and organizer, but of the work which he accomplished in Patrick County, Virginia, where he established the institution known as "Blue Ridge Mission."

This mission is twelve mountain miles from Mt. Airy, the nearest railroad station. Though somewhat inaccessible, it is beautifully located.

A few years ago, when on a visit to the mission, I was told by disinterested persons that it is impossible to estimate the improvement in moral and social conditions in Patrick County due to David Sampson's labors. The county was full of illicit distilleries and all that pertains to such business. Many of the people were uneducated. Generous, warm hearts and great possibilities were there, but the incentive to effort was lacking. This David Sampson supplied in the form of an up-to-date school and an unpretentious but model home. By means of this mission, great results have been accomplished. A number of students have gone out as ministers and teachers, and many others as useful citizens. Last summer a monthly meeting with thirty members was established there. This, we hope, will husband and make more permanent the religious work that is done there.

For two years the mission has been under the superintendence of Joseph Moon Purdy, son of Samuel A. Purdy and his wife, Una. Joseph has done excellent work in every way, being preacher, teacher, farmer, general adviser and, in many cases, physician. He finds still many children with bright intellects who have little opportunity for development.

In the early spring the Blue Ridge Mission sustained a heavy loss by fire. The home building with nearly all it contained was burned. The school building, barn and two small cottages were saved. The yearly meeting's committee having charge of the work were fortunate in securing the insurance on the building. With this money as a nucleus, and with the co-operation of the community, the committee began the construction of a new nine-room house near

the former site. The house is enclosed, and the first story completed except painting. But the committee has not the funds to complete the second story and furnish the house.

The yearly meeting has appropriated what it could, and a number of Friends have made personal subscriptions to the work, but we still need about \$600 in order to put it in condition to accommodate the students who are ready to enter.

If any of our friends are willing to aid us in this home mission effort, we shall greatly appreciate any amount sent to Charles Roberts, treasurer of Blue Ridge Mission, Greensboro, N. C., on behalf of the Committee.

MARY E. M. DAVIS.

Haverford Quakerism Study Contest

The contest on the study of Quaker history, which was inaugurated last year, will be continued this year, with a cash prize of \$100 again provided by friends and alumni of Haverford College.

As before, Guilford, Wilmington, Earlham, Penn, Friends University, Nebraska Central, Pacific, Whitier and Pickering Colleges are eligible to this contest.

In the course of any study that may be promoted by this contest the committee will do whatever may lie in its power to help any college secure works on Quakerism for its library.

The following regulations have been drawn up to govern the contest during the ensuing year:

Regulations.

1. The general field of study for 1911-1912 shall be the history of Friends in America during the colonial period.

2. A somewhat restricted topic for intensive study shall be chosen within this broad field. The special topic may be biographical or, preferably, may deal with some phase of the early doctrines, practices, sufferings or other activities of Friends.

3. (a) Each paper shall contain, aside from reference notes and bibliography, between 3,000 and 4,000 words.

(b) Important statements or paragraphs shall be followed by reference figures corresponding with the references to authorities to be listed at the end of the paper. Explanatory notes may also be listed among these references.

(c) Following the list of references and notes shall be a descriptive bibliography. This shall contain, in alphabetical order, all authorities consulted, with a statement of the general scope and value of each work and a special estimate of the portions dealing with the particular topic under discussion. The pages or chapters dealing with the particular topic should be given when practicable. Brevity and relevance will be appreciated in the bibliography. (A model of the general form desired in reference notes and bibliography will be furnished upon application.)

4. Each college shall have one contestant, appointed by competition or otherwise, from its regular under-

graduate students (not including special students nor preparatory students).

5. There will be no objection if a contestant uses a copy of his paper to fulfill some academic requirement of his college or to compete in some literary contest.

6. Each paper shall be in the hands of the Haverford Quakerism Study Committee by the first day of Sixth month, 1912.

7. In judging the merits of the various papers, two general points will be observed: The amount and value of the research involved, and the argument and literary merit of the finished paper.

8. The prize of \$100 will be granted to one writer, or may be divided between two who seem to have done work almost equally worthy. Honorable mention may also be made of one or more papers not receiving a prize.

9. The committee reserves the right to publish any or all papers, or to make other disposition of them at its discretion.

10. Each contestant shall forward his paper, without signature, to the secretary of Haverford College. Enclosed with the paper shall be a sealed envelope containing the name of the writer and his college, and the title of the paper submitted. The judges will not inform themselves of these names until after passing upon the merits of the respective papers.

11. The donors have appointed the following committee to have general charge of the contest and to judge the merits of the papers submitted: Isaac Sharpless, Rufus M. Jones and Rayner W. Kelsey.

A faculty member or an authorized student in any of the Friends colleges may secure further information by addressing the Quakerism Study Committee, Haverford College, Haverford, Pa.

Professor Allen C. Thomas, of Haverford College, who is a recognized authority in the bibliography of American Quakerism, has kindly prepared the following list of reference books that will be useful in the field of study for 1911-1912:

BIBLIOGRAPHY.

- *Jones, Rufus M.—The Quakers in the American Colonies. New York, 1911; Macmillan, \$3.50.
- *Thomas, A. C. and R. H.—History of the Friends in America. 4th edition, 1905; Philadelphia, J. C. Winston Co., \$1.00.
- Bowden, James—History of Friends in America. 2 vols. 1854. London. Out of print, but copies may sometimes be procured from Friends Book and Tract Committee, New York, 144 E. 20th Street, \$3.75.
- *Emmott, Elisabeth B.—The Story of Quakerism. 1908, London; New York Book and Tract Committee, 144 E. 20th Street, \$1.25.
- Hallowell, R. P.—Quaker Invasion of Massachusetts. (Out of print). Pioneer Quakers. Boston; Houghton, Mifflin Co., \$1.00.
- *Sharpless, Isaac—Quaker Experiment in Government. Philadelphia, Ferris & Leach; 1 vol edition, \$1.50.
- Bishop, George—New England Judged. Philadelphia, S. N. Rhoads, 920 Walnut St. Reprint of 1885, \$1.10 to \$1.50.
- Fiske, John—Dutch and Quaker Colonies in America. (Chapters relating to William Penn). 2 vols; about \$3.20. Boston, Houghton, Mifflin Co.
- Burnyeat, John—"Truth Exalted," etc. (his journal). 1694. Reprints, London, 1839, and in Friends Library, vol. II.
- Fox, George—Journal. Edition edited by Rufus M. Jones. Ferris & Leach, 1 vol., \$1.50.

Edmundson, William—Journal, etc. London, 1715; Reprints, London, 1829, and Friends Library, vol. 2.
 Bownas, Samuel—Life, Travels, etc. London, 1756. Reprints numerous; in Friends Library, vol. 12.
 Fothergill, Samuel—Life and Gospel Labors, etc. London, 1843. Reprints, Friends Library, vol. 9.
 Woolman, John—Journal, edited by John G. Whittier. Boston, Houghton, Mifflin Co. New Century edition with Whittier's Introduction and additional matter. London, 1900; Headley Brothers.

Janney, S. M.—Life of William Penn. Philadelphia.
 Richardson, John—Journal. Several editions, and in Friends Library, vol. 4.

Nearly all the above books can be obtained from New York Book and Tract Committee, 144 E. 20th Street, New York City.

Books marked * are important.

The Journals of Burnyeat, Fox, Edmundson, Bownas, Fothergill, Richardson, all contain important passages relative to Quakerism in the American Colonies.

Postage should be added to the prices quoted above when books are to be sent by mail.

Amelia Eliza Hole

The most important fact in the life of Amelia E. Hole, and, to those who knew her, the most noticeable characteristic, was the singleness of her desire to be as a living sacrifice, holy and acceptable to God. That this was a reasonable service she never questioned. That it should be performed was decided in early womanhood, and in the privacy of her own room, with the Spirit of Truth as sole inquisitor regarding the thoroughness of her consecration. Diffidence and distrust of self or engrossment with practical duties might at times hinder the full enjoyment of spiritual privileges, but weaken the purpose, never.

Although she was actively interested for many years in the work of the Church, finding opportunities for usefulness especially through the Bible school and missionary society, her children provided the dominating concern of her life. No sooner were they entrusted to her care than they were unconditionally dedicated to the Master she loved. To them

she was enabled to bequeath sound bodies, active minds and high ideals. Of those who survive, three are engaged in Christian service as a life-work, while the remaining three are useful men in business and professional calling. They are: Dr. Charles M.



Hole, Cleveland, Ohio; Edgar T. Hole and Virginia L. Blackburn, Kisumu, B. E. Africa; Wilmer D., Pasadena, Cal.; J. LeRoy, Los Angeles; and Harry R., Woonsocket, R. I.

Her decline in health was very gradual, culminating in partial paralysis. The final attack proved speedily fatal, and on Tenth month 17, 1911, aged seventy-two years, she passed away without conscious suffering at the home of her youngest son. Her husband, Jacob Hole, a companion valued for his stern sense of duty, coupled with Christian cheerfulness and deep affection, having preceded her in death, she was laid by his side in Grandview Cemetery, Salem, Ohio.

Things of Interest Among Ourselves

Sarah Barr is located as pastor at Bear Creek, Indiana, this year.

* * *

Leanah Hobson is busy in a revival effort at Mt. Airy, N. C., where she is engaged as pastor.

* * *

Ida De Long has been chosen to represent Earlham College Y. W. C. A. at the State Convention to be held in Indianapolis, the 24th and 25th inst.

* * *

Levi Cox attended the meeting at Farmland, Ind., the 8th ult., and preached acceptably. Ira C. Johnson was present on the 15th ult. Mary McVickers is pastor at this place.

* * *

President Edmund Stanley, of Friends University, is recovering from a slight indisposition which kept him from his office at the University for a few days following Kansas Yearly Meeting.

* * *

Royal J. Davis, who was formerly connected with THE

AMERICAN FRIEND, is a member of the faculty of the Department of Journalism in New York University. He is conducting courses in Current Topics and Editorial Writing and Criticism.

* * *

John L. Kittrell was with Friends at West Milton, Ohio, the 8th, 15th, and 22d ult., and appeared acceptably in the ministry. He has begun his evangelistic work and expects to be engaged in this service the most of the coming winter and spring.

* * *

Rhoda M. Hare, recently of Long Beach, Cal., and Martha Hunnicutt, a graduate of Earlham College, are now located in mission work at Deering, Alaska. A card from the former assures us of their safe arrival on the field, where they will remain for a year at least. They are sent out by California Yearly Meeting.

* * *

An interesting manuscript has recently come into the possession of Friends University in the form of an old-fash-

ioned marriage certificate written upon heavy parchment in old English. It dates back to 1730, and was presented to the University by Job D. Allen, Emporia, Kans.

* * *

S. B. Woodard, superintendent of the Department of Temperance and Prohibition of the Liquor Traffic of Western Yearly Meeting, has removed from Rockville to Bloomington, Ind., and requests all mail directed to him or to his wife, Mary S. Woodard, sent to the latter post office.

* * *

Prof. William J. Reagan, who was acting-president at Pacific College last year, has taken charge of the Department of Philosophy in Friends University, and writes: "We are enjoying Kansas very much. We have a very fine enthusiastic set of students. Yearly meeting was rather vigorous, but work has settled down again."

* * *

Dr. Robert Underwood Johnson, editor of the *Century Magazine*, and Dr. Samuel B. Heckman, an instructor on education at the college of the city of New York, alumni of Earlham College, will represent their Alma Mater at the inauguration of Elmer C. Brown, the President of the University of the City of New York.

* * *

Irving King, of Iowa State University, gave courses in the summer session of the University of Wisconsin this summer, one on the Principles of Education, and the other on the Social Aspects of Education. He has just finished a book on the latter subject, which will come from the press of the Macmillan Company in the near future.

* * *

Friends at Toronto, Can., are just completing a new meeting house with Bible school department attached. It is a beautiful structure of red brick trimmed with Roman stone. Willard Trueblood, who has been serving as its pastor for the past three years, and his wife, Clare Stanley Trueblood, are occupying the new commodious manse, which joins the new meeting house.

* * *

Friends at Minneapolis held a "Roll-call Meeting" the 12th ult. and were pleasantly surprised in having William G. Hubbard with them. Greetings were sent by a number of absent members. All present were pleased with the privilege of listening to Phebe McMillan, whose health has prevented her from attending meeting for several years. A supper was served preceding the meeting.

* * *

Oak Grove School, Vassalboro, Maine, has opened auspiciously this year, having a much larger enrolment than last. There is not only an increased number of students, but they are more regularly graded in age and attainments. New teachers and old are giving satisfactory evidence of fitness for the positions which they fill. Susan L. Dow, of Bolton, Mass., has rendered most efficient help during the absence of Le Roy Jones.

* * *

The following is taken from the current issue of the *British Friend*:

"A chapter from Dr. George A. Barton's excellent book, 'The Heart of the Christian Message,' has been reprinted as a pamphlet, under the title of *The Christian Message for the Twentieth Century*. It contains a 'message' that is both true and forcefully expressed. Copies may be obtained, post free, from William Sessions, North Street, York, for 1½d., or 1s. 3d. per doz."

* * *

S. Edgar Nicholson and wife, members of Washington Friends Meeting, have just returned from Europe. They

visited Belgium, Holland, Germany, Switzerland, France and England. S. Edgar Nicholson attended the Anti-Alcoholic Congress at The Hague as one of the representatives from the United States. He expects soon to contribute three articles to THE AMERICAN FRIEND, one on "The Hague Congress," another on the "Temperance Situation in England," and a third on the "Temperance Situation on the Continent."

* * *

In the report of Ferrisburg Quarterly Meeting, appearing on page 672, the following correction should be noted:

The clerks of South Starksboro Monthly Meeting are Robert, and Elizabeth Young.

The entertainment furnished was not at the setting up of the monthly meeting, but was at the sessions of the quarterly meeting, on the 7th and 8th inst., of which nearly 100 partook.

Also the sentence in the last item on page 681 stating that the crop of apples this year is estimated to be 225 per cent. greater than last year, should read 25 per cent. greater.

* * *

The current issue of *University Life* tells of the mysterious disappearance of Ralph Jackson, one of the graduating class of Friends University last Sixth month, who was employed as teacher of mathematics in the High School at Sterling, Kans. He was last seen on the morning of the 7th ult., when he and a friend parted as they were leaving the Santa Fe train at Wichita,—both expecting to attend Kansas Yearly Meeting later in the day.

According to the report nothing has been heard from him since, although strenuous efforts have been made by Friends, University students and the police force of Wichita and other cities to ascertain his whereabouts.

* * *

Yadkin Valley Quarterly Meeting of Friends was held at Harmony Grove, near Yadkinville, N. C. the 21st ult.

James R. Jones was in attendance and rendered very acceptable service.

A new monthly meeting was directed set up the second Seventh-day in Eleventh month, to be known as Pilot View Monthly Meeting.

This makes ten monthly meetings in this quarterly meeting scattered over a territory 50 miles in extent, with no means of communication except poor country roads.

Jas. R. Jones is laboring within the limits of the quarter for a time and is rendering valuable service.

* * *

Andrew F. Mitchell has again taken charge of the meeting at Long Beach, Cal. After serving as pastor for four years he gave up the work a year ago and went to a ranch near Whittier, Cal. On the 8th ult. he began his work as though there had not been the least interruption, taking for his text Job 22: 21. In the evening his subject was "Health and Holiness." Both addresses were ably rendered. He has a wide influence in the city and community.

The Friends of Long Beach are building a manse, which they hope to have completed by the first of the year.

The C. E. Society is gaining ground with a number of live spiritual young people who take an active part.

* * *

Scott City (Kans.) Monthly Meeting of Friends was duly established on the 21st ult., to be held on the Third Seventh Day of each month at 2 P. M.

Also a meeting for worship to be held at 10.45 A. M., First-day each week. This meeting was set up by the authority and under the care of Wichita Quarterly Meeting and Kansas Yearly Meeting.

Lewis Stout and Josiah Binford were the Committee

present. Their ministry was a real inspiration to all. A "Provisional Monthly Meeting" had been held for nearly a year and the work is in promising condition for larger service. Friends at Scott City send a salutation of love to all who bear the name of Friends.

* * *

On the 21st ult. Friends at East Vassalboro, Maine, gathered at their attractive meeting house, with supplies valued at about twenty dollars, including six barrels of apples, fourteen bags of vegetables, such as potatoes, turnips, squashes, and one box of popcorn and one of nuts. With these and many beautiful flowers the meeting room was charmingly decorated. A special harvest service was held the following afternoon, when solos and a duet by some of the young people formed a very pleasing and helpful part. The produce was donated to the Augusta Children's Home and a collection was taken for the use of the local auxiliary of the Women's Missionary Society. The harvest service has become one of the beautiful annual customs of East Vassalboro Meeting.

* * *

Sand Creek Quarterly Meeting, held at Azalia, Ind., Tenth month 20th to 22d was a time of refreshing. Sarah M. Woodard, of Bloomington, Ind., was present, and her messages were clear and heart-searching, and were helpful to all who heard her. The Bible School Conference, held in connection with the quarterly meeting, was an interesting occasion and the reports from the different schools were encouraging. The departmental conference was continued on First-day afternoon. Other departments were represented on the program with papers and addresses. Prof. Edmond T. Albertson, of Plainfield, Ind., was present and delivered an inspiring address, which was well received. E. James Carter, who served Sand Creek and Azalia meetings last year as pastor, will remain in that capacity another year. David T. Newsom continues going to New Driftwood every two weeks.

* * *

Denver Quarterly Meeting met at Colorado Springs the 21st and 22d ult. and was a real uplift and blessing. Several delegates from Denver and Boulder were in attendance, and the preaching of Charles Moore, pastor at Denver, George Weeks, pastor at Boulder, and John Fry, quarterly meeting superintendent, was truly refreshing. A clear evangelistic note was sounded throughout. A very interesting program was given under the direction of Josephine Hiatt, quarterly meeting superintendent of missions.

John and Nettie Riley are located at Colorado Springs, and the meeting has increased in interest and attendance. New faces are seen at nearly every service and the work is gaining ground.

Charles Stalker was with Friends at Colorado Springs for twelve days recently, and a number were definitely blessed by his preaching.

* * *

Emory J. Rees and family and Adelaide W. Hole and her two children, Leona May and Morlan, sailed from New York for the Africa Industrial Mission the 24th ult. Deborah Rees has been greatly benefited by her furlough in this country and her health is much improved; while Morlan, the little son of Edgar T. and Adelaide W. Hole, has entirely recovered his health, so that the family physician thinks there is no risk in his removal to Africa.

Emory J. Rees and family, and Adelaide W. Hole and children go by way of Cherbourg, France, across the country through Paris, to Marseilles, where they take the steamer direct for Mombasa, British East Africa. This route is necessary in order to avoid the cholera infected ports of Italy.

Their arrival on the field will be the occasion of great joy to both missionaries and the native Christians. It will mean

the reunion of Edgar T. Hole and his family, who for the sake of the work they love have been separated for a year and a half, because of the health of their little boy.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND

I have read with much interest the articles appearing in your issues of Ninth month 28th, Tenth month 5th and Tenth month 12, 1911, regarding the work of the Five-Years Meeting in 1912. I am much impressed with the fact that practically all of the writers of these articles emphasize, in one way or another, as one of the most important matters that should claim the attention of the meeting, the development and organization of the committees and boards selected to promote the work of the Church as a *National Religious Denomination*.

Writing from the view point of a young Friend and one who desires to see the continuation and extension of Quaker principles and who believes that our church has yet a definite mission to fulfill, I wish to heartily endorse the suggestions put forth in these articles and to express my hope that all Friends, both young and old, conservative and otherwise, may, by the Grace of God, join hands in this splendid movement amongst us, to build up and perfect a strong National organization with adequate Boards and Committees to undertake to accomplish large things in the work of the Kingdom.

As one who has been selected as a delegate from my Yearly Meeting to the next Five-Years Meeting, I am deeply interested in the suggestions contained in the recent article by M. C. Pearson and believe that the plan suggested by him of selecting and appointing different Commissions, each one to have in charge the preparation of a report on a certain important subject to be taken up at the Five-Years Meeting, is both practicable and commendable. I especially endorse his closing sentence that "it is time for us to move up and demonstrate the fact that we mean business, or let some one else take our place and crown."

I am, sincerely your friend,

FRANCIS A. WRIGHT, JR.

Kansas City, Mo., Tenth month 20, 1911.

Died

COATE—At the home of her daughter, Mt. Vernon, Ohio, Tenth month 1, 1911, Mary (Tucker) Coate, aged nearly 91 years. She was a member of New London, Ind., Monthly Meeting and was laid to rest at that place.

HUTCHENS.—At Mt. Airy, N. C., Tenth month 14, 1911, Eliza Frances Hutchens, aged 73 years. Her family consists of five children, forty grandchildren, and twenty-two great-grandchildren, all of whom are living. She was a member of the meeting at White Plains, N. C.

JONES.—At Valley Mills, Ind., Tenth month 17, 1911, Melville Winston Jones, infant son of H. Orville and Jocelyn E. E. Jones.

WILLIAMS.—At her home, West Branch, N. Y., Tenth month 12th, 1911, Mary Jane Williams, aged 72 years. She was for many years a member of West Branch Monthly Meeting and regularly attended services.

WOLLAM.—At Smithfield, Ohio, Ninth month 18, 1911, Hiram S. Wollam. The deceased was a faithful minister and was serving as pastor at Smithfield, Ohio, at the time of his death. The remains were taken to his old home, St. Marys, Ohio, where the funeral was conducted by Edward Mott, and the three sons, Edgar, Arthur, and Ray Wollam.

The International Bible School Lesson

FOURTH QUARTER, LESSON VII.

ELEVENTH MONTH 12, 1911.

BELSHAZZAR'S FEAST AND FATE.

DANIEL 5.

(For Special Study, 5: 17-30.)

GOLDEN TEXT.—God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccl. 12: 14.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 6th. Belshazzar's Feast. Dan. 5: 1-31.

Third-day. Ahasuerus' Feast. Esth. 1: 1-23.

Fourth-day. Conspiring against a drunken king. I Kings 16: 8-14.

Fifth-day. Losing a battle. I Kings 20: 1-21.

Sixth-day. Inflamed by wine. Isa. 5: 8-12.

Seventh-day. Nabal's feast. I Sam. 25: 1-38.

First-day. The Lord's day cometh as a thief. I Thess. 5: 1-22.

Time.—Uncertain, possibly about B. C. 539.

Place.—Babylon.

Parallel account.—None.

The book of Daniel has already been spoken of in Lesson XI, Third Quarter. The fifth chapter of the book—the present lesson—is one of the best-known Bible stories, and is full of life and vigor, and true to life. There are accounts in other history of just such banquets, with the wine drinking and reveling, and on an ancient Assyrian has relief, in the British Museum, there is represented Assur-bani-pal drinking wine with his queen, while the head of a vanquished enemy dangles before him.

It is impossible satisfactorily to reconcile the account here given of Belshazzar with historical records so far as these are known. It has been well said, "The truest way to enjoy the chapter, and to grasp the lessons which it is meant to inculcate in their proper force and vividness, is to consider it wholly apart from the difficulties as to its literal truth. All such discussions are extraneous to edification and in no way affect either the consummate skill of the picture or the eternal truths of which it is the symbolic expression." The whole chapter should be read carefully.

The whole incident is a striking illustration of some of the effects of wine drinking.

The scene is most dramatically described.

17. Daniel will have none of the proffered honors. He will read the inscription regardless of rewards or promises.

18. He says that it was the Almighty who gave Nebuchadnezzar all his power and glory. "Thy father." It is impossible to reconcile this statement with the records and inscriptions. Various suggestions, as that Belshazzar was the son-in-law, or the grandson of Nebuchadnezzar have been made, but none are satisfactory. The matter has to be left.

19. A picture of the greatness and power of the king. "Feared." At what he might do next. "Whom he would he slew," etc. That is, he acted as though he were possessed of the attributes of Deity.

20. He was stiff and unyielding.

21. For account of Nebuchadnezzar, see Dan. 4: 22-25, 32.

22, 23. Belshazzar had not learned

the lesson illustrated by the experience of Nebuchadnezzar, but kept his pride and haughtiness. More than this, he had desecrated the sacred vessels of Jehovah, by using them in honor of false gods—"the gods of silver and gold, of brass, iron, wood, and stone." "Which see not," etc. See Deut. 4: 28; Psa. 115: 5, 6; 135: 16, 17. "In whose hand thy breath is." He is the author of thy life and being. Job 12: 10. "Whose are all thy ways." He is the one who controls thy destinies. Jer. 10: 23.

24. "Then." Equivalent to "therefore." "Part." The palm or hollow of the hand; the Hebrew implies this.

25. MENE, MENE, TEKEL, UPHARSIN. The pronunciation of these may be thus indicated: Mene rhymes with *betray*; Tekel with *bewail*; upharsin is *u-phar-seen*. Many explanations have been made of these words; the most likely is that they are the names of three Hebrew weights. The consonants M, n, also mean "numbered;" Tekel (shekel) suggests "weighed," "Parsin," "half-shekels," implies division. So how the interpretation given in the text may be arrived at is indicated. "Finished it." Brought it to an end.

28. "Peres," used instead of Upharsin, of which it is the singular form, the "h" being inserted after the vowel "u." "Medes and Persians," who according to the account were attacking the city.

29. "Scarlet." Better, "purple," which was the royal color. So also in verses 7 and 16.

30. The end of the story is forcible from its very brevity and directness. Belshazzar's impious action is attributed by implication to his being flushed with wine.

NOTE.—It may be asked why was it that the Babylonians could not read the writing, as the words and letters given are Aramaic, a tongue well known to the Babylonians. But it is evident that it is the interpretation that puzzled the "wise men." See verses 15, 16.

Notices

The Ministers' Library of New England Yearly Meeting is now at Oak Grove. Ministers desiring books should apply to Oak Grove Seminary, Vassalboro, Maine.

A conference will be held under the auspices of the Friends First-day School Association of Philadelphia, at 12th Street Meeting House, beginning at 4 P. M., Sixth-day, Eleventh month 3, 1911. Also an evening session will be held. The afternoon session will be devoted to problems of Bible School work, and the evening session to an address on "Mission Schools." Tea will be served free to all who care to attend.

(Continued from page 694.)

figures that we have seen present so clearly the universality of the pension among the survivors. It would certainly seem as if, considering the lapse of time, more than 24,000 out of 553,000 should have acquired sufficient worldly goods to be beyond the necessity of Federal aid.

She: "Some one has said that the ocean never sleeps, but I'm sure it looks calm enough now to be taking a nap."

He: "Yes, all except that part astern; that's awake, you know."—*Boston Transcript*.

THE TEA PENALTY.

A STRONG MAN'S EXPERIENCE.

Writing from a busy railroad town the wife of an employee of one of the great roads says:

"My husband is a railroad man who has been so much benefited by the use of Postum that he wishes me to express his thanks to you for the good it has done him. His waking hours are taken up with his work, and he has no time to write himself.

"He has been a great tea drinker all his life and has always liked it strong.

"Tea has, of late years, acted on him like morphine does upon most people. It first soothed him, but only for an hour or so, then it began to affect his nerves to such an extent that he could not sleep at night, and he would go to his work in the morning wretched and miserable from the loss of rest. This condition grew constantly worse, until his friends persuaded him, some four months ago, to quit tea and use Postum.

"At first he used Postum only for breakfast, but as he liked the taste of it, and it somehow seemed to do him good, he added it to his evening meal. Then, as he grew better, he began to drink it for his noon meal, and now he will drink nothing else at table.

"His condition is so wonderfully improved that he could not be hired to give up Postum and go back to tea. His nerves have become steady and reliable once more, and his sleep is easy, natural and refreshing.

He owes all this to Postum, for he has taken no medicine and made no other change in his diet.

His brother, who was very nervous from coffee-drinking, was persuaded by us to give up the coffee and use Postum, and he also has recovered his health and strength." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason." *Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.*

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FOR SALE.—25-Barrel Flour Mill and Chicken Farm (700 White Leghorns, fancy egg trade; well located, near railroad station; Friends neighborhood. Will be sold separately or together at low price. GEO. L. STABLER, R. D. 2, Darlington, Md.

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WE HAVE some interesting facts regarding the value of THE AMERICAN FRIEND as an advertising medium which we should be glad to give to any of our readers who are interested in the possibilities of advertising. There is no question as to the merits of advertising. It's merely a matter of selecting the proper medium. THE AMERICAN FRIEND has a circulation of over 5000 copies each week, a total of about 35,000 readers—a large percentage of all the Friends in this country. Such a publication is bound to have positive value to its advertisers.

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A DOUBTFUL REBUKE.

In a certain little New England village in the population of which Quakers were long predominant, their influence kept the Fourth of July "safe and sane" for many years before the present movement to that end was inaugurated. But new people brought new ways, and the Fourth grew noisier and noisier.

Little Lucy, brought up in the home of her Quaker grandparents, heard, as the day approached, much condemnatory talk of the violent and dangerous manner in which "the world's people" were wont to celebrate.

She was a shy, odd, quiet child, and when, on the eventful morning, she was missed just as the racket began, the first thought of her elders was that she had been frightened into hiding. But at noon she appeared, running in from the long terraced garden, her hair blowing, her eyes bright, her little face radiant.

"Where has thee been, child," asked her grandmother. "We were becoming troubled about thee."

"Thee needn't have worried, grandmother," was the confident reply. "I haven't been outside the garden, and I have been quiet and orderly, as thee told me, and I have borne witness against unseemly tumult besides. Henry Smith's garden runs back to ours, thee knows, and he has been behaving riotously all the morning, and I have been sitting on a fence-post, watching him riot."

"I told him when he began, 'Henry, thee ought to be ashamed!' And every time he set off a cracker I said, 'O Henry!' And when he fired a pistol I told him weapons were wicked. But he kept right on rioting, and this afternoon he is going to riot some more, and I have promised to sit on the post and rebuke him again."

A dismayed grandmother, discerning the spirit beneath the letter of rebuke, forbade; and Henry was deprived of his audience.

Boys are, of course, the chief promoters and victims of our too explosive Fourth, but the innate instinct for explosiveness is not theirs alone. It was an angelic blue-eyed cherub of a tiny girl who, at the close of the first celebration she was old enough to share, when the last torpedo was exploded, the last cartridge fired, the last firework set off, on the glorious day, looked eagerly upward, still quivering with excitement, and cried aloud to the silver orb, floating in the heavens like one more beautiful balloon:

"O moon, moon—bust!"

—*Youth's Companion.*

"I asked little Jim the difference between 'inertia' and 'momentum.'" "Did he know anything about it?" Yes; he said, 'inertia' is something that won't start, and 'momentum' is something that won't stop."—*Detroit Free Press.*

* * *

Steel tools put in a barrel of air-slaked lime will never rust. I have always kept my spades and such tools in lime.—*Farm Journal.*

* * *

Put a few grains of rice in your salt shakers. They will break the lumps, gather the moisture and make the salt come out freely.—*Farm Journal.*



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Seventy-four women are now holding office in Kansas, and a press dispatch says they do not loaf around the corner drug-store, they do not play cards during office hours. Give 'em time, give 'em time. Too much should not be expected of them all at once.—*Richmond News Leader.*

* * *

"Boy, can you direct me to the bank?"

"Yes, for a quarter."

"Isn't that pretty high?"

"Yes, but bank directors get high pay."

Yearly Meetings in 1911

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.




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A TRAINING COURSE

When serving as editor of the Sabbath School publications for the Evangelical Church, at Cleveland, Ohio, the General Conference of that church instructed me to prepare a Training Course suitable for Sabbath School Superintendents, Teachers and Christian Workers. This course was prepared and received the endorsement of the Editorial Committee, of seven others besides myself, and it also received the approval of the Bishop of that Church, and the Board of Publication.

The course consists of ten books, and was prepared to help those who feel the need of a better understanding of the Scriptures, and methods of work. The books are as follows:

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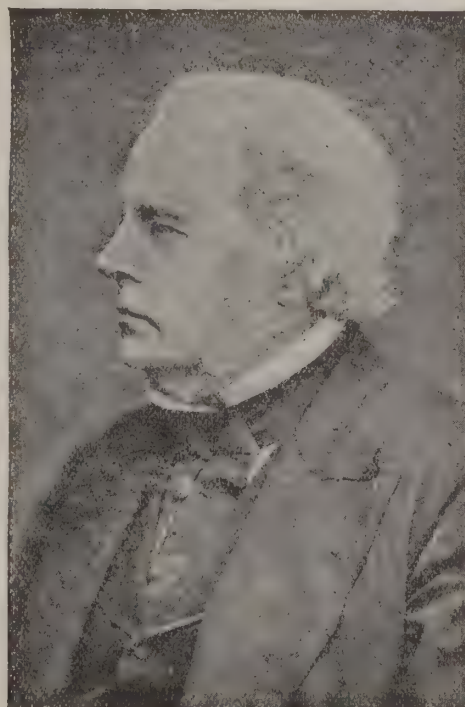
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JOHN BRIGHT, 1811-1889.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR ELEVENTH MONTH 19, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

XI. MISSIONS IN SOUTH AMERICA.

ACTS 19: 13-30.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 13th. Ceremonial religion.

Matt. 6: 1-5.

Third-day. The true priest. Mal. 2: 5-9.

Fourth-day. Gospel freedom. Gal. 5: 1-6.

Fifth-day. Personal religion. I John 1: 7-10; 2: 1, 2.

Sixth-day. A world in darkness. I John 5: 19-21.

Seventh-day. A world in light. I John 2: 7-11.

What is your denomination doing for South America?

What practical thing can we do for South America?

How are Bibles distributed in South America?

SUGGESTIONS TO THE MISSIONARY COMMITTEE.

1. Hang a map of South America before the meeting. If no wall map is available draw one on a blackboard.

2. "The Gospel in Latin Lands," by F. E. and Harriet Clark, published by MacMillan Co., in Chaps. V and VI, contains much of interest about this country and its missions. A review of them would make two good papers.

3. A paper on South America's undeveloped possibilities would be of interest to any meeting.

* * *

Bishop Neely, in his little book on "South America a Mission Field," has brought out the comparative size of the South American countries in a striking way when he tells us that Peru is nearly equal in area to all of the United States lying west of the Rocky Mountains. Argentina is nearly as large as twenty-nine Pennsylvanias, or twenty times the area of New England. Brazil is larger than the entire United States, leaving out Alaska. Chile is as long as the distance from Portland, Me., to San Francisco, and even the young republic of Panama, the smallest of all the sisterhood, is about as large as two Switzerland.

* * *

When the Spaniard placed his cruel, conquering foot in South America in the course of a few decades, he so decimated these fair lands that, after fifty years, the population had been reduced from forty millions to eight millions. After two centuries of Spanish rule, nine-tenths of the population had perished in the awful wars, or the no less awful cruelties of the mines, which, for the benefit of Spain, must yearly yield their tons of silver and gold, though the price paid for them was the extinction of a great and civilized nation.

The story of South America for three hundred years after the Spanish conquest is one of misrule and oppression, of futile uprisings, of brief and bloody contests, of a dwindling nation of serfs, of conquerors ever more rapacious and bloodthirsty. "How long, O Lord, how long!" must have been the wail that went up from multitudes of the oppressed in those terrible three hundred years of oppression.

* * *

South America has been cursed with a religion which binds the intellect and the soul with chains of priestly author-

ity, and which makes neither for the development of the mind or the spiritual power of its devotees. In the character of the earlier and later settlers of South America, and in the religion which they brought to her shores, as contrasted with the early settlers of North America and their religion, can be found the reason for the striking differences in progress, mental, material, and moral, of the two great divisions of America.

But the corruption of the dominant Church of South America is not the only reason for the introduction of Protestant missionaries. As in most Catholic countries, many of the people have thrown off the ancient faith, and are in danger of drifting into absolute infidelity. In fact, multitudes of men in South America have already reached that goal, and millions of children are growing up with the example in the home of fathers who have practically repudiated their allegiance to the Church. While the women are still for the most part devout Catholics, in many parts of South America, but few men darken the church doors. It is not uncommon to see in some sections twenty, or even fifty, women to one man among the worshippers in the great cathedrals, while in Protestant churches the proportion of the sexes is often reversed.

* * *

Few missionary societies are at work in South America—only those of the Baptists, Presbyterians, Methodists, and the Christian and Missionary Alliance, with the Moravians. This is America's special field, right at her door, and it should be well tilled. As the Missionary enters this field his motto might well be, "All America for Christ." South America is the Continent of the Twentieth Century; it is the land of opportunity.

News in Brief

A law providing for equal salaries for men and women teachers in New York City schools has been approved by Mayor Gaynor and Governor Dix.

* * *

Reginald J. Campbell, pastor of the City Temple of London, landed in New York the 27th ult., for a ten weeks' speaking tour in the United States.

* * *

In spite of strenuous efforts on the part of the cotton growers in the Southern States, that commodity has de-

clined in price to a point below any reached since 1900.

* * *

A Philadelphia paper tells of a farmer and his wife who waited on the busiest corner of Chestnut Street for a chance to cross. They held each other a tight clutch, but the tide of traffic would not thin and they made several false starts. At last the farmer saw a chance. Tugging at his wife, he said, "Come on, Sairy; here's a showfer ain't lookin'."

* * *

An absent-minded professor of languages dropped into a restaurant for a luncheon. "Fried eggs," said the professor. "Over?" said the waiter, meaning to ask whether he wanted them cooked on both sides. "Ova?" echoed the professor. "Certainly. That is what I ordered. *Ova gallina.*" This the waiter interpreted as meaning "extra well done," and that is the way they came to the table.

* * *

Joseph Pulitzer, proprietor of the "New York World," died of heart failure on his yacht near Charleston, S. C., the 29th ult. Pulitzer was a native of Austria-Hungary who came to this country during the time of the Civil War and began work without capital and with no knowledge of the English language. He died one of the most influential newspaper men in the country and a multi-millionaire.

* * *

Vaccination against typhoid fever is to be urged upon all of the 13,500 employees of the department of agriculture, in accordance with a recommendation to that effect approved this week by Secretary of Agriculture Wilson. Of the 11,000 employees of the department outside Washington a considerable number are engaged in traveling a portion of the year. It is to protect them from the danger of impure water that the vaccination was recommended.

* * *

Despite the defeat of the Giants, New York had the lowest death rate last week in its modern history—but 12.12 per thousand, as compared with 13.53 for the corresponding week last year. Little by little science is reducing the number of premature deaths; infant mortality is the point at which there is most room for further improvement. After the first year or two dying of old age, in these sanitary days, is mainly a matter of dodging the automobiles.

* * *

The pope's decision to create more American cardinals has "great significance," says a dispatch from Rome, and "by some it is asserted that the way is being paved for the future advent of an American pope." The Italian majority in the sacred college will remain preponderant no doubt for many years to come, but one can conceive of a situation arising which would make an American pope seem expedient to cardinals engaged at some future time in electing a new bishop of Rome. European rivalries might make such a compromise attractive.

* * *

The war in Tripoli has ceased to be a joke, and the light-hearted commentators on the bloodless campaign have been

(Continued on page 722.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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No. 45

Bryn Mawr College

Carola Woerishoffer, who died a few weeks ago at the age of twenty-six, has bequeathed \$750,000 to Bryn Mawr College. She made her will while she was still a student, and just before her death she expressed great satisfaction that she had devised this legacy to the college which she loved and honored. This splendid gift will enable the college, now only twenty-six years old, to expand its influence and power in ways before impossible, and it opens before it a steadily increasing sphere of usefulness.

The most interesting point, however, for present consideration is not the fact of a great addition to the endowment of the college, but the way in which the college had formed and moulded the life of this young woman who has bestowed a large part of her fortune upon it. Here in Bryn Mawr College, to which she came as a child of wealth, with no fixed purpose and with no life plans, she found herself and she found her mission. She went away from college consecrated to the task of helping the struggling masses of humanity in New York City to find a larger life and a truer freedom. The story of these last five years of her life—since she graduated—cannot here be told, but it is a most *moving* story. It reveals the fact that a quiet, modest girl, who has the power of consecration to service and the wisdom of a trained and equipped mind, can do almost anything. Those who knew best about her work bore testimony at the meeting in her memory that she was touching almost every phase of the darker life of the great city and bringing real help to every problem upon which she worked. What would have come in the course of years from such a life, furnished with means and influence and directed with the insight which her education had supplied her, no one can predict—but it is sure that New York City is poorer for this early death.

There has been a tradition afloat that Bryn Mawr College was devoted to making mere thinking-machines and was neglecting its real function—that for which its Quaker founder endowed it—the func-

tion of forming the rightly fashioned will, the well-rounded personal character, the religious spirit and the sense of responsibility to the human tasks of the world. The facts completely annihilate that tradition. Carola Woerishoffer is only one shining illustration, among many which the graduates of the college furnish, that these Bryn Mawr students are discovering how to live full, rich lives of service, and are carrying away with them from college a very deep sense of their mission.

It is no longer true—if it ever was—that careful research, profound scholarship, expansion of the intellectual powers, means the dwarfing and starvation of the spiritual life. The opposite is the fact. If anybody supposes that religion can be preserved only on the plane of ignorance and in the limits of a contracted horizon, he needs to revise his view to fit the facts. No one outside the immediate circle of the college more often attends the religious meetings of the Bryn Mawr students than I do, and I am deeply impressed with the religious life and spirit which prevail there; but no less impressive are the efficiency and power of the lives of those who have been under the influence of the college. It is not merely those who have done valiant work on the foreign mission field, nor those who have contributed so richly to the work of human betterment in our American cities, whom I have in mind, but the teachers whom Bryn Mawr has trained, and the wise mothers, and the goodly number of persons who are quietly and unostentatiously forming an ampler and truer atmosphere of life and thought in the neighborhoods where they live.

If any Friends have felt that their daughters were safer and would be shaped and cultivated under better ideals in some other college than this one, the opinion is due, I am confident, to a lack of real knowledge of the facts; and those of us who know the facts are thankful that the gift of this recent graduate has made it possible for this college to move forward in the accomplishment of its beneficent work in the formation of beautiful and efficient lives.

R. M. J.

Current Events and Comments

James Wood Chosen President of the American Bible Society

It will be gratifying to Friends to learn that one of our members has been chosen to the important position of president of the American Bible Society. James Wood has just been made president, after having served for many years as one of the vice-presidents, and previously as a member of the board of managers. He is the first Friend who has held the office of president, although numbers of Friends have served as managers. At the present time Joshua L. Baily, John R. Taber and Orlando Marine are so serving.

The Bible Society was organized in 1816. Before that date societies had been formed in a number of the States. These found it necessary to have a central organization to print the Bible for the use of all and to make translations into such languages, beside the English, as the needs of American missionaries should require. The official record states that, at a convention held in the city of New York, May 8, 1816, "Delegates from thirty-five local Bible societies were present, beside four representatives of the Society of Friends, making sixty in all."

Since its organization the American Bible Society has issued nearly 100,000,000 copies of the Scriptures. During the last year, as stated in the annual report, the issues amounted to 3,231,722 volumes. These were in 112 different languages, and were printed at the Bible house in New York, at Constantinople, at Beirut in Syria, at Bangkok in Siam, at Shanghai, Chengtu and Foochow in China, and at Yokohama in Japan, where the printing in the various languages of the Philippines is done. The printing in many African languages is done in New York. The peoples in our own country have come from so many nations and races that Bibles in seventy-three languages were required for their supply. The total number of languages and dialects into which the Bible in whole or in part has been translated is over 500. The British and Foreign Bible Society has made the greater number of these.

The budget of the society for the past year shows an expenditure of over \$730,000. This vast sum is derived from legacies, contributions from churches and auxiliary Bible societies, gifts from individuals, and interest on endowment funds. The largest legacy ever received was from the estate of the late John S. Kennedy, of New York, and amounted to about \$1,000,000.

The work of distribution in the United States is carried on by nine "home agencies" into which the country is divided. The foreign work is performed by twelve agencies, which reach nearly all the earth. About 1,000 persons were employed during the year in the foreign field, and 400 in the United States.

Friends in this country know that James Wood is the presiding clerk of the Five-Years Meeting, and that he has long been the clerk of New York Yearly

Meeting. He represents Friends in the Federation of Churches. For many years he has been a manager of both Haverford and Bryn Mawr Colleges, and we know that from its organization he has been the president of the board of managers of the New York State Reformatory for Women—an institution whose work has attracted such wide attention that a number of the European governments have appointed commissions to officially examine it. Few persons anywhere are connected with so many religious and philanthropic activities.

John Bright's Centenary

On the 16th of this month we shall pass the one hundredth anniversary of John Bright's birth, and Friends, especially in England, are preparing to pay their respects to his memory. *The (London) Friend* has published a beautiful illustrated supplement as a "centenary souvenir," and arrangements are being made for special exercises in some Friends meetings.

As a statesman and reformer, John Bright is pre-eminently the greatest among Friends, though Penn, Archdale and Whittier are better known in this country. He came of the common people, being the eldest survivor of the ten children of Jacob Bright, a cotton spinner of Rockdale, Lancashire. He had no college or university training, but worked, while a young man, in his father's mill, and succeeded him in the business. His gift as a speaker early won him a place in politics, where he remained a prominent figure for fifty years. There are three outstanding periods in his public career, the first covering the Corn Law agitation, the second the years of opposition to the war with Russia, while the third embraced the efforts for franchise reform. The mark of his statesmanship is attested by the unanimity of approval which posterity places upon his position relative to these great issues, though his peace policy was exceedingly unpopular at the time of the Crimean War.

The late Dr. R. Spence Watson, in his address at the opening of the John Bright Library, Bootham School, York, truly said:

The greatest work of John Bright's political life was the preaching of peace between nations. That power always presumes responsibility; that character outweighs size; that the greatness of a country must be measured by the condition of the average of its citizens, and not by the number or millions of its millionaires; that the worth of an empire consists in its purity of vision and nobility of aim, its honor, its justice, its gentleness to weaker peoples, more than in the multitudes of its citizens or subjects, the square miles of its territory, its vast trade, or much gold—these were the eternal truths he taught; and they can only be attained by peace.

Thanksgiving Proclamation

In his message fixing the 30th inst. as a day for national thanksgiving, President Taft directs special attention to two lines along which the nation has been blessed. One is in the abundance of our resources, and the other in the growth of international amity. He says:

The round of the seasons has brought rich harvests. Our industries have thriven far beyond our domestic needs; the production of our labor is daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine and of war. Our national counsels have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that link us to our comrades in the universal brotherhood of nations. Strong in the sense of our own right, and inspired by a strong sense of the rights of others, we live in peace and harmony with the world.

Constitutional Government in China

The Asiatics have a way of remaking nations with a rapidity unparalleled in Occidental history. Within the past week China has become a constitutional monarchy, modeled after the British government. While the Emperor retains the throne, his kinsmen, the Manchus, have been stripped of their special privileges and put on an equality with the Chinese. The first steps in this process, already reported, were the revolt in the central and southern provinces and the proclamation of a republic by the revolutionists. This so crippled the central government and so frightened the Emperor and his advisers that Yuan Shih Kai was called to the premiership of the empire. Before consenting to assume this responsibility, how-

ever, Yuan forced a number of concessions from the government. He was given absolute control over the government's policy in treating with the rebels, and his old personal enemy, Sheng Hsuan Huai, was removed from the Imperial Cabinet.

The new Premier's sympathy with the revolutionists is unconcealed, and an early amnesty is looked for. Aside from the racial animosity between the Manchus and the Chinese, which has prompted most of the recent bloodshed in the Yangtse Valley, there seems to be little occasion for war. Practically all the requests of the revolutionists have been granted, including the establishment of a constitutional government. This has followed the English type, however, while the rebels favor the United States model; but this difference should be easily adjusted.

Government Statistics on Liquor Consumption

According to statistics just issued by the Department of Commerce and Labor, more beer is consumed in the United States than in any other country in the world, and more distilled spirits than in any other country except Russia. This does not mean that our people drink more per capita. In the case of beer, Belgium, the United Kingdom, Germany and Denmark exceed the United States in per capita consumption, while Denmark, Hungary, Austria, France, The Netherlands and Sweden are ahead of us in the per capita consumption of distilled spirits, and all the European countries except The Netherlands and the United Kingdom excel us in the per capita consumption of wines. One of the most astonishing facts brought out by the figures is the great contrast between Canada and the United States. The per capita consumption of malt liquors in the United States is three times as great as in Canada, of wines five and one-half times as great, and of distilled spirits one and one-half times as great. Below we give the table as presented by the Government:

Countries	Consumption of Malt Liquors		Wines		Distilled Spirits	
	Million Gallons	Gallons per Capita	Million Gallons	Gallons per Capita	Million Gallons	Gallons per Capita
United States(1910)	1,851.3	20.09	60.5	0.66	133.5	1.45
United Kingdom(1909)	1,397.3	31.44	15.2	0.31	40.1	0.96
Germany(1909-10)	1,703.5	26.47	74.6	1.16	94.2	1.48
France(1909)	375.0	9.51	1,541.4	39.36	70.9	1.81
Austria(1908-9)	492.9	17.17	178.6	6.34	54.7	1.81
Belgium(1909)	411.7	55.2	9.1	1.21	10.7	1.42
Russia(1908)	231.4	1.46	No data	No data	232.7	1.45
Spain(1909)	No data	No data	345.9	18.23	No data	No data
Sweden(1908-9)	72.3	13.31	No data	No data	8.6	1.57
Switzerland(1909)	64.6	18.00	52.2	14.55	3.6	0.99
Denmark(1909)	61.7	22.98	No data	No data	8.0	2.97
Italy(1909)	17.4	0.51	1,012.0	31.17	26.1	0.76
Bulgaria(1909)	3.2	0.75	34.9	8.19	0.6	0.13
Hungary(1908-9)	55.7	2.90	98.6	4.76	43.7	2.11
Netherlands(1909)	No data	No data	2.3	0.40	10.8	1.84
Norway(1909)	11.8	5.02	No data	No data	2.0	0.87
Portugal(1909)	No data	No data	146.3	27.39	No data	No data
Roumania(1909)	4.9	0.72	33.7	5.02	6.7	0.96
Servia(1909)	2.9	1.02	10.5	3.70	No data	No data
Australia(1909)	56.9	13.20	5.6	1.30	4.6	1.07
Canada(1909-10)	47.4	6.36	0.9	0.12	7.3	0.97
Cape of Good Hope.....	3.3	1.32	3.5	1.44	1.2	0.53
Transvaal(1910)	3.9	2.88	0.5	0.38	0.8	0.67

Thirteenth International Congress Against Alcoholism

BY S. EDGAR NICHOLSON.

Men think nowadays in world terminology. The modern miracle of invention, no less than the philanthropy of the missionary spirit, has brought the ends of the world together, and the true humanitarian counts every other man his neighbor. National boundaries are now little more than imaginary lines, known only to the customs officer and preserved as expedients to mark the boundaries of the game at which rulers and governments are reputed to play.

The evolution from the scepter in the family,

merce reaches across seas and mountains in its own behalf and acknowledges no restraint of language and dialect, when religion by example as well as by precept is teaching the fatherhood of God and the brotherhood of man, it is not strange that the morals and economics of the temperance question have found lodgment in international thought and investigation. For intemperance is the father of misery in every land, and there is scarcely a people whom the traffickers in strong drink have not hunted out as they have sought an international market for their brew and their distillations.

The greed of the drink maker and the drink seller has hastened the day of world-wide concern over the



AMERICAN DELEGATES ATTENDING THE THIRTEENTH INTERNATIONAL CONGRESS AGAINST ALCOHOLISM, THE HAGUE, HOLLAND, NINTH MONTH 11-16, 1911.

Front row (seated), from left to right: E. H. Cherrington, Westerville, Ohio; Margaret Dye Ellis, Newark, N. J.; Hon. M. N. Clements, Albany, N. Y.; E. C. Dinwiddie, Washington, D. C., chairman of the delegation; Prof. Charles Scanlon, Pittsburgh, Pa.; Edith S. Davis, Milwaukee, Wis.; S. E. Nicholson, Washington, D. C. Second row: (standing), from left to right: Fr. P. F. O'Callahan, Chicago; Dr. V. A. Ellsworth, Boston; J. K. Shields, Chicago; Judge W. J. Pollard, St. Louis.

through tribal regulations and the reign of governments, to the rule of international law has occupied some scores of centuries, but come it has at last, until international congresses have grown as frequent as the proverbial town meeting which gave birth to our modern democracy. Community problems, and even the grave issues of republics and monarchies, no longer fill the thoughts of statesmen and philanthropists. These have had to yield something of their prestige to international problems; and world statesmanship is an art to which the wisest and best may aspire.

In a day when world parliaments are linked together in the cause of universal peace, when com-

prevalent drinking customs of the people. The inebriated citizen is as much a menace to England or Germany as America; no less to France, Holland, Russia, Austria, Italy or Japan. By the same token, the friends of humanity everywhere place a premium upon sobriety, without regard to race, language or governmental form.

Some such considerations as these moved the inauguration of the International Congress Against Alcoholism, the thirteenth biennial gathering of which was held at The Hague, in Holland, Ninth month 11th-16th. The setting of the congress could not have been better chosen. The Hague, among Europe's really beautiful cities, is known the world

around as the Mecca for the promoters of universal peace. Within twenty minutes' ride from the beautiful suburban Scheveningen by the North Sea, where the recent congress was held, is the old palace, the famous House in the Woods, containing the beautifully pictured room which housed the first World's Peace Congress.

The Kurhaus, combining hotel, concert hall, theater and auditorium, which gave the congress welcome, occupies a commanding place by the sea, fronting the center of Scheveningen's activities. Here gathered for six days representatives from the United States, England (including most of her colonies), Germany, France, Italy, Austria, Hungary, Switzerland, Belgium, Norway, Sweden, Denmark, Greece, Portugal, Roumania, Uruguay and far-away Japan, and, last but not least, the host of the congress, Holland herself. During this period, earnest men and women, both Catholic and Protestant, mingled their ideas in behalf of a clear-headed, strong-hearted, sober



WHERE THE CONGRESS WAS HELD.

humanity. Whether the language spoken was German, French, Dutch, Italian, Swedish, Swiss or English (and all of these were used to write the record of these six days of research and debate), it was certain that each was contributing its share to a movement whose aim is world-wide uplift and betterment.

It was befitting that the United States should have the greatest number of officially appointed delegates, twelve in number, who were all in attendance, while fifteen other Americans were present in various representative capacities. Congress, President Taft and the State Department gave proper recognition to the strength of the temperance cause in our own country in contributing thus largely to the official makeup of this world-wide convocation. It can hardly be said that America had her just deserts so far as the program gave recognition, for only two of the delegates were given formal place in the discussions, yet the presence of so large a representation from across the sea, having the official backing of the American Government, worked some changes in the management of the congress that will be of lasting benefit to this international movement. Hitherto the arrangements of the congress have been in the hands of a permanent committee composed entirely of

European members, and of these only five were English-speaking. This year the committee was enlarged by the addition of three members from the United States, and, without doubt, henceforth this whole international effort will receive a wholesome impetus by this change in its formal organism.

The congress can be neither judged nor measured by the usual standard of American temperance convocations. In no European country is temperance sentiment so assertive or potent. All present were not prohibitionists, yet, judging by the applause of certain sentiments advocated, these were probably in a decided majority; nor was the congress a unit in advocacy of total abstinence, for a small minority was treading the ground of the earliest days of the temperance reform in America, when the wrong was held to be in the *abuse*, and not in the *use*, of intoxicants.

Indeed the program recognized these two schools of temperance thought, the moderate users as well as the non-users of liquor—the former, while declaring strenuously for absolute sobriety, yet not quite ready to admit the injury arising from the use of certain beers and light wines. It was commanded in the rules of the congress that while every speaker should have perfect freedom in advocacy of his belief, neither school of thinkers was to call in question the sincerity of the other. In the present state of the temperance problem, viewed as an international question, this catholicity in debate appears to be a necessary provision, but it cannot be said that the advocates of the moderate use of alcohol made any impression or weakened in any degree the prevalent and overwhelming sentiment of total abstinence.

The convention opened with a reception to the delegates and visitors, tendered by the Mayor and Aldermen, and was attended by upwards of 1,000 men and women. This fact, together with the recognition given to the congress by members of the Cabinet of Her Majesty, Queen Wilhelmina, served to mark the advance of temperance reform in the world.

The chief value of this gathering of temperance people, called together from the ends of the earth, lay not so much in the benefit that came to the delegates assembled as in the fact that the holding of such meetings biennially is developing a literature of the varied phases of the alcoholic problem that is constantly giving strength and impetus to the whole temperance propaganda throughout the world. For instance, the Dutch Vegetarian League offered a paper which, while not read, was distributed to the delegates (being printed in four languages, and which began with this forceful truism: "To prevent a disease is better than to cure it." No advocate of the cause in our own country could have stated the groundwork of the present-day movement for the abolition of the saloon with greater conciseness.

An entire session was devoted to the subject of alcohol in the colonies, and another to the question of alcohol and degeneration.

Judge Jeff. Pollard, of St. Louis, author of the

celebrated "Pollard Plan" of administering the pledge to certain classes of offenders in lieu of the usual punishment, urged the importance of this policy, in a well-prepared paper, not only as a means of grace to the delinquent himself, but as a needed protection to his family. Upwards of 600 persons in attendance signed a paper expressing approval of the "Pollard Plan." Various forms of clubs and settlement houses were considered by Harvey Theobald, of London, as a help in curing drunkenness.

Some attention was given the subject of organization for temperance work. Above all, the need of unity among temperance forces was declared to be paramount. A central council of all those fighting intemperance was suggested as almost indispensable.

Hon. Leif Jones, M.P., London, made one of the most effective and practical addresses of the entire congress, the central thought being the use of common sense, up-to-date methods in bringing the temperance question to the attention of legislative bodies. He could not have described the fundamental tenets and practices of the Anti-Saloon League of our own country with greater accuracy if that had been his theme.

Features of the week's activities were public meetings held under the auspices of the Good Templars and the International Prohibition Federation, the latter having headquarters in London. A meeting for women was also held, while a conference of the English-speaking delegates, presided over by Hon. A. A. Kirkpatrick, member of the British Parliament, heard a number of encouraging reports of work done by various temperance organizations in both America and England.

Following one of the liveliest discussions of the entire week, the congress voted to hold the next meeting at Milan, Italy, in 1913. The United States delegation, through its chairman, extended an invitation to hold the congress of 1915 in our own country, but action was deferred until the next meeting.

The trend of the world's thought is in condemnation of drunkard-making. This international movement as yet is not far away from the shore line of generalities. That it is beginning both to create and grasp international issues, however, cannot be doubted. As handmaid to missionary endeavor, it will develop as new opportunities open, and henceforth must be reckoned within the category of the forces that make for world-wide redemption.

Washington, D. C.

Organizing Around the Boy

BY WILLIAM J. SAYERS.

Reading the report of the Sunday-school convention held at San Francisco last Sixth month, my attention was held by two statements. One was "That 65 per cent. to 70 per cent. of the criminals that go through our courts are boys from sixteen to twenty-five years of age." The other was "That we lose three-fourths of our boys during the teen age from

our Sunday-schools." Instantly I asked myself: "Is there any connection between the two?"

It is not my purpose to endeavor to solve "The Boy Problem" here, but I hope to provoke thought that will help us to stop the leakage in our Church and Bible school.

The most important parishioners are the boys, therefore the Church should organize around them, give them the best teachers, give them the best equipment. Do what the Christ did: "Place the child in the midst."

In antiquity there were no children in the books. Homer had one boy that was frightened at his father's helmet. But the Bible is full of child life. And the child is coming to his own in this twentieth century. For this is his century.

Scratch the rind of a green sapling or twist it, and a scarred or crooked oak will tell the act centuries afterwards. If we want to do anything for the average man, we had better begin before he is a man. If the Church will make much of the boy, he will rise correspondingly, and we will have more boy-power in our Church. About the age of fifteen the boy feels that he has no friends. Then is the time to win him for Christ and save him for the Church. At this age he can absorb much food and much information, helpful or hurtful. He can learn more Scripture and hymns for future use than ever again in his life. Remember that the age of doubt is just ahead, and now is the time to win him for the Master's service.

The boy has more affinity with truth than with falsehood. One boy was heard to pray: "Oh, God, give a fellow a chance." He doesn't want pity; he doesn't want us to come to him in a condescending manner; he only wants a chance. He has opinions; he has feelings; he has *ambitions*. Respect them, for the fatal thing is to wound the heart of a boy. Attention to the boys now will man the Church fifteen years hence. What we are putting into the start of their life we are putting into all their life.

French history tells us that hundreds of children marched the streets of Paris bearing banners on which were written large: *Tremblez vous, tyrants; nous grandirons* (Tremble, tyrants; we are growing). In fancy I see these boys, formerly of our Bible schools, three-fourths of them, in a vast parade, carrying banners bearing these words: "Tremble for your future; we are growing, and you are not growing with us."

Boys, like nature, abhor a vacuum. If the Church is a vacuum of lovelessness and homelessness, he abhors it; and the church that the boy abhors will soon close its doors and have "Ichabod" written thereon. When the Church wins the affection of the boy, she stands in the presence of a great opportunity. And she can win him if she treats him fair.

Our Bible schools are places to form rather than to reform. Teachers are formers more than they are reformers. It seems to me that the Christian conscience has upon it the work of making the world Christian. Evangelization of the world is not merely

talking to the world, but the Christian ideal of life must secure and control the will. The Bible school is a place to raise a crop of Christians, and it ought to be a bumper crop continually. The Bible school is not the place to call on sinners to repent. It is not a place to unduly persuade and coerce. Nor is it a place where we put our finger on the growing mind of the boy, and say: "Thou shalt not think." But it is a place where the pupil is taught gradually the great Bible truths. The goal of this development is to have him accept Christ as his Saviour. Even then, when the boy or girl has become a conscious disciple of Jesus Christ, I would not stop. For my thought for every Christian is that there is ever a progressive groping going on within, and the goal is to be a mature Christian in the Church and community. To me the Bible school is the school of the Church—a place where the child is given something to love, something to know, and something to do. A boy's religion must be Christianity in action. And we only get first-class results by rendering first-class compensation.

Give to the boys the best you have,
And the best will come back to you.

One can catch a colt with an empty hat once or twice. After that you cannot deceive him; his horse sense makes him go farther infield when you shake the hat before him. The boy comes to us, and if we fail to come up to the standard, if we fail to feed him, he will not come to an empty hat, but will be found roaming in the fields, or far worse. In the public school his lessons are graded; he has a trained and competent teacher. He must have these in the school of the Church. And in these days there is no excuse for untrained teachers in our Bible schools. I am hoping that one of the results of the Men and Religion Forward Movement will be to arouse men, strong men, to the opportunity awaiting them in teaching the boys and young men of our Bible schools. I have implied there that I think men the best teachers for these "men in the making." "No woman ever lived who can understand the adolescent period of young manhood. Boys know this; therefore it's hard for her to reach them." I do want to say in passing, however, that thus far the most and best work that has been done for boys and young men has been done by the women. But the boys need men to guide them—men who make it easier for the boys to do right because of their vigorous Christian manhood and their interest in the Father's work.

I trust that many workers will think of the boy when they make this prayer: "For their sakes I sanctify myself," remembering always that "They that are wise shall shine as the brightness of the firmament, and they that turn boys and girls to righteous manhood and womanhood as the stars forever and ever."

Poughkeepsie, N. Y.

Our people should acquaint themselves with the larger outlook and work of the Church.

Christ's Welcoming Hand

A writer in the *Christian Endeavor World* defines evangelism "as the entire work of making Christ known to people, and persuading them to receive Him as their Saviour and Lord." In discussing briefly the message, the messenger and the method, he says:

"A hotel was burned. It was a five-story wooden structure. It was supposed that all the guests were already rescued. The lower stories were already wrapped in flames.

"The firemen stood back, when lo! at a fifth-story window there appeared the white face of an invalid woman who had been forgotten. Up went the longest ladder.

"It was five feet too short.

"Quick as a flash a broad-shouldered fireman stepped beneath the window, straightened up, and said, 'Rest the ladder on my shoulders.'

"They did so. One held it while another went up, smashed the window, and took the woman in his arms; and in a moment she was safe.

"The ladder was long enough to do the business when it was pieced out by the length of a man. So is the Gospel.

"But who?

"Why, anyone that knows by experience Christ's saving power.

"To receive Him means to be an expression of Him. Impression is not complete till it becomes expression. Any person that can make a friend can win a soul to Christ.

"We gladly recognize the fact that God does give to some this special persuasive gift in peculiar emphasis, but our conviction remains unshaken that this gift in some measure is given to every true child of God's grace.

* * * * *

"Don't be too much afraid of mistakes. People that never make mistakes never make anything.

"We learn by making mistakes. As truly as we learn to write by writing, we learn to win by winning. If the heart is warm and humble, the mistakes will not be fatal to anybody. The worst mistake of all is to disobey Christ by not even trying.

"God's message brought by one whose personality is in some sense an incarnation of the message itself—this is God's choice combination for effective winning.

* * * * *

"We are not speaking of methods, but of method, line of procedure. Recognize two things clearly:

"First, religion is native to the human soul. If it were not, there would be no use in trying to graft it in. As really as the sense of beauty is native to the normal mind, so that when a thing of beauty is presented, the mind instinctively rises to greet it, so when Jesus Christ as the sum of everything in religion, as both the pattern and object of faith, is presented, there is that in the soul which rises to greet Him.

"Second, each soul must look at Christ through its own eyes, must have its own faith. A ready-made

or adopted faith is a thin veneer to cover the cheapest kind of a hypocrite. Far better to believe a little, and believe it one's self, than to swallow whole a creed of the finest kind which does not express the soul's real attainment in faith.

"It follows, then, that our part is to aid the soul to the realization of Christ for itself, to introduce to Christ so that He can authenticate Himself and give the soul an experience of its own.

"If we were all at it, always at it, and all at it together, the evangelistic power of the Christian Church could not be computed short of the arithmetic of Heaven itself."

Ten Rules For Daily Conduct

TO ALL MY BRETHREN (in China):

I have been studying in Japan for a long time. Frequently I should like to write you something which is of the most importance for us in life, but it has seemed hard to find what to mention first. Happily I am attending Keiogijiku University now, and our foreign teacher of English gave his classes, as something worth remembering, the following ten rules, which were drawn up by Mr. Munesue, Director of Communications, for the guidance of the staff under him. As I considered them, I was very deeply impressed. I am sure they are the cream of life, the mother of success, for if we really heed them in our early life, we can build the noblest character and manhood. "No life is successful without true worth." We must fix this in our minds. There are two copies, one in Japanese and one in English. I chose English as being most available.

Respectfully yours,

Y. S. LIU (*a Chinese Student*).

Tokio, Japan, First month 1, 1911.

Rules for Daily Conduct (Translated by Gilbert Bowles.)

1. Work earnestly and soberly, with all your might.
2. Rely not upon tomorrow; without fail do today the work which should be done today.
3. In your daily social intercourse be whole-hearted and free; do not fail in discharging all obligations towards friends; be careful not to be a trouble to other people.
4. Carefully observe all rules; be punctual; keep all promises; return borrowed money and other articles at the fixed time.
5. Forget not kind deeds; delay not to visit people who show favors, or write to them, or visit their graves after death.
6. Be kind to all; be sympathetic to those in trouble; be kind and helpful to the sick.
7. Always consider yourself as in limited circumstances; let it be a fixed principle to be simple and frugal; overcoming self and suppressing all passions, endeavor to save money.
8. Since life is the seed of all achievement, guard your health and keep a strong body.

9. Be careful of yourself, even when alone; morning and evening turn your thoughts inward.

10. Frequently engage in innocent sports, and seek to be happy in your daily life.

Since the above ten rules should never be forgotten for a moment, let us together endeavor to put them into practice in our daily life and work.

KIKUMA MUNESUE,

Director of Communications.

Tokio.

Bricks and Mortar

Janet Duncan had just come home from college at the close of a school year, and as she was unpacking her trunk, was thinking of the president's words in his address to the students.

"Accomplish things worth while," he had said. "Let your every action be a perfect brick in the building of your character," and Janet, being a practical young person, intended to apply the principle to her everyday life.

"Poor mother!" she said to herself. "She has worked hard to give me a college education and take care of the other children, too, and I'd like to show her that it has been worth while. I can't do anything great or wonderful, but I can take charge of the house and let her rest."

Half an hour later she discovered her mother getting supper, for the Duncans had been poor since Mr. Duncan's death, and could not afford hired help.

"Now, mother," cried the girl, "let me get supper! Be a nice little momsey, please, and go be a fine lady while your young daughter acts the servant."

"Why, thank you, dear," replied Mrs. Duncan, smiling upon the winsome, would-be Bridget, "but I think I'd better do it. I've had so much experience that it is easy for me. If you want to help, though," she added, as she saw the bright face fall, "you may peel these potatoes."

"All right, mother," was the cheerful rejoinder; but inwardly Janet was a little disappointed, as she saw the chance of "making a brick" slipping from her. She helped in various little ways, and after supper washed and wiped the dishes.

As the days went on, Janet's work proved to be the little, insignificant tasks which anyone can do, but which no one wants to do; and as she laughingly observed, she was the "odd-job man." When she offered to sew, she could help most by pulling out bastings; if she was willing to help entertain her mother's visitors, she was needed to keep the children quiet; and so it went, all through the summer.

One day Mrs. Duncan stopped her daughter in the midst of dishwashing, and taking the girl's face in her hands, she said, "Janet, dear, do you realize what a comfort you are to me? I couldn't get along without my 'odd-job man,' and I am so thankful that college hasn't spoiled her!"

Janet flushed with pleasure, but before she could answer, her mother was gone.

"Oh," she breathed, "I'm so glad! Now I don't

care if I haven't made any 'bricks.' Perhaps," musingly, "perhaps the mortar that 'chinks in' between other people's bricks does just as much good in the world."—*The Youth's Companion*.

Some Views on Present Day Topics

The Trial of Abraham's Faith

BY LUKE WOODARD.

It was recently asserted by an individual of some prominence that Abraham's journey to Moriah and the transaction there in binding his son Isaac and laying him upon the altar for the purpose of offering him in sacrifice, as recorded in Gen. 22, was not in reality in obedience to a commandment of God, but was such only in the imagination of this patriarch, who was familiar with the heathen custom of offering human sacrifice to their deity.

The same idea, in a more or less covert way, is not infrequently advanced by speakers and writers. It may be worth while, in the interest of truth and sound exegesis, briefly to analyze this attack on the integrity of Scripture history and the doctrine relating thereto; for the position above stated invalidates both Old Testament history and New Testament citation, endorsement and application of it. This being true, the question acquires an aspect of a most serious nature.

In the first place, we are indebted to the Bible for our knowledge of this transaction in whole and in its various details. We may then in fairness ask: By what rule of textual or historical criticism may we accept as true any part of this narrative, while at the same time denying the truthfulness of other parts? Such a method of dealing with Bible history reduces it to the level of "Æsop's Fables." It is not more positively stated that Abraham made the journey, ascended the mountain, bound his son and laid him on the altar, than it is stated that God commanded him, saying: "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering upon one of the mountains which I will tell thee of." In perfect accord with the statement that God commanded Abraham to do this is the following language: "And the angel of the Lord called unto Abraham out of heaven a second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee," etc. What consistency in such a divine sanction, if Abraham had no divine warrant, and had instead only the authority of his imagination and heathen custom!

Those who explain this in the rationalistic way stated above, to be consistent, should relegate the whole narrative, including the extraordinary promise and birth of Isaac, to the realm of unhistoric legend. This, furthermore, involves the impeachment of the apostles of our Lord and Saviour and denies their inspiration. See Heb. 11:17-19, "By faith Abra-

ham, when he was tried, offered up Isaac, and he that received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called, accounting that God was able to raise him even from the dead; from whence also he received him in a figure." See also James 11:21: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

Can we conceive that God, the infinitely wise and holy, would approve (instead of reproving) and bestow His blessing for a gross misapprehension of His will and the mere unauthorized following of heathen custom?

Can we suppose that the Holy Spirit would inspire an apostle to cite with evident endorsement for the purpose of illustrating important doctrines, such as justifying faith and heaven-approved works, a rabbinical legend as if it were true, or if, having some truth for a basis, was a misstatement in its leading features?

Such a mode of explaining Scripture is rationalism of the most dangerous kind, since it overthrows the authority of the Bible, while posing in the attitude of a friendly instructor.

I suppose it is on moral grounds that some minds revolt at the thought of a good man proceeding with the intention of taking the life of his son, but it should be borne in mind that Abraham gave evidence of the highest degree of loyalty and faith: "He staggered not at the promise of God through unbelief." Yet God who is sovereign, and had a right to impose such a test on His servant, interposed to prevent the tragic culmination. This robs the transaction of any immoral quality, and takes away all justification for fanatics to plead Abraham's example in the impious act of human sacrifice.

The moral bearing of Abraham's act must also be interpreted by the implication that he expected Isaac would be raised again to life: "Accounting that God was able to raise him up even from the dead."—Heb. 11:19.

God has run the risk of being misunderstood and misrepresented by committing His message of reconciliation to men who can so imperfectly speak His language, who will certainly mumble and lisp His words so that the very vital essence of it may be lost in deliverance. What does God mean by that? Better to have faith in man and dignify him, exalt him, give him a partnership with its tremendous opportunities and privileges—better that, with all the risk, with all the inevitable shirking and failure, than to assume that man is incapable of helping God with His redemptive work. God has more faith in man than you have. He trusts His Gospel to a living Church.—*Silvester Horne*.

Do right, and God's recompense to you will be the power to do more right.—*F. W. Robertson*.

My business is not to re-make myself, but to make the absolute best of what God made.—*Browning*.

Things of Interest Among Ourselves

S. Adelbert Wood is now laboring in Oregon Yearly Meeting. He has visited Portland, Salem, Rosedale, Marion and other meetings. He expects to rest for a time at the home of his son, Verne B. Wood, Spokane, where his wife, Ella L. Wood, is now staying. After this he will go into the California field.

* * *

David E. and Sallie Sampson having accepted a call to do pastoral work at Bell, Cal., are taking charge of the affairs of that meeting with consecrated vigor and earnestness. Through their efforts, a sweet-toned bell now calls the worshippers together. A two-weeks' series of meetings under the leadership of Dr. Sylvester Newlin, Pasadena, has just closed with encouraging results.

* * *

William R. Kirby, Cleveland, Ohio, concluded a two-weeks' series of meetings at Elba, N. Y., the 29th ult. After the first few evenings the house was filled. There were a number of conversions and many were definitely blessed. William Kirby opened meetings at Batavia the 5th inst, and from there will visit other meetings in Farmington Quarterly Meeting, holding meetings at each place.

* * *

The trustees of Earlham College expect to increase the endowment fund of that institution \$400,000 within the next three years. According to a local paper, the trustees of the Rockefeller fund for higher education have offered to appropriate \$75,000 of the amount, providing the other \$325,000 can be raised by friends of the college.

Earlham greatly needs this endowment in order to place it on a sound financial basis, and she should receive the hearty support of Friends.

* * *

The Men and Religion Forward Movement is well under way in Indianapolis, Ind. The First Friends Church is closely identified with all its lines of work. In fact, this meeting has furnished the chairman of the committee of 100 Christians, T. L. Scott, having been unanimously elected to that office last week. Five leading Friends are serving on this committee, with six others closely associated with them as helpers in the work of the movement in the Friends meeting. There is a deep conviction that this movement will be a great blessing to the churches of the city in vitalizing the church and winning hundreds of men and boys to Christ.

* * *

The following are notes from the Bible school at Fowler, Kan.:

A new feature in our school is a missionary talk, to be given on the first First-day in each month, that being the time of our regular collection for missions.

Plans are being made for a temperance program the 12th inst.

The Young People's class held their regular class meeting Sixth-day evening, the 27th ult. This class is one of the largest in the school and is an inspiration to the whole school.

Christmas is coming and we are beginning to plan for it by self-denial so as to be able to make an offering at that time for our missionary work in Africa.

* * *

The Friends of Pittsburgh, Pa., have very reluctantly discontinued their meetings for worship. These meetings have been held for twenty-seven years—twenty years in the home

of Benjamin Lightfoot, and after his death in a room at the Central Young Women's Christian Association building.

Since last spring many of the valued members have moved from the city and no new ones have come to take their places. The few who remain are widely separated, some being seventeen miles apart.

The Quaker Round Table still exists and meets once a month. This winter the circle has decided to study the life and writings of Paul, with George H. Wood as leader, and the first regular meeting was held the 27th ult. There will always be a hearty welcome for Friends passing through Pittsburgh, and the local Friends hope to have several special meetings during the winter. A hearty invitation is extended to any who may feel called to this field. Arrangements can be made at any time by communicating with Cornelia Trimble Jarvis, 6372 Burchfield Avenue, Pittsburgh, Pa.

* * *

The fiftieth anniversary of the marriage of Isaac P. and Hannah M. Cook was celebrated First-day, Tenth month 22d, at the home of their youngest daughter, Rosamond Howard, near Ankeny, Iowa. About seventy-five relatives and close friends gathered for the occasion.

Of their eight children, the following were present: Dr. Walter Cook, Pisgah, Iowa; Edith Hoskins, Waukeet; Elva Jesup, Liscomb; Reuben Cook, Grand Junction, and Rosamond Howard, Ankeny. Many of the grandchildren were present, also Isaac Cook's only surviving brother, Elkanah, and several nephews and nieces from Earlham. Their daughter, Mattie Andrew, who was unable to be present, sent an original poem and an adapted scrap book of great interest to the relatives.

Isaac Peter Cook was born of Quaker parentage near Indianapolis, Ind., Third month 5, 1835. He came to Dallas County, Iowa, when eighteen years old. The first twenty years of his married life was spent in the Bear Creek settlement near Dexter. He has been an active minister among Friends the last half of his life.

Hannah Marie Chantry was born in Lee County, Iowa, Eleventh month 20, 1838. Her parents were also Friends, her mother's ancestors coming to Philadelphia with William Penn's colony. The Chantry family moved to Guthrie County, near the present site of Casey and was among the earliest settlers on the upper Middle River. It is said that "Grandpa" Chantry christened that locality Spring Valley, by which it is still known.

Both Isaac and Hannah Cook knew Iowa in its wildest days, when there were stretches of many miles between settlements, and entertained their guests with many stories and descriptions of pioneer life. They also went through with the marriage ceremony by which they were married, according to the custom of Friends.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I desire that the letter which follows, written by R. S. Tice and wife of Victoria, Mexico, be enjoyed by the readers of THE AMERICAN FRIEND.

Respectfully submitted,

PHARIBA W. STEPHENS, *Sec. Mex. Field Com.*

DEAR FRIEND, we are going to tell you something of our boys and their home and school life.

In many ways the past year has been a trying one, but notwithstanding the hindrances innumerable, it has been the

most satisfactory. We have continued to work with thankful hearts, in the firm belief that the work is the Lord's and is bound to succeed. The Centennial at the time of the opening of the school last fall was distracting and the Revolution was also disturbing, causing a feeling of unrest generally. The boys did not say much, but they read the newspapers and kept informed as to the situation. We are still in the throes of a rebellion, but up to the present we have not felt in the least disturbed. We are hoping that the outcome of it all may prove beneficial to our work, as we think it is doing in many instances to the nation at large.

Most of the boys did well in the closing examinations, some receiving grades ranging from 90 up. They are learning to apply themselves better each year. They like a cool, quiet place to study alone. This year we gave them the "Solár" back of the kitchen under the shade trees, provided they kept school-room order, and they gladly did it for the privilege of being there. The older boys are taking on the polish and responsibility of young men, and are helping to look after the younger boys in many ways. The native teacher in charge of the upper grades is a good disciplinarian, and we are always satisfied when he has charge of the boys. We know him to be a clean, pure man, with high ideals. He will be with us again this year. He gives regular exercises, such as drills, and long tramps in the evening and early mornings. When school closed in Sixth month, there was a sort of field day program, under his and [Mr.] Roberts' direction. Indian club drills, jumping, etc. These exercises are very taking with the boys and make a great difference in their manner of moving about.

There was also a literary and musical program. One class in vocal music rendered a very difficult selection, carrying all the parts. One of the older boys who has been in school almost from the beginning composed and read his production in English. Another taught two English classes all the year to help pay for his tuition. He did it well. Another feature of the school was the manual exhibit of drawings, paintings and basketry. [Miss] Reeder had told the drawing class that if they would each paint a picture of Juarez, she would frame one each for the boys, with the result that we have three very creditable pictures as a nucleus for the Juarez Library—that is to be. Is this too much to hope for? These people love the beautiful and they need to be helped to attain it. Each boy wrapped one choice picture to take home to mother, they also gave to their friends and classmates. The smaller boys made raffia and reed baskets, no two alike, using spare moments taken from their play time. This helps to turn their attention in the direction of the useful and the beautiful. They are so shut-in, we must keep them occupied, which is not difficult if it is something of interest; something more than sweeping and dishwashing, which we know does not appeal to the boys, though they did this work also, in regular groups, changing work weekly.

We were so crowded in the dormitories at Juarez the past year, that some of the smaller boys were over at the mission home in the care of [Mr.] Roberts. They formed a league to read their Bibles and to pray every night, and this was after their evening devotion here. When they were leaving for their homes the boys and their teachers held a conference together, wherein the boys were led to see their part in the work, what sacrifice they should be willing to make, some of the things they could do during the vacation and to report when they came back.

The spiritual life of the pupils, though not phenomenal nor particularly remarkable, has been very satisfactory. There has been what seems to us a steady growth and increase of strength in Christian character. Of the twenty-seven boarders only two of those who had not been here before, have not

expressed a desire to unite with the church. The seven new boys have all taken kindly to the Bible teaching in school and Bible school and we have hopes that they will sooner or later become active members.

We are particularly grateful to our Father in Heaven that He has made it possible for us to get more ground, which we so much needed. We now have in our possession about eighty-seven acres of tillable land, together with water with which to irrigate it. We have spent the summer getting things ready to work. We have had to learn the nature of the soil and many other things that we "always knew" in the North. We are just now getting ground ready to put in a small crop of corn, beans, potatoes, tomatoes, and such other garden stuff as we can raise before cold weather in First and Second months. We have three mules of our own, one unbroken, and two have been loaned us by the father of one of our pupils, who seems particularly interested in seeing us succeed. After seeing how the animals we bought were treated, of his own accord he offered us the use of his mules, which are finer than it is common to see here, and which he had refused to sell us. We felt particularly complimented by his offer.

Two of our boys have helped all summer and have worked in a way that would do credit to any American boys. Both these boys, one 22 and the other 17 years old, are going to work half days and attend school (the other half) during the school year.

We are going to have one class in agriculture, which will recite at least twice a week and the pupils of the class will be required to put in from two to three hours daily for the remaining days.

Pray for us that we fail not during the coming year. The strain and stress of the work at times almost reaches the breaking point, but we are sustained by the hand of the Almighty one, no fears shall disquiet even in the darkest hours, and as the day is, so shall our strength be. We trust you will all make mention of us in your petitions.

R. S. and AMANDA R. TICE.

C. Victoria, Mexico, Ninth month 5, 1911.

Born

HIATT.—At Palisades, Colo., Seventh month 7, 1911, to Elmer and Florence Green Hiatt, a daughter, Helen Janet.

WOOD.—At Spokane, Wash., Tenth month 26, 1911, to Verne B. and Lena Bell Wood, a son, Verne Belden, Jr.

Died

ADAMS.—At the General Hospital, Augusta, Me., Tenth month 28, 1911, J. Frank Adams, aged forty-one years. He was a member of China (Me.) Monthly Meeting.

BOND.—Near El Modena, Cal., Tenth month 2, 1911, John S. Bond, aged eighty-three years. He was recorded a minister about fifty years ago and was marvelously blessed in his work in Iowa, Missouri, Kansas and California. He was buried at Whittier, Cal.

GILBERT.—At the home of her sister, Sarah Johnson, Carthage, Ind., Tenth month 20, 1911, Harriet Harris Gilbert, aged sixty-nine years. She was a life long member of Friends.

SIMKIN.—At Garrettsville, N. Y., where she was visiting, Tenth month 28, 1911, Phebe Simkin, widow of the late Charles Simkin, aged fifty-six years. She was a devoted Christian and a lifelong Friend, being a member of Smyrna Monthly Meeting at the time of her death.

The International Bible School Lesson

FOURTH QUARTER, LESSON VIII. ELEVENTH MONTH 19, 1911.

EZRA'S JOURNEY TO JERUSALEM.

EZRA 8: 15-36.

(For Special Study, Verses 21-32.)

GOLDEN TEXT.—The hand of our God is upon all them for good that seek Him. Ezra 8: 22.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 13th. Ezra's journey. Ezra 8: 15-36.

Third-day. Ezra's purpose. Ezra 7: 1-10.

Fourth-day. Ezra's royal grant. Ezra 7: 11-28.

Fifth-day. Ezra's list. Ezra 8: 1-14.

Sixth-day. Ezra's prayer for Israel. Ezra 9: 1-15.

Seventh-day. Separating Israel. Ezra 10: 1-17.

First-day. Be not unequally yoked with unbelievers. II Cor. 5: 20; 6: 18.

Time.—B. C. 458.

Places.—Babylon and Jerusalem.

Ruler.—Artaxerxes (seventh year).

Contemporaries.—Socrates, Pericles the great Athenian statesman; Herodotus, the great Greek historian.

Ezra left Babylon with his company on the first day of the first month (March), and the company reached Jerusalem in about four months. The distance in an air line from Babylon to Jerusalem is over 500 miles, but in order to avoid the intervening desert, the route would be nearly double the distance, or about 900 miles. In accord with the custom, the caravan would travel only at early morning and evening, and, there being many women and children, the period of four months (Ezra 7: 9) is not unduly long.

The number of travellers was about 1,600 men, and women and children, possibly 7,000 or 8,000 in all.

Ezra is one of the finest characters in the Old Testament. He was a man of great ability, and impressed his people so strongly that Judaism from that day to the present bears the mark of Ezra. He was *par excellence* "the Scribe." The preservation of the Old Testament is doubtless due to him, as well as the minute carrying out the law. His character is indicated by the phrase, "Ezra had set his heart upon" (Ezra 7: 10 R. V.). His fixity and stability of purpose are everywhere evident.

The whole of chapters 7 and 8 should be read to gain a clear idea of the situation.

21. "Proclaimed a fast that we might humble ourselves." R. V. This was a symbol of submission to the will of God, and it tended to inspire religious zeal, and to enforce the lesson that there is something superior to physical needs. "Ahava." This was probably one of the many canals in the neighborhood of Babylon.

22. "I was ashamed to ask." R. V. "The enemy in the way." Probably the Bedouins and robbers who infested nearly all routes of travel in those days. "The hand of our God is upon all them for good," etc. "The hand of the Lord" or "of God" means the merciful favor of Jehovah. When Jehovah is not favorable, "against" is used. See Deut. 2: 15; Ruth 1: 13.

23. Their prayer was heard.

24-26. Ezra was a true business man, and with foresight he provided against

a possible charge of undue expenditure or diversion of funds. "Six hundred talents of silver." The value of the talent varied, and it is not practicable to give exact values in modern currency. The silver talent may have been worth, at present values, slightly less than \$1,000, and the gold talent would be about fifteen times as much, or \$15,000. This would make the money amount to about \$2,250,000.

27. "Twenty bowls of gold." These were vessels provided with lids possibly something like a tankard. "Drams." Better, as in R. V., "darics." A daric was a Persian gold coin worth about \$5. The origin of the name is not certain; it may mean a bow or a king, as the English coin of about the same value is called a sovereign. "Fine copper." This word does not occur elsewhere, and its exact meaning is uncertain; the R. V. says "brass."

28. "Ye are holy unto the Lord." Ye are consecrated to Jehovah as priests and Levites, and these things and this money as well.

29. "Watch ye!" "Guard and keep them safe until we reach Jerusalem." "And the (chiefs) or princes of the fathers' houses of Israel." R. V.

31. "On the twelfth day of the first month." This was March, and from Chapters 7: 8 and 8: 15, it appears that the halt occupied three days. But the account is not very clear. "The enemy and the liars in wait by the way." R. V. The enemy, even the liar in wait by the way. We are not told whether any attack was made by the way. Indeed no particulars of the long and toilsome march are recorded. It would have been most interesting to have known something of the journey, but the narrator evidently considered that the essential points were the starting from Babylon and the arrival at Jerusalem. It has been reckoned that, omitting Sabbaths, on which the caravan undoubtedly would have rested, the average distance traveled per day would be nine miles—which, considering the probable number of women and children, is as much as could be expected.

32. "Three days." Probably to make plans and to rest before entering upon new work. Nehemiah waited for the same period. Neh. 2: 11. This return was seventy-eight years after the first return of exiles (537-536), and fifty-eight years after the completion of the Temple.

(Continued from page 710.)

forced to realize that war is always a grim business. The killing of multitudes of "insurgent" Arabs was a miserable business, but as Napoleon sardonically said, there is no way to make an omelet without breaking eggs. Granting that the massacre was forced by military considerations, as the correspondent of the London Times believes, the blame must go not to the commander, but to the men who brought on the war. Who wills the end wills the means.

* * *

Galbraith P. Rogers who started from New York on a transcontinental flight in a small Wright biplane the 17th of Ninth month, reached Pasadena the 5th inst. The official figures compiled by Rogers' managers show that he covered the distance (4,231 miles) in 924 minutes of "flying time."

The wide difference between this and the total time consumed in the journey shows how uncertain the present ability for continuous flight. Rogers' first word after he had landed at Pasadena was: "Well, one thing is certain, you cannot take a transcontinental flight in thirty days."

* * *

The meetings conducted by Dr. Reuben A. Torrey in Dublin resulted in 1,300 conversions. From this campaign Dr. Torrey and his party moved across the Irish sea to Bristol, where an almost equal evangelistic success resulted. At the middle of Tenth month, Scotland was invaded for a campaign at Dundee. Cambridge, the university city of England, is to be visited next, and then the evangelist will return to Ireland for a week at Limerick which will run up to the Christmas holidays. A mission in London in First month is contemplated, but not fully arranged for. Following that, Dr. Torrey will return to America.

* * *

When Theodore Roosevelt was a little boy in short trousers, he confessed to his mother that he was afraid to go into church because the zeal might jump out at him from somewhere. His mother was puzzled, and asked, "What is the zeal?" "Why," exclaimed Theodore, "some big animal, I suppose, like a dragon or an alligator. The minister read from the Bible about it." Down came the concordance, and texts containing the word "zeal" were read aloud, until the child's voice grew excited as he exclaimed, "That's it—the last one you read." It was Psalm lxix. 9—"For the zeal of thine house hath eaten me up."

* * *

The National W. C. T. U. Convention met in Milwaukee last week. The platform outlined by the National President, Lillian M. N. Stevens, announces a fair and aggressive policy. Among its recommendations were the following: "That we continue with renewed energy to appeal to Congress for a law that will furnish provision for the protection of prohibition territory from the nullifications of its laws through interstate shipment of liquor.

"That we ask for legislation to prevent the use of the United States mails for the purpose of advertising alcoholic beverages.

"That we continue to oppose efforts for the restoration of the sale of liquor

in the army canteen or in any place from which it has been banished.

"That we work for a law that will forbid issuing tax receipts for liquor sold within five miles of any army post or naval station.

"That we use our utmost influence to secure laws for the suppression of the white slave traffic.

"That we continue our efforts to secure an amendment to the United States Constitution forever prohibiting polygamy."

* * *

It is rather curious that the Massachusetts institute of technology should have waited so long for the course on "Knots and how to tie them," which has just been established with the head of the military science department, Maj. Edwin T. Cole, as instructor. Tying a knot is a small thing compared with calculating the strains and stresses of a cantilever bridge, but a life may depend on it, and an engineer who is not handy with a rope is weak at an important point. Everybody, for that matter, ought to know how to tie promptly and securely a few kinds of knots, but specially the kind that slips and the kind that doesn't

RED.

IT'S THE RED BLOOD CORPUSCLES THAT PROPER FOOD MAKES.

An Ohio woman says Grape-Nuts food gave her good red blood and restored the roses of youth to a complexion that had been muddy and blotchy. She says:

"For ten years I had stomach trouble which produced a breaking out on my face. The doctors gave it a long Latin name, but their medicines failed to cure it. Along with this I had frequent headaches, nervousness and usually pain in my stomach after meals.

"I got disgusted with the drugs, stopped them and coffee off short, and quit eating everything but fruit and Grape-Nuts, with Postum for my table beverage.

The headaches, stomach trouble, and nervous weakness disappeared almost like magic, which showed that when the cause was removed and good food and drink used nature was ready to help.

My blood was purified and my complexion became like a young girl's while my weight was increased from 90 to 120 pounds in a few months—good, solid firm flesh, where it used to be soft and flabby.

"I recommended Grape-Nuts and Postum to one of my friends, who was afflicted as I had been. She followed my advice and in a short time was restored to complete health and in about eight months her weight increased from 100 to 148 pounds.

"Our doctor, observing the effect of Grape-Nuts and Postum in our cases, declared, the other day, that he would hereafter prescribe these food products for gastritis." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in packages. There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

—as to the latter sort the farmer's boy used to get a drill with a rope halter that may be lacking in these days of automobiles. It is curious how clumsy and helpless the average person is with a rope unless he has had prolonged drill. Few useful knots are complicated; most are as simple as twice two is four. But to make the prescribed motions in the right sequence and in the right direction is too much for most peoples' brains; the answer is apt to be five, with the result that the knot either comes loose or jams at a critical moment. The young engineers at the "Tech" will be profitably employed in the half-hour lesson twice a week in tying and splicing.

Notices

The Ministerial Conference of Western Yearly Meeting of Friends' Church to be held in the Friends Meeting-house, at Noblesville, Ind., Eleventh month 21, 22, 1911.

PROGRAM.

2.00 P. M.—Devotional. The Ministry, Spiritual Qualification, Evangelistic Power; Edward M. Woodard. Hour of Prayer led by Jesse McPherson.

EVENING.

7.00 P. M.—Devotional. Sermon. Franklin Meredith.

WEDNESDAY MORNING.

9.30 A. M.—Devotional.
10.00 A. M.—Ideal Ministry, Mary U. Cox.

10.30 A. M.—Relation of the Ministry to the Church Organization and its Evangelistic Board, David Hadley. Discussion

WEDNESDAY AFTERNOON.

2.00 P. M.—Devotional.
2.30 P. M.—Development of Gifts, Mary Emily Ellis. Discussion led by Clyde O. Watson. The Minister as a Bible Student, Wm. Smith. Discussion led by Thomas C. Brown.

WEDNESDAY EVENING.

7.00 P. M.—Devotional. Missionary Sermon, Morton C. Pearson. Music in charge of Julian Hockett.

ENTERTAINMENT.

Lodging and breakfast will be free, other meals will be served at ordinary cost.

Delegates please send names to Rev. Frederic Cope, Noblesville, Ind.

All ministers and those interested are requested to attend. Sessions will be open, especially night to the public.

Noblesville is accessible by the Indiana Union Traction, Lake Erie & Western & Midland Railroad.

By Program Committee,

LEWIS W. MCFARLAND.

Partners Quarterly Meeting will be held at Clinton Corners, N. Y., Eleventh month 10th and 11th, Sixth and Seventh-days, instead of Fourth and Fifth-days, as usual.

CHAS. H. GRIFFEN.

"Mine, miner, minus!" This is the general upshot of speculation in mining stock.

* * *

Lawyer: "I have my opinion of you."
Citizen: "Well, you can keep it. The last opinion I got from your cost me \$150."—*Yonkers Statesman*.

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ROYAL



BAKING POWDER

Absolutely Pure
HAS NO SUBSTITUTE

A Cream of Tartar Powder,
free from alum or phosphatic acid

THE UNIVERSAL NEED.

"Now I lay me down to sleep,
I pray the Lord my soul to keep."
Childhood lisps the twilight prayer;
As into night the shadows creep—
All his need seems centered there;
With the stillness and the night,
Wakes an inner consciousness,
To a sense of helplessness,
Need of care and love's caress;
"Now I lay me down to sleep,
I pray the Lord my soul to keep."

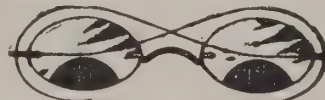
"Now I rise me up from sleep,
I pray the Lord my soul to keep."
Child up-grown breathes earnest prayer;
As into day the sun-ray's leap—
All his need seems centered there;
With the voices and the light,
The strongest feel a helplessness,
Need through commonplace and stress
Of strength to submerge selfishness;
"Now I rise me up from sleep,
I pray the Lord my soul to keep."

ANNA T. DAVIS.

Yearly Meetings in 1911

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 17th. Allen C. Thomas, Clerk, Haverford, Pa.

William S.
Yarnall



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WANTED—A woman, experienced and cultured, to take charge of the dining room and kitchen in a large dormitory. Friends Institution. Permanent position. Reference required. Address, "COLLEGE," care of THE AMERICAN FRIEND, 1010 Arch St., Philadelphia, Pa.

FOR SALE.—25-Barrel Flour Mill and Chicken Farm (700 White Leghorns), fancy egg trade; well located, near railroad station; Friends neighborhood. Will be sold separately or together at low price. GEO. L. STABLER, R. D. 2, Darlington, Md.

Pansies, Peonies, Clematis, Privet, Grape Vines

PANSIES—For best early spring blooming, plant now, and protect with leaves during winter. Largest blooms, all colors, 35 cents per dozen, postpaid.

CLEMATIS—For best results plant now. Strong plants of the best varieties in any of the following colors 35 cents each; three for one dollar, postpaid. White, scarlet, blue, purple, red, rose.

PEONIES—Planted now will bloom next spring. Finest colors, largest blooms, fragrant. 25 cents each; large clumps, 35 cents each, postpaid.

CALIFORNIA PRIVET—This is the best ornamental hedge plant grown. A combination of beauty and service. Four, six and eight dollars per hundred, according to size. Must go by express or freight.

GRAPE VINES—Grapes occupy but little space and yield abundantly the best of fruit. Special collection of six best varieties for 60 cents, postpaid.

BULBS—Planted now are sure to bloom and give satisfaction. See Special Offers in "American Friend" of Ninth month 28th.

EASTER LILY BULBS—Select Easter Lily bulbs, with directions for growing, which will enable any one to grow beautiful Easter Lilies in the house. 25 cents each, postpaid. Very large bulbs, 35 cents each.

All kinds and sizes of house plants at reasonable prices. Cut flowers and floral work of all kinds. Cut flowers sent safely to all parts of the United States. All inquiries given prompt attention.

T. C. FURNAS, Florist, Jeffersonville, Ind.

WE HAVE some interesting facts regarding the value of THE AMERICAN FRIEND as an advertising medium which we should be glad to give to any of our readers who are interested in the possibilities of advertising. There is no question as to the merits of advertising. It's merely a matter of selecting the proper medium. THE AMERICAN FRIEND has a circulation of over 5000 copies each week, a total of about 35,000 readers—a large percentage of all the Friends in this country. Such a publication is bound to have positive value to its advertisers.

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AMERICAN FRIEND,
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Boys' Bloomer Trousers, 50c, 75c, \$1.00 and \$1.50.

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TELEPHONES { Bell, Walnut 52-10
 { Keystone, Race 70-09

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3000 POSTERS FOR \$21

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Former order cost \$11.50, in black ink, on cheap paper. Foolish and extravagant? Oh, no! The added cost insures far greater results than obtainable from cheap printing.

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Makers of the Better Kind of Printing

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Philadelphia, Pa.

Commercial Photo Engraving Co.
N.W. Cor. 10th & Arch Sts.
Philadelphia.
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OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to stockholders, \$4,500,000

**Insures Lives and Grants Annuities,
Pays Interest on Deposits,
Acts as Executor, Administrator,
Trustee, Guardian, Committee,
Assignee, Receiver, Agent, Etc.**

**Collects and Remits Incomes,
Receipts without charge for
wills deposited,
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The American Friend

Vol. XVIII

ELEVENTH MONTH 16, 1911

No. 46

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Good Fellowship

Ho, brother, it's the handclasp and the good word and the smile

That does the most and helps the most to make the world worth while !

It's all of us together, or it is only you and I—

A ringing song of friendship and the heart beats high ;

A ringing song of friendship, and a word or two of cheer,
Then all the world is gladder, and the bending sky is clear !

It's you and I together—and we're brothers one and all

Whenever through good fellowship we hear the subtle call,
Whenever in the ruck of things we feel the helping hand

Or see the deeper glow that none but we may understand—

Then all the world is good to us and all is worth the while ;

Ho, brother, it's the handclasp and the good word and the smile !

Wilbur D. Nesbit.

PUBLISHED WEEKLY BY THE AMERICAN FRIEND PUBLISHING COMPANY,
1010 ARCH ST., PHILADELPHIA ❁ ❁ ❁ SUBSCRIPTION PRICE, \$1.50 A YEAR

Foreign postage, 50 cents extra. Headley Bros., 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Entered at the Philadelphia Post Office as Second-Class Matter.

The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR ELEVENTH MONTH 26, 1911.

ECHOES OF PEACE AND BLESSING.

I THESS. 5: 14-24.

(Thanksgiving Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 20th. David's thanksgiving.

I Chron. 16: 8-36.

Third-day. Thanksgiving proclamation. Psal. 100.

Fourth-day. A thanksgiver. Luke 17: 11-19.

Fifth-day. A backward glance. Isa. 63: 7-9.

Sixth-day. Eternal thanksgiving. Rev. 7: 9-17.

Seventh-day. Daily thanksgiving. Phil. 4: 6.

Mention reasons for thankfulness.

In what way can we show our gratitude?

How can we share our blessings with others?

"Oh make Thou us through centuries
long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law.
And, cast in some diviner mold,
Let the new cycle shame the old."
Whittier.

* * *

Peace is the virtue of civilization;
war is its crime.

Victor Hugo.

* * *

How slight our fellowship with God,
could we not bring thanksgiving! How
many of his contributions to the com-
mon work are without a balance in our
powers except for this return of praise!
Ask what thou wilt, my soul, for the
upbuilding of God's kingdom, but let
thy powerlessness and his fulfilling
power alike instruct thee to complete
petition by thanksgiving. Hilton Jones.

* * *

Little do we know how we wrong
ourselves by shutting out of our pray-
ers the praises of God, or allowing them
so narrow a room as we usually do,
while we are copious enough in our
confessions and petitions. Reader, I
entreat thee, remember this; let praises
have a larger room in thy duties; keep
matter ready at hand to feed thy praise,
as well as matter for confession and
petition. Richard Baxter.

* * *

Thanksgiving is the common note in
all true praying. Gratitude is the door-
way into the presence of our Father in
Heaven. No ungrateful soul can grace
His presence, and little of His grace
can penetrate the shell of ingratitude.
That God loves the cheerful giver is
well known; that He loves the grate-
ful soul is no less true. If a person is
not grateful, he cannot appreciate God
and therefore cannot know Him.

* * *

Lord, in this dust Thy sovereign voice
First quickened love divine;
I am all Thine—Thy care and choice,
My very praise is Thine.

I praise Thee, while Thy providence
In childhood frail I trace,
For blessings given, ere dawning sense
Could seek or scan Thy grace.

Blessings in boyhood's marvelling hour,
Bright dreams, and fancyings strange;
Blessings, when reason's awful power
Gave thought a bolder range.

Blessings of friends, which to my door
Unasked, un hoped, have come;
And, choicer still, a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw Thy face
In kind austereness clad.

Newman.

* * *

The Apostle says, "In everything give
thanks, for this is the will of God in
Christ Jesus to you-ward." It is easy
to give thanks when we get what we
want; thanksgiving is not so easy when
things go against us; but the admoni-
tion calls for thanks in everything and
only he rises to the Christ standard for
his life who makes no exceptions to the
rule. The apostle urges this as a meas-
ure of moral and spiritual hygiene for
he knows how thanksgiving kills the
germs of grumbling, is an antiseptic for
chronic complaining, and is the anti-
dote for a sour disposition. A man
cannot be thankful and complaining at
the same time. "Count your many
blessings, name them one by one" is a
modern way of expressing the apostolic
injunction to give thanks in everything.
The apostle does not say we should be
thankful for everything, but he tells us
to have the spirit of thanksgiving in the
midst of every experience of life, even
those that go against us. Thus thank-
sgiving becomes a shield for the life, and
if it is wholesouled and genuine keeps
us from falling.

* * *

Peace is essential to all true living.
To maintain it in the midst of the tur-
moil, stress and strain that accompanies
all of human activity calls for an out-
look upon life that is greater in radius
than the circle of man's physical and
mental existence, for a power in life
that is measured not in terms fitting
humanity, but in terms of divinity. A
man keeps his balance in walking a rail,
not by keeping his eyes fixed upon the
place his foot will touch in the next
step, but rather by concentrating his
sight upon some distant object in line
of his progress. This is necessary in
spiritual as well as physical walking.
To keep our spiritual poise we must
let our thoughts range over the larger
phases of the soul's outlook and not
allow ourselves to take one step on the
narrow course of this life of turmoil
and tumult without the strength for
balance that comes from faith, hope,

love and the vision of the larger as-
pects of the Kingdom's coming. The
sure cure for discouragement about our
own life or our own work is to lift our
eyes to God's work in other lives and
throughout the world. We discover
then a spirit of fellowship in kindred
hearts and realize that we are part of a
great divine and onmoving plan, the
ultimate outcome and success of which
is assured. These things bring the
peace which the world can neither give
nor take away, the peace that sustained
Jesus as he passed beneath the shadow
of the cross.

Paul says: "I have learned in whatso-
ever state I am, therein to be content."
A man who has wrought into his being
perpetual contentment has learned one
of life's greatest lessons. The secret
of this in Paul's life is given in a
later sentence: "I can do all things
in Him that strengtheneth me." Here
lies the secret of all life's great lessons.

JOHN BRIGHT, HERO OF PEACE.
(1811—1911.)

I.

Hero of peace was he
Who all his length of days
His noble voice did raise
For light and liberty.
Sturdy and pure of life
He battled well and long,
Rejoicing in the strife
With greed and ancient wrong.
The Friends' unworldly creed
In life and thought and deed
He followed perfectly,—
Hero of peace was he.

II.

Our Quaker great and true,—
His lofty soul serene
Lighted his eyes and mien
With heaven shining through.
His zeal knew no surcease,
But guided from above
He spread the bounds of peace,
Of brotherhood and love;
And men remember still
His mighty heart and will,
They bless his name who knew
Our Quaker great and true.

III.

"A good man never dies,"—
His spirit and his name
Are still preserved by fame;
And when disasters rise
And evils hedge us round,
The memory of his might
Doth help us hold our ground
And conquer in the fight
Yea, while the ages roll
Nobility of soul
Brings heaven down from the
skies:—

A good man never dies!

JOHN RUSSELL HAYES.

Swarthmore, Pa.

"Dear Clara," wrote the young man,
"pardon me, but I'm getting so forget-
ful. I proposed to you last night, but
really forget whether you said yes or
no."

"Dear Will," she replied by note, "so
glad to hear from you. I know I said
'no' to some one last night, but I had
forgotten just who it was."—London
Opinion.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, ELEVENTH MONTH 16, 1911

No. 46

One of Our Main Hindrances

The modern athlete talks much about "handicaps." It would be well if we all took more account than we do of the things which are our handicaps or hindrances in the spiritual race. After each defeat the athlete analyzes his condition and asks himself many searching questions: "Why was I not at my best?" "What hampered me?" "What was wrong in my training?" "Why did I fall behind my proper pace?" "What was my hindrance?"

Each Christian who is aware of his lack of full spiritual life and power, and who knows that he lags behind his proper pace, needs to search himself in the same serious way. There are many kinds of hindrances, and our failures cannot be reduced to one cause, but, without doubt, *worry* is one of our most common hindrances in the spiritual life. Christ—that perfect Trainer of men for the spiritual race—put His finger on this as one of the main handicaps: "Be not anxious"—do not fuss and worry, for this is the very essence of heathenism—"after all these things do the Gentiles seek." Life never comes to its bloom and power until it enters into peace and joy. But it is quite possible to possess both peace and joy in the midst of intense struggle and hard suffering. Christ was under the shadow of the Cross when He bequeathed His peace and His joy to His friends; and St. Paul was "dying daily" when he wrote of "the peace which passeth all understanding."

"Care" and "worry" are our great enemies and hindrances because they needlessly drain our strength and sap our vitality. They put nothing into us; they take much out of us. It is all right, and the part of wisdom, to be *ready* for the hard events which fall upon us "in this vale of mutability," as a Friend in my boyhood meeting used to call life, but it is quite another thing to be constantly anticipating such events and paralyzing our nerves with expectations of evil fortune. "I have suffered many grievous troubles," confessed an aged Friend, "most of which never came to pass!" So have we all, and they have kept us from our true measure of elasticity and spring, and full share of strong peace and conquering joy. Christ tells us to gain that elemental *feel* of life which the birds and flowers have; the sparrows and the lilies are to be our teachers. They draw

upon the inexhaustible forces of the world, and put themselves in parallelism with God's great currents of life, and live in happy song and beauty without any forecast of fear and worry. Burns has made the contrast clear in his immortal poem, "To a Mouse":

"Thou art blest, compar'd with me!
The present only toucheth thee;
But, ah, I backward cast my e'e,
On prospects drear!
And forward, tho' I canna see,
I guess and fear!"

It is Christ's aim, surely, not to make us careless, shiftless and improvident, but to create in us an unruffled spirit of confidence in our Father. We are to work at our highest pitch and efficiency; we are to do our best to make our day's task successful, but we are not to spoil our endeavors and to becloud our fellow-laborers with the fumes of anxiety and worry. That is the mark of heathen religion—the counter-mark of the Christian religion is faith, expectancy, hope, confidence, joy.

"I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving."

That is the Christian way, and the person who takes that way of living can do vastly greater work and can win much larger battles than can the anxious forecaster of troubles and the ruffled worrier with strained nerves.

This advice of the great spiritual Trainer is in perfect accord with all that our modern psychology has discovered. We know now from laboratory evidence that "sanctity is medicinal, and holiness is a physical healer." The strained and anxious mind harms the body as much as poor, or poisonous, food does. The wrinkled brow and tense muscle-strain which go with worry not only disfigure the face, but wear out the vital cells and banish the best of all restorers—sleep. A prayer of absolute faith in God, a return to trust and confidence in the heavenly Father, a letting go of the self-strain, and a falling back upon the everlasting Arms of Love, is the best remedy there is for weary nerves and racked mind. "Consider the lilies how they grow. They toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these. Which of you by anxious thought can add one cubit to his height!"

R. M. J.

Current Events and Comments

A New Enterprise Among Friends

The members of the Whittier Fellowship Group, who met in Whittier-land last summer, announce that they have now a Guest House which enables them to extend their fellowship to any who wish to come and share in their group life in the Whittier spirit. While they hope to arrange for informal lectures and conferences to stimulate thought, their primary aim is to furnish opportunity for sharing each other's lives and for learning better how to work and worship together under everyday circumstances.

The Guest House is situated at Hampton Falls, N. H., where Whittier spent the last months of his life, and is in easy reach of his birthplace and Amesbury home. Sarah Abbie Gove, the owner of the property, who was the kind helper in all the interests of the "Pilgrimage," desires to see the house continued as a center of Friendly thought and social intercourse, and has therefore placed it at the disposal of the Whittier Fellowship Committee on generous terms. For the united equipment and carrying out of the plan, however, a reserve fund of \$500 will be necessary, and it is hoped that enough interested Friends will subscribe \$5.00 each to raise this amount. Franklin A. Coles, 150 Nassau St., New York, is the treasurer.

More important than contributions, however, will be the helpful presence of all who will join heartily in furthering the aims of the Whittier Fellowship. The four summer months during which the Guest House will be open will be divided into periods of two weeks, and it is hoped that, as far as possible, Friends will arrange to come for that length of time. All those who hope to join one of these fortnightly parties are invited to send their names at once to Carolena M. Wood, Mt. Kisco, N. Y., who will see that they are informed later of the details of the project.

The district around Hampton Falls will be found delightful for vacation purposes. It is only a short distance to the sea. The country is beautiful for walks and drives. Opportunities for summer sports will be provided, and Friends especially should find the peaceful Merrimac and the neighboring country, intimately connected with Whittier's life and poetry, particularly interesting.

Independent Voting

The outstanding feature of last week's election was the unusual amount of independent voting done. This was especially noticeable in the large cities. The citizens of Philadelphia, for the first time in a generation, rejected the regular Republican nominee for Mayor, and elected, on purely local issues, Rudolph Blankenburg, the Keystone candidate. The plea for party regularity was but little heeded, common sense, rather than empty political sentiment, controlling the mass of intelligent voters. The same

thing occurred in Cincinnati, where Henry T. Hunt, the Democratic candidate was elected by independent Republican votes. The election of Newton D. Baker in Cleveland is a restoration of the old Tom Johnson regime, regardless of its political complexion. And these are indications of the same independent spirit in the returns from Chicago and New York.

Independence was undoubtedly the determining factor in at least two State elections. The selection of an overwhelming majority of Republicans for the New York Legislature must be taken as a rebuke to Tammany's aggression, rather than as an evidence of affection for the Barnes' machine, while the defeat of young Gorman in Maryland was a most praiseworthy chastisement for grave political offences in the recent primaries. For the first time since the Civil War, the Democratic machine in that State met defeat.

The fact that this was an off year will not alone explain the marked increase of independent voting the country over. Men are beginning to see the folly of selecting local, county and, in some instances, even State officers on national party lines. Party regularity outside of national politics has little to recommend it, and even there it is easily abused. We therefore welcome the evident growth of independency.

Some State Elections

Governor Foss, of Massachusetts, was the only successful candidate on the Democratic ticket of that State, and he was re-elected by a reduced majority. The Legislature remains Republican. In Kentucky the Democrats captured the entire State, electing McCreary Governor by 30,000 plurality. New Mexico, in its first State election, went Democratic. The Republicans still hope to control the Legislature and elect the two United States Senators.

Special interest centers in New Jersey, where Republican victories have changed the complexion of the Assembly, and cast a shadow on Gov. Wilson's presidential possibilities. The situation as a forecast, however, must not be taken too seriously. The balance of power rested with Essex County, the preserve of ex-boss Smith, who was so unceremoniously dismissed by the Governor last year. Through his influence, anti-Wilson Democrats were nominated for the Assembly. Naturally the Governor refused to lend his support to party regularity, and the Republicans were left to win at the polls.

Agitation for Treaty Ratification

A national committee composed of eminent citizens from all parts of the country has been organized for the purpose of getting before the Senators of the several States an expression of public sentiment in favor of the ratification of the unlimited arbitration

treaties. Joseph H. Choate is chairman, and among the vice-presidents are William J. Bryan, Charles W. Fairbanks and Levi P. Morton. The committee has opened headquarters at 507 Fifth Avenue, New York. In a general survey of the peace movement the committee asserts that the ratification of the pending treaties is the next logical and necessary step in the unfolding of civilization and the organizing of the world. It will mark the beginning of the reduction of armaments and the lightening of the tremendous financial burden of maintaining an armed peace.

As the final steps in the modern peace movement, the committee indicates:

a. The final establishment of the International Court of Arbitral Justice, now in process of arrangement.

b. The development of The Hague conferences into a true International Parliament, meeting at stated intervals.

c. The establishment of a small international police force.

d. The gradual and proportionate disarmament of the nations.

e. The continued growth, among peoples of different language and nationality, of mutual knowledge and respect.

Dissolution of the Tobacco Trust Approved

When the Supreme Court declared the American Tobacco Trust illegal, it ordered the Circuit Court to see that the combination was dissolved in harmony with the law. Accordingly the trust submitted to the court the plan outlined in our issue of the 26th ult., which has been approved. The court sustains the lawfulness of distributing shares in the newly-formed companies pro rata to existing shareholders in the trust. It rejects the contentions of the independent tobacco interests that the trust ought to be broken into a much greater number of separate units; that no single company be left with a more complete equipment than any of the independents now possess, and that no present shareholder in the trust be allotted shares in more than one of the separate corporations. The court dismisses the Attorney-General's suggestion that the new corporations be held under special legal surveillance during the next five years.

A New Missionary Journal

The Continuation Committee of the Edinburgh Missionary Conference has arranged to publish a quarterly magazine, to be known as *The International Review of Missions*. J. M. Oldham, of Edinburgh, is editor, with Harlan P. Beach, Thomas Kilpatrick, John R. Mott, Robert E. Speer and others as members of the staff for North America. The Missionary Educational Movement has agreed to take care of subscriptions in this country. The first number of the magazine will appear in First month next.

The International Review of Missions aims to bring together the missionary experience of all na-

tions in such a way that it may be mutually helpful, enabling missionary workers to acquire a deeper understanding of the meaning, principles and methods of their work. It will make a systematic study of missionary problems, especially those of living interest. Its connection with the Continuation Committee will keep it in vital touch with missionary work all over the world, and bring it into relation with the leading authorities in all branches of missionary knowledge. In addition to those who are associated with the *Review* as members of the editorial board, a number of distinguished specialists have already promised their help. Special attention will be given to the book reviews, important works being treated in full by leading authorities on the subjects under consideration. The *Review* will be sent to all parts of the world for \$2.00.

A \$25,000,000 Gift

Andrew Carnegie has placed at the disposal of the Carnegie Corporation, of New York, \$25,000,000 "to promote the advancement and diffusion of knowledge and understanding among the people of the United States." It is intended that the business of founding and aiding libraries and educational institutions, which had been carried on by Andrew Carnegie as an individual for many years, will be turned over to the corporation at an early date.

This gift of \$25,000,000 brings Andrew Carnegie's benefactions over the \$200,000,000 mark. As accurately as can be estimated, the amount he has now given away in the interests of philanthropy and education is \$208,235,000.

Two Years on the Life of Christ

Some time ago the International lessons were taken in the order of the best harmonies from the three synoptic Gospels. This plan had excellent results, and the schools following the uniform system will be happy now to approach a new course, based on the same idea. But in the new schedule the time for traversing the ground is to be doubled, giving opportunity to study the Gospel story in greater detail.

In choosing the text for the different lessons, citations are made of all parallel passages in every case where the story is told in more than one Gospel. But the lesson helps will print only a single selection from one Gospel in connection with each title. In certain cases where the teachings of Christ are

It seems unfortunate, however, that the traditional alternation between Old Testament and New Testament studies has made the committee unwilling to put the full course into successive years. The lessons begin with the first of 1912, but midway in the Master's ministry they are interrupted for the first year by lessons out of the first books of the Old Testament. Then with the coming of 1914 the interrupted course in the synoptic Gospels is to be resumed and completed with the end of that year.

enlarged and re-enforced by His apostles, citations from the epistles are also included as part of the lesson subject matter.

Impressions of Quakerism

BY ELIHU GRANT (a Friend by "convincement").

Quakers, of all Christians, have perhaps impressed the Western consciousness most deeply with their type of religion. This is the more notable as they seem least aware of it, or are, of all people, the least likely to seek success of that particular kind. But it is true that almost every person one meets has a notion about Quakers. And yet it is easy to find people who have not met them. The current impressions of this folk, where they are unknown, are of good qualities of character. Simplicity, staidness, honor, these are among my earliest impressions. Ignorant as I was of accurate or detailed information about them, I was never far wrong as to the essence of their virtues and ideals. Precision and plainness of speech, costume and deportment, and the power to keep still, some will see at once in these their own similar impressions of an unknown people. And these are all historically based.

Some of the peculiarities which have stood in our imagination as the marks of the Quaker have been handicaps to their more solid intentions. Deep principles of peace and compassion, of truthfulness and sobriety, have been preserved for the modern world with the *peculiar* Quaker emphasis partly because, all unknowingly, the Quaker seized upon the tired imagination of a people with his universal "thee" and "thou," his hat, his courageous but unselfish non-resistance and his "thou shalt not lie."

No Quaker need be distressed at the appropriation of his name by manufacturers or advertisers. It is a well-meant tribute. It is the least of those sufferings which Friends have overcome by passive resistance. Even the laugh that is passed along now and then about the Quakers has one of the most serious and wholesome foundations that merriment can have. There is seldom a mean thing in the passing comment upon them. The world generously records the historic triumphs of Friends when, with sweet self-devotion, they have given largely of means, of service and of ease to bless the sick, imprisoned, enslaved and impassioned of humanity.

We have been greatly favored in the persons of those Quakers who have served in parliaments, in letters and in philanthropy. God and the world have dealt well with us. Our only woe, if such it is, seems to be that all men speak well of us. That need be a continuing woe for us only if we have a complacent attitude of mind towards achievement. Such egoism stultifies, and the path of life becomes for us suddenly a blind alley. That would mean that we had unwittingly strayed into selfishness instead of following Jesus Christ. Up again on the highway of human progress, not feeling too detached from our fellows, seeking no pre-eminence except of love and helpfulness, we shall continue current in the great world of need and sympathy.

II.

My first Quaker meeting was, I think, a quarterly meeting held at Salem, Mass., in January, 1896.

The plain little house and the dear company that day gave me my first picture of social Quakerism. Friends have wonderful endowment for doing good. And they are doing good. Some outsiders are conscious of their ministry; others are unconscious recipients. But the Quaker heritage is in society at large. A great heritage it is in this country, from Penn to Whittier. It is a characteristic fact of America and of Quakerism that the unwritten service since Whittier is so little known. It is as Quakers would have it. Facts are pleasing to them, and their meeting, with the needs of the twentieth century, is largely a silent meeting.

Another distinct impression of that Salem meeting, small though it was, is an impression that I sense only now as I write, the widespread social union of the Friends over the country. A young minister from North Carolina sat on the facing seat with one from Rhode Island. Since then, as I sum up the impressions through the years, there is an all but unique bond in this little Society that unites in sweet spiritual understanding members from California to Maine and from over seas. When they meet, it is upon much common ground, and they ask of the welfare of many Friends in common and of movements that have long been watched from a distance.

III.

My next great impression is of New England Yearly Meeting held at Newport, R. I., in June, 1898. I was growingly interested in Friends, and was beginning that "off-and-on" career which perhaps marks certain uncertain, sensitive people who have much to learn. A little more sternness in my own makeup or in my friends would have absorbed me in a passion of proselytism or rejected me in an unhealable misunderstanding. This large and kindly humanness of Friends has been to me at once the most mysterious and the most attractive thing about them. For several years I heard but one suggestion that I become a member of the Society, and in all the years they could be run off on the fingers of a hand, except when I asked for discussion of the subject. Yet during that time I had married into an old Friends family, my wife spent years with me in the ministry of my ancestral church, and I spent several years in mission schools of Friends in Palestine as their official representative. The incongruity troubled me, if it did not them, and I was not prepared then to pass over the troublesome anomaly to the deeper propriety of it all. How different has been Friends treatment of me from that which was common in the former days when a Friend married out of Society! And so I have been subject to a series of impressions which have been in fact my education with this people.

By kindly tolerance and patient oversight the Society may avoid the crime of too brutal rebuff of the imperfect conscience and give the immature a chance to find itself. The old way of calling for "repentance or exit" could be exercised in so unimaginative and cruel a manner as to violate the very

laws of the mind of the victim, just as with certain temperaments such and such a peculiar type of testimony may kill instead of revive where salvation would have been possible.

But at that yearly meeting in the old town, where two hundred and fifty years ago the first of the series was held, I found much gracious help. Then I think it was that I saw most of certain Friends of a more aggressive evangelistic type than was usually accredited in the churches which I had known. I think that perhaps their ultra-flamboyance was provoked by the temperamental opposition silently leveled against them by quietistic Friends. In my own church I had heard of them as so-called special meetings, and also in the sect known as Free Methodists. I've noticed in recent years a much better understanding between representatives of these very different kinds of Quakers. They seem more united in useful service in the Society. This in itself shows a power of gracious union, from which I hope much. Generous recognition of each other, the spirit of live and let live, yea, even to helping the other to live, is of the very essence of the persistently tolerant and useful Friend. Friends have shown in my day this great recuperative power within themselves, which suggests that they have the heart of the matter of true Christian service for these times.

IV.

An outstanding early impression of Friends is of those who assembled at the Salem Quarterly Meeting held in Lynn the third Thursday in August. I have often attended this meeting, and have sometimes yielded to courteous entreaty to be available in ministry there. It has been notable as a summer meeting at which visiting Friends from distant parts of the country were likely to be present, owing to their visits to New England for their summer vacation.

I have heard all the kinds of oral ministry in that meeting, from rant to the subtlest refinements of a seer not with us now, whose frail body wavered under the shaking of his mighty spirit. From that meeting I've seen the Friends go out thrilled or discouraged. I've felt great compassion for them there as they have grieved under the affliction of ill-timed and mattered discourse, and I've wondered at their patient endurance of repugnant ministrations when they preferred to remain patiently true to principle rather than mis-handle the freedom of their meetings.

People from the other churches often step into a meeting at Lynn, and in many ways it is one of the very best for their purpose for its blending of new and old and its vigorous upholding of essential tradition.

The fine hospitality of the Lynn Friends has always made appropriate impressions. I cannot help it, I believe that the mingling of all the rightful elements of Christian social life at Lynn meeting is the more successful for the generously set tables in the room below, to which for years there was a sonorous and stately invitation given by a leading Lynn Friend. I can hardly distinguish the exquisite de-

light in the table companionships there and the grateful sense of serviceableness and sufficiency that those viands produced in a fasting system. The continuing and abounding impressions were thus compounded into the one feeling of welcome which gratified the heart-craving of one who was a theological student and working pastor in another organization.

Friends know how to appreciate without weakening, and also how to deprecate without discouraging. And among Friends one finds one's own. If we can, now, with ever-enlarging charitableness, hunt out all the lonely, aggrieved, because unfellowshipped ones, and make them feel their true position as Christ's people, we shall do as well as others have done. It is good to learn not to expect too much and to try to do a great deal. A wisely selfish man would do well to invest largely in unselfish expenditures of himself.

I am reminded here of the time when Friends meetings in some of these New England communities were the largest meetings. But we are not to try to be like the past. They did not try to achieve some of those very distinctions which we accord them. They were directly in search of something else. Their honors came as incidents in a truer and less selfish service. When those services were held in selfish contemplation, then came the dark ages of our decline. There is a third period upon us. We shall be ourselves, but the selves that God the spirit has made. We shall chiefly crave reality and truth. We shall be exponents, not of self, but of Christ within, and have humble compassion. We shall save others, and look also to ourselves. And our method of saving, as before, will be to do all the good we can to the bodies and souls of mankind without any selfish, churchy, statistical attitude, but with a wide hearth for our children as well as for our brothers, cousins and friends. We are in the very best of condition to exercise ourselves in this true faith unto loving good works.

Smith College, Northampton, Mass.

A Prospect

BY ZENAS L. MARTIN

One day a stranger attended our meeting in Holguin, Cuba, wearing the dress of a countryman, and, had he been in a small town in Texas or New Mexico, with his leather leggins and riding spurs, he would at once have been recognized as a ranchman. After the meeting I spoke to him and gave him some tracts. He seemed especially open to the truth, and the interview was extended, but I was not impressed with him more than with the many that come and go. The First-day following he came again and bought a Bible. Since then he has attended the First-day morning meeting and the Bible school regularly except once when he was prevented by sickness in his family. At first it was difficult for him to read, but he has improved very much. He has taken a deep interest in the Bible school lessons, especially on Elijah and the Prophets of Baal at Mount Carmel. Some months ago he became a candidate for membership in the

Church, and gives good evidence of becoming a faithful member. Though I was desirous for some time to visit in his home, it was not until last week, in company with one of the overseers, that I made the venture. This visit, I think, has opened a new "prospect."

Looking from Holguin, the surrounding country is not promising, but a few miles away, nestling among the hills here and there, are rich valleys, quite thickly inhabited. They present a beautiful view from the hills, and are no less inviting when one descends into them.

It was in one of these, ten miles from Holguin, that we found the "finca" (farm) of our friend, Don Luis Romera y Pupo. We rode into his yard about noon, and he came to the door to greet us with an open Bible in his hand. He explained afterwards that he had just come in from work, and, while taking his rest, was improving the time reading his Bible. His home is one of the best in the valley, but has little furniture, and only a dirt floor. On a table was a little box which he had made for his Bible, a song book, Sabbath school papers, some tracts, and a copy of the civil code of Cuba. These were the only books and papers we saw. We spent the afternoon with him, and at his invitation a number of his neighbors gathered for a meeting in the evening.

He and his family are an interesting study. They are strong and healthy, industrious and thrifty people, and appear to be of stalwart character. There are eight children. The oldest daughter, who is married, is living on part of the farm. The other children are at home, and do their part of the farm work. There is a son about eighteen, a daughter perhaps sixteen, and a lad twelve or thirteen. The others are girls, the youngest of which is two years old. It was a beautiful sight to see four of the children coming in from the country school, about a mile away. The girls dressed in calico, and the boy in cotton, neat and clean, their bright faces speaking wonderful possibilities for the future of these country districts, which are as yet much neglected.

Don Luis was very anxious to take me over his farm, but no more so than I was to see it. I have been impressed, from my first knowledge of Cuba, that the stalwart Christian characters of the Cuban Evangelical Church will largely come from rural districts, and that self-support will be reached first among the people living a more simple life than in the urban sections of the country.

The history of this family was especially instructive. During the war they lost all their property except their land, which had a very low value at the time. Their children were small and could not help them, but Don Luis and his wife went to work to make them a home, and their labor and frugality have been well rewarded. The farm is well stocked with cattle, horses, hogs and chickens, and about twenty acres is devoted to the cultivation of platanos. The yield is taken to Holguin, and usually consists of two pack-train loads a week. This train is made up of six horses, five of which are loaded with the

platanos, each horse carrying about 450. The oldest boy directs the train from the sixth horse, which he rides, and markets the platanos, which sell for \$24 to \$28.

Don Luis also grows corn, sweet potatoes, yuca, beans and other Cuban vegetables. He has some very nice coffee bushes, from which the family get their coffee, and he is planting more. Also among his platanos plants he is growing ginger. He has oranges, lemons, pineapples and other Cuban fruit in abundance.

He talked freely and intelligently of the political problems before his country, but was prone to revert to Christianity in his conversation. He has committed to memory the first and twenty-third Psalms, the Ten Commandments, the Lord's Prayer and the Beatitudes. He says he does not know how to use words very well in prayer, but he repeated one which he said he usually makes before retiring, which was very appropriate.

The question that keeps presenting itself to my mind is: How can we best help this man, his children and his neighbors? They are a simple folk, sturdy, able and, I believe, willing to help themselves. They are quite free from Catholic influence; the priests do not pay much attention to them. The various forms of skepticism have not been propagated among them as in the towns; the attractions of society and the pleasures of the world are not bidding for them so strongly. Their children will be better educated than they, will mix more with the world and its ways, and get a larger vision of life. Will we do something for them now, before they leave the simple life? They are at the parting of the ways. Will we meet them and help them to choose the better?

Will Don Luis continue to come ten miles every First-day to meeting? Will his children follow him? Will he get his neighbors to do the same? Or had we better take them the Gospel, try to induce them to erect a place of worship, and help them to provide themselves with religious instruction?

Are there young Friends who would be willing to separate themselves to these neighborhoods and the Lord, learn from Don Luis and his neighbors how to easily make a comfortable living, and in return teach them the Way of Life? Have Friends an answer to these problems that present a real "prospect"?

Holguin, Tenth month, 1911.

As men get to see more clearly, they will understand that a miracle is not a setting aside of law, but that it is, rather, an operation in a realm of law not yet discovered by men living on a lower plane. We are constantly discovering laws unknown to our fathers, and applying them. Every miracle Jesus wrought, He wrought not to prove His Deity, not essentially in the power of His Deity, but in the power of a perfect, poised humanity. These miracles of Jesus, so far from being violations of law, were restorations of men to the life according to law.—*Campbell Morgan.*

A Peep at the Careys*

Captain Carey's sudden death left his young widow rich only in her brood of "chickens"—Nancy, Gilbert, Kathleen, a cousin Julia, and little Peter-bird—so they moved to the Yellow House in Beulah, which was the best they could afford. They were warmly welcomed by the village folk, and were soon surrounded by a group of admiring neighbors. The genius and industry of the brood soon converted the Yellow House into a real home, and the older chicks were sent to the academy.

"Mother Carey and Peter used to look from a bedroom window of a clear, cold morning and see the gay little procession start for the academy. There were rough red coats and capes, red mittens, squirrel caps pulled well down over curly and smooth heads, glimpses of red woolen stockings, thick shoes with rubbers over them, great parcels of books in straps. They looked like a flock of cardinal birds, Mother Carey thought, as the upturned faces, all aglow with ruddy color, smiled their morning good-bye. Gilbert had 'stoked' the great stove in the cellar full of hardwood logs before he left, and Mrs. Carey and Peter had a busy morning before them with the housework. The family had risen at seven. Julia had swept and dusted; Kathleen had opened the bedroom windows, made the washstands tidy, filled the water pitchers, and changed the towels. Gilbert had carried wood, and Peter, kindlings, for the fires that had to be laid on the hearths here and there. Mother had cooked the plain breakfast while Nancy put the dining-room in order and set the table, and at eight o'clock, when they sat down to plates piled high with slices of brown and white bread, to dishes of eggs or picked-up codfish, or beans warmed over in the pot, with baked potatoes sometimes, and sometimes milk toast, or Nancy's famous corn muffins, no family of young bears ever displayed such appetites! On Saturday mornings there were griddle cakes, and maple syrup from their own trees, for Osh Popham had shown them in the spring how to tap their maples and collect the great pails of sap to boil down into syrup. Mother Carey and Peter made the beds after the departure of the others for school, and it was pretty to see the sturdy Peter-bird, sometimes in his coat and mittens, standing on the easiest side of the beds and helping his mother to spread the blankets and comforters smooth. His fat legs carried him up and downstairs a dozen times on errands, while his sweet, piping voice was lifted in a never-ending stream of genial conversation, as he told his mother what he had just done, what he was doing at the present moment, how he was doing it, and what he proposed to do in a minute or two. Then there was a lull from half-past ten to half-past eleven, shortened

sometimes on baking days, when the Peter-bird had his lessons.

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Mother had the dishes to wash after she had tucked the Peter-bird under the afghan on the sitting-room sofa for his daily nap, but there was never any grumbling in her heart over the weary days and the unaccustomed tasks; she was too busy "making things make themselves." If only there were a little more money! That was her chief anxiety; for the unexpected, the outside sources of income were growing fewer, and in a year's time the little hoard would be woefully small. Was she doing all that she could? she wondered, as her steps flew over the Yellow House from attic to cellar. She could play the piano and sing; she could speak three languages and read four; she had made her curtsy at two foreign courts; admiration and love had followed her ever since she could remember, and here she was, a widow at forty, living in a half-deserted New England village, making parsnip stews for her children's dinner. Well, it was a time of preparation, and its rigors and self-denials must be cheerfully faced. She ought to be thankful that she was able to get a simple dinner that her children could eat; she ought to be thankful that her beef and parsnips stews and cracker puddings and corn bread were being transmuted into blood and brawn and brain-tissue, to help the world along somewhere a little later! She ought to be grateful that it was her blessed fortune to be sending four rosy, laughing, vigorous young people down the snowy street to the white-painted academy; that it was her good luck to see four heads bending eagerly over their books around the evening lamp, and have them all turn to her for help and encouragement in the hard places. * * * At such moments Mrs. Carey would look at her image in the glass, and say: "No whimpering, madam! You can't have the joys of motherhood without some of its pangs! Think of your blessings, and don't be a coward!"

Who sweeps a room as by God's laws
Makes that and th' action fine."

Then her eyes would turn from blue velvet to blue steel, and strength would flow into her from some divine, benignant source and transmute her into father as well as mother!"

The life of man is in his heart, and if he does not live there, he does not live.—*Horace Bushnell*

If the will be given, He will do the rest, for the will, the inner disposition, alone is beyond His power. Only the man can give that. So it is the inner spirit, variously called the heart and the will, which is decisive. "Keep thy heart above all keeping, for out of it are the issues of life." That the heart of a man should be thus in the hand of God as a river of water, to be turned and shaped in their course by the orderings of the ground through which they flow, is the highest fulfillment, for it is the complete surrender of the will to Him.—*A. T. Mahan.*

**Mother Carey's Chickens* is the title of Kate Douglas Wiggin's recent work—a charming story that exalts motherhood. The above selections give a brief picture of Mother Carey and her brood. The work is published by Houghton, Mifflin Co., Boston and New York. Price, \$1.25, net.

Things of Interest Among Ourselves

Dasie Barr, Muncie, Ind., very acceptably attended the First Friends meeting at Indianapolis, First-day the 29th ult.

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J. K. Gray and wife, of Fowler, Kans., gave the students and friends of the academy a party Hallowe'en. About fifty guests were present.

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Friends of West Branch Quarterly Meeting expect Murray Kenworthy of Earlham College to attend their meeting to be held at West Milton, Ohio, the 18th and 19th inst.

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Daniel Binford, a graduate of Friends University, after serving as assistant secretary in the City Y. M. C. A. at Wichita, Kan., for three and a half years, has accepted the general secretaryship of the Y. M. C. A. at Lawrence, Kan.

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Martha Harris has resigned as pastor in the meeting at West Milton, Ohio, and will give her entire time to evangelistic work in Wilmington Yearly Meeting. She will be assisted by her husband, Chester Harris, an evangelistic singer.

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The meeting and Bible School at Cane Creek, N. C., are continuing in good service. A sense of real conviction and a desire for deeper knowledge in spiritual things is manifest. Herbert W. Reynolds finds great liberty in the ministry in this meeting.

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Friendsville Quarterly Meeting, Tennessee, held at Hickory Valley, the 28th and 29th ult., was highly favored with the presence of Margaret Hackney of North Carolina and I. Lindley Jones of Ohio, recently of Knoxville, Tenn. The meeting was a great uplift to the community as well as to those from a distance.

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Charles N. Franklin and wife, Lyla, have occupied the "Manse" at Monkton Ridge, Vt., since the first of Sixth month, and have given acceptable service in the meeting. On the 5th inst. he delivered a stirring missionary address. A contribution was taken amounting to several dollars, which will be added to by some not present.

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In connection with the registration of women voters following the granting equal suffrage in California, it is an interesting fact that Lydia H. Sharples, now past one hundred and one years old, well known as a Friend resident in Whittier, was the first woman in that city to become a legal voter, in signing the necessary papers before Registration Clerk A. J. Hiatt, Tenth month 28th.

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Boston Meeting has arranged for a series of entertainments to be given the coming winter, with the hope of providing suitable entertainments for old and young and also advertising the meeting in the city. The course includes a lecture by Dr. Booker T. Washington, a stereopticon lecture "The Canadian Alps," a musical evening, violin and reader, and a home talent program. Course tickets are selling for \$1.00, children, 50 cents.

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Vanwert Quarterly Meeting held the 3d and 4th inst., at Friends chapel, near Tama, Ohio, was unusually well attended. Bertha E. Day who has recently taken up pastoral work at Rockford, Ohio, delivered the message on the Seventh-day

morning. Ira C. Johnson, Yearly Meeting Superintendent, was in attendance and spoke helpfully. An echo meeting was arranged for those who were in attendance at the yearly meeting and the reports were very interesting and profitable.

* * *

Dr. Henry T. Hodgkin, secretary of the Friends Foreign Mission Association of London and R. J. Davidson, of Chenfu, China, are expected to attend the meeting of the board of governors of the West China Union University, in New York, on Twelfth month 13th. This is a movement to provide a Christian university in which the Canadian and American Methodists and the Baptists are uniting with English Friends. R. J. Davidson expects to arrive Eleventh month 25th and Dr. Hodgkin on Twelfth month 2d.

* * *

The Chicago Quarterly Meeting was held at Watseka, Ill., the 4th inst., with Chas. E. Tebbetts, General Secretary of Foreign Missionary Work, present.

Chas. E. Tebbetts also remained with the Watseka Friends on First-day, giving two splendid addresses, morning and evening, which were very greatly appreciated.

The Bible school on the same day observed "Visitors' Day," which aroused much interest, the attendance being about twice as large as the usual attendance.

* * *

Among the items from Westfield, Ind., in the *Noblesville Daily Enterprise* for the 4th inst., was the following: "Rev. George Moore, pastor of the Friends Church here, preached a missionary sermon last Sunday morning, presenting the subject in a different manner from what one usually expects to hear and some of the older members took occasion to say that it was the best sermon on missions they had ever heard. The fact is Rev. Moore's sermons at both the Sunday morning and evening services, are being appreciated, if we may judge by the increased attendance at these meetings and the interest maintained by those who attend."

* * *

A Friend writes from Richmond, Ind., under date of the 9th inst.:

"Norman Penney arrived from New York on Third-day; went to Fairmount that evening; to Muncie last evening, and goes to Bloomingdale this evening; to Indianapolis tomorrow evening; then returns to Richmond Seventh-day. He expects to attend East Main Street First-day morning, deliver a lecture that evening at South Eighth Street; open Devonshire House Library, and address the Earlham College students on Second-day morning. Possibly he may go to Spiceland Second-day; this has not been definitely settled. Third-day he expects to leave for Baltimore by C. & O. R. R. via Cincinnati and Washington, D. C."

* * *

The Ladies Aid Society of the meeting at Poughkeepsie, N. Y., gave a chicken supper to the men of the meeting the 25th ult. At the close of the supper the pastor Wm. J. Sayers spoke on the need of a men's organization in the meeting. Another date was set to consider further this subject, which resulted in a men's organization within the church to strengthen and build it up. On the 8th inst. thirty charter members pledged themselves to the association. The prospects are bright for a strong force from the Friends Church to help in the Men and Religion Forward Movement in Poughkeepsie.

The Ministers Association of Poughkeepsie, N. Y., voted

to hold the Union Thanksgiving service in the Montgomery Street Friends Meeting-house, Eleventh month 30th.

* * *

A series of union evangelistic meetings, embracing all the local churches, were commenced at Whittier, Cal., Tenth month 31st, under direction of Evangelist J. E. Brown and C. P. Currie, a well-known gospel singer. The preliminary meeting, convened in preparation for this united effort, was composed of the church brotherhoods of the city, and was held at the Friends Meeting-house, where 250 men sat down to a bountiful repast, following a social half-hour. The importance of the prospective meetings and the responsibility that men should feel in this connection, were presented by members of the Ministerial Association, and the various committees needed in the work were appointed. The first meeting for the general public, held in advance of the coming of the evangelists, was also in charge of the brotherhoods, signifying that the union effort was largely pervaded by the spirit of the "Men and Religion Movement," now so widely prevalent. The portable tabernacle provided for the meetings by the evangelists has a seating capacity of 2,000, and the fact that it has been filled during the initial sessions held at this writing, signifies that the community is deeply interested in the movement.

* * *

John Fry and Abigail Johnson were married at Bloomington, Iowa, Tenth month 16, 1861. The fiftieth anniversary of the event was celebrated at the home of Jennie Bradley, Boulder, Colo., the 16th ult., where a genial company gathered to pay their respects to this faithful couple.

After a short program consisting of readings and music, refreshments were served. Greetings were received from the Ministerial Alliance of Boulder and from Denver Monthly Meeting. A postal shower was given and interesting remarks were made by a number of guests. At the close of these John Fry gave an interesting account of his courtship and preparation for marriage which was done strictly in accordance with the teaching of Friends. Then the public declaration of the marriage was re-enacted.

A beautiful clock was presented as a token of the esteem in which this couple is held by their friends; while a five dollar gold piece was given by each of the four monthly meetings in Denver quarter—Boulder, Colorado Springs, Deer Trail, and Denver—these in appreciation of John Fry's services as quarterly meeting superintendent.

The editor of the *Boulder Herald* says, "The affair was one of the most enjoyable had in this city for many years."

* * *

Winneshiek Quarterly Meeting, composed of one monthly meeting in Iowa, two in Minnesota, and two in Wisconsin, was held on the 28th and 29th of last month at Valton, Wis., an inland village about seventy miles northwest of Madison. The quarterly meeting is held there once a year, and is anticipated with interest by the community at large.

B. J. Taber, Hesper, Iowa, within a few days of eighty-six years of age, traveled 130 miles to attend and was present through all the sessions and alive to all the interests of the meeting. He and the Quarterly Meeting Superintendent, H. C. Carter, also of Hesper, were the only members present from other monthly meetings.

The Yearly Meeting General Superintendent, Harry R. Keates, Des Moines, Iowa, was present, rendering helpful and inspiring service.

The business was, as usual, dispatched in a harmonious and Christian spirit. First-day morning the neighboring Wesleyan Church adjourned its class meeting and the congregation came in a body and united with Friends in worship. In both morn-

ing and evening services the house was filled with interested and appreciative auditors. A call was made for an offering for evangelistic expenses; between nineteen and twenty dollars was the ready response.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Friends generally are acquainted with Nathan and Esther Frame and their work. They have practically given their lives to the Friends Church. For two years past Nathan Frame has been afflicted with cancers—one on his hand and one on his temple. For a year past he has been a great sufferer. For six weeks he has been at Kokomo, Ind., taking a knifeless treatment with good chances for a cure, if his strength be sufficient for the ordeal. He will necessarily be there several weeks yet because owing to the intense suffering, the cancers can only be treated one at a time. The cost of the treatment is necessarily great and the Frames have exhausted their means. *Nathan must have help at once or give up the treatment.* Esther is holding meetings nearby trying to supply some funds but the amount is meager. We, the undersigned, feel it right to appeal to Friends everywhere for help for these servants of the Lord at this time of their sore distress. We hope many individual Friends will send contributions. We ask pastors and ministers to speak to their congregations concerning this matter and take offerings. Send all contributions to William Trueblood, 320 E. Mulberry St., Kokomo, Ind., who is chairman of the local committee for receiving and disbursing these funds.

EDWARD M. WOODARD,

Supt. of Evan. Work of Western Y. M.

GEO. H. MOORE,

Clerk of Western Yearly Meeting.

WILLIAM TRUEBLOOD,

Treas. Evan. Com. of Western Y. M.

TIMOTHY NICHOLSON,

Clerk of Indiana Yearly Meeting.

EDWARD MOTT,

Clerk of Ohio Yearly Meeting.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

As the click of the ancient winding bars notified the maiden of the amount of yarn that was finished and in the skein, so the approaching Five Years' Meeting warns us to prepare for the future.

As our missionary work is our best organized department and our most efficient one does it not follow that the coming meeting should place great effort on a like organization of each department that is worthy of the attention of the meeting?

Doubtless we all feel that the Evangelistic and Church Extension Board of the meeting has been unable to adequately meet the opportunities of the past five years because of lack of authority and finances. This could even more truly be said of the other committees of the meeting.

Friends have always feared a strong central authority, feeling that to maintain the carrying out of the "Will of the Lord" requires almost absolute individual monthly, quarterly and yearly meeting liberty, to act untrammelled in all things, but we are face to face with the fact that unless greater progress can be made and we can give the world a more helpful message that the Hand that makes history will calmly sweep away the last atom of the Quakers as a "dissolving sugar lump."

Let us gird ourselves for the next five years conflict and make each board and committee of the Five Years' Meeting

a body with power to act and place the like board and committee in each yearly meeting under subordination as the monthly meeting is to the quarterly and quarterly to the yearly meeting.

Then as a safeguard use the "Power of Recall," applied to each board and committee, place this power in the hands of an executive board of the Five Years' Meeting subject to the call of one-quarter of the yearly meetings.

Then with undaunted courage let us consider the problems of the present and push forward along the lines of political and social purity reforms and launch a movement to establish a hospital or pension fund for superannuate missionaries, ministers, etc., and give the world new standards of spiritual life and physical consecration in the next five years.

RILEY HUBBARD.

Bloomington, Ind.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

This Commission at a meeting in New York City, on Tenth month 17th, unanimously adopted the following address to the churches concerning the General Arbitration Treaties now before the Senate for ratification, and ordered them sent to all ministers of affiliated churches:

"The present armed peace of Christendom is a scourge and a scandal. There are today more guns and bayonets, more bombs and shells, more soldiers on the land, and more ships of war upon the seas, than in any preceding century in the history of the world. More money is now expended in getting ready for war than was spent in former times in waging war. The burden of this military and naval equipment is stunting and demoralizing the life of the nation, and handicapping the progress of all humanitarian movements. Militarism is one of the gigantic evils of our day. Against it the Church of Christ must set itself in open and determined opposition. The burden of the people must be lightened, the nations must be delivered from their fears. The instruments of slaughter must be beaten into the implements of industry. The world must know that Christians are indeed followers of the 'Prince of Peace.'

"In the great enterprise of achieving international peace, the immediate step is to bind nations closer together by arbitration treaties. It is only by nations agreeing, by solemn compact, to submit their differences to the arbitrament of reason, that reduction of armaments can be hoped for. Arbitration treaties have heretofore excluded so many classes of controversies from the scope of their operation, that they have had no effort in checking the constant and ruinous increase in expenditures for the equipment of war. The task now before the leaders of humanity is to devise treaties of a more sweeping character, which will extend the list of international questions made subject to the jurisdiction of an arbitral court.

"Such treaties have been formulated recently between the United States and Great Britain, and between the United States and France. They are the creation of some of the ablest, most far-seeing statesmen of these three countries. Great Britain and France are ready to ratify these treaties. The world now awaits the action of the United States Senate. Should the Senate reject them, then the United States blocks the progress of the world. If we are so bound by technicalities and prerogatives, as to be unable as a nation to agree to arbitrate our national differences, then we are of all nations the most pitiable, and are no longer a free people.

"America, because of her situation and traditions, is best fitted to become the leading peace-maker of the world. Now is the time for the Christian Church to speak. Let the pulpit proclaim our glorious opportunity and solemn responsibility, and let every Christian man and woman do what lies in his power,

to create a public sentiment which will place and keep America in the forefront of those forces which are working for arbitration and for peace in all the world."

Hoping that you may be willing to communicate the resolution to your church, and to co-operate in the movement led by the Citizens' National Committee, which is explained in the accompanying letter, I am

For the Commission,

FREDERICK LYNCH,

Secretary of the Commission on Peace and Arbitration for the Federal Council of the Churches of Christ in America.

215 Fourth Avenue, New York, Eleventh month, 1911.

Born

HERBERT.—To Clinton T. and Lillian A. Herbert, Lynn, Mass., Tenth month 18, 1911, a daughter, Dorothea Ames.

PARKER.—To S. Murray and Florence Macy Parker, Carthage, Ind., Eleventh month 5, 1911, a son, John William.

REYNOLDS.—To Herbert W. and Fanny O. Reynolds, Cane Creek, N. C., Eleventh month 4, 1911, a son, David Richard.

Married

STOUT-THAYER.—At the home of the bride's mother [Mrs.] Charles E. Thayer, 1715 Mission St., South Pasadena, Cal., Tenth month 18, 1911, Flora L. Thayer and Isaac M. Stout. The groom was formerly a resident of Waynesville, Ohio, and is a member of Wilmington Yearly Meeting of Friends.

Died

BROWN.—At Montrose, his residence near Lincoln, Va., Eleventh month 2, 1911, Samuel N. Brown, aged seventy-four years. He had been a devoted member and beloved elder of Lincoln Monthly Meeting, since its re-establishment twenty-five years ago, and by his tactfulness, good judgment and consecrated Christian spirit had exerted a powerful influence both in the church and in the neighborhood.

DAVIS.—At her home in Azalia, Ind., Eleventh month 2, 1911, Millicent Newsom Davis, widow of the late John R. Davis, aged eighty-six years. She was a birthright Friend and member of Sand Creek Monthly Meeting.

HARRIS.—At the Wills Hospital, Philadelphia, Tenth month 17, 1911, Matilda Harris, a member and elder of Curwensville Meeting, Pa. The deceased was a faithful Christian worker, having a special gift with children and their parents. Her Bible School class and the neighborhood prayer meeting was her chosen fields of work.

PRICE.—At Newberg, Oregon, Tenth month 14, 1911, James Parker Price, aged nearly sixty-nine years. The deceased was a minister.

SMALL.—At the home of her daughter, Springdale, Kan., Ninth month 29, 1911, Ann W. Small, in her seventy-seventh year. The deceased was for many years a minister among Friends.

STROUD.—At his home near Salem, Oregon, Tenth month 24, 1911, William Stroud in his seventieth year. The deceased was a faithful Friend.

WALLER.—At Mt. Airy, N. C., Tenth month 15, 1911, Earl Waller, aged twenty-five years. He was a member of the meeting and was serving as secretary and treasurer of the Bible school at the time of his death.

The International Bible School Lesson

FOURTH QUARTER, LESSON IX.

ELEVENTH MONTH 26, 1911.

NEHEMIAH'S PRAYER.

NEHEMIAH 1:1-11.

GOLDEN TEXT.—The effectual fervent prayer of a righteous man availeth much. Jos. 5:16.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 20th. Nehemiah's prayer, Neh. 1:1-11.

Third-day. Prayer answered. Neh. 2:1-8.

Fourth-day. Moses' prayer. Num. 14:1-19.

Fifth-day. Samuel's prayer. I Sam. 7:3-14.

Sixth-day. Daniel's prayer. Dan. 9:1-23.

Seventh-day. The prayer of the church. Acts 12:1-19.

First-day. The prayer of Jesus. John 17:1-26.

Time.—B. C. 444, thirteen years after the time of the last lesson.

Place.—Shusar or Susa, one of the capitals of the Persian Empire.

Rulers.—Artaxerxes (B. C. 465-423); Athens under Pericles; Rome under the Tribunes.

Prophet.—Possibly the one called Malachi.

Jewish leaders.—Ezra, the Scribe, now in Babylon, Nehemiah.

As was said in a previous lesson, Ezra and Nehemiah were originally one book, which was compiled by an unnamed author, who made use of early documents in his work of compilation, sometimes using the very words of the original documents, and sometimes his own words. The books do not attempt to give continuous history, but only selections. The lesson appears to be taken, perhaps verbatim, from the personal memoirs of Nehemiah. Nehemiah seems to have been "a man of strong feeling, resolute perseverance, and great energy."

Nehemiah's prayer falls readily into five divisions: (1) opening address; (2) humble approach; (3) confession of sins; (4) appeal to the promise of Jehovah; (5) special prayer for the people and for Nehemiah himself. The prayer may be compared with that of Ezra (Ezra 9:5-15), and that in Daniel 9:4-19, which it closely resembles.

1. "Hacaliah." R. V. We know nothing more about him. We do not even know the tribe to which Nehemiah belonged. "Chislev." R. V. The ninth month corresponding to parts of our November and December. "Twentieth Year." We do not know what the writer reckoned from.

2. "Hanani." Compare Neh. 7:2. His actual brother, not in the general sense. "Men out of Judah." R. V. Some who had just come from that country. The question relates to the Jews who were in Judah in distinction from those who were in Babylon and elsewhere.

3. "Great affliction and reproach." The former denotes the evil plight within the walls; the reproach, the scornful attitude of the enemies without. Psa. 70:4-9; 80:38-46. "The wall," etc. The condition when they had left Jerusalem. "The gates are burnt," etc. Something which had occurred in the past. Exactly when these occurrences had taken place is not told. It is evident that somehow the reforms of Ezra had not been permanent, and that the old troubles with the Samaritans had been renewed.

4. A graphic description of Nehemiah's feeling. He evidently had not expected the sad tidings. This leads us to suppose that the occurrences in Jerusalem must have been recently for Nehemiah, holding as he did a position of importance, would have heard before of the sad declension. "Wept—mourned—fasted—prayer," all expressing deep feeling.

5. Might and majesty are blended with mercy and faithfulness. "O Lord, the God of heaven." R. V. "The great and terrible God." Compare Deut. 7:21; 10:17. "That keepeth covenant, etc." Compare Deut. 7:9; I Kings 8:23; Neh. 9:32; Dan. 9:4.

6. An humble petition. "For the children of Israel." On their behalf. "While I confess." R. V. Nehemiah fully identifies himself and his family with the people of Israel. He does not go into particulars, but he evidently believes that he and his family have not done all that they might have done and so have sinned.

8. "Remember the word," etc. There is no passage in the Pentateuch which exactly corresponds to these words. It appears to be a general reference to the commandments and teachings. Scatter abroad." See Ezek. 11:16; 12:15; 36:19; Jer. 9:16. In the original the pronouns are very emphatic. "Ye transgress, I scatter." "Remember." See Psa. 106:4.

9. "But if ye return unto me." R. V. The word means a return from a wrong road. Compare Mal. 3:18. "Though your outcasts were in the uttermost parts of the heaven." R. V. For this and next clause see Deut. 30:4; also Isa. 56:8; Ezek. 34:11-18. "Unto the place that I have chosen to cause my name to dwell there." R. V. Compare Deut. 12:11; 26:2. There would seem no question that Jerusalem is the place meant. See I Kings 8:29; Jer. 7:12; 31:6.

10. The ground upon which the privilege of the promise is claimed. They had returned unto Jehovah by the confession of their sins. "Redeemed." Refers doubtless to the deliverance from Egypt. "Who desire," better, "who delight."

11. Two things are asked (1) that the prayer might be heard by Jehovah; (2) that "this man," the king, might grant his aid and be favorable to them. "Cupbearer." Not "the" as in A. V., but "Cupbearer," one of several. It was a responsible office, which gave him easy access to the monarch.

News in Brief

A granite temple has been erected at Hodgenville, Ky., encasing the log cabin in which Abraham Lincoln was born. President Taft, Chief-Justice White, the Governors from a number of States, and other notables, were present at the dedication which took place the 9th inst.

* * *

Arthur J. Balfour, ex-Premier of England, has resigned as leader of the opposition in Parliament. He has been eminent in English politics for a generation, and while retaining his seat in Parliament, he does not feel able to stand the strain of directing the opposition forces in the coming battle for home rule.

* * *

The 102d anniversary of the founding of the New York Bible Society occurs the 4th of next month, and First-day the 3d, will be observed in many churches, especially New York and Brooklyn as "Bible Sunday." The anniversary sermon will be preached in the Fifth Avenue Presbyterian Church by John Henry Jowett at 4 P. M.

* * *

All but two members of the Congressional committee that went to the Isthmus of Panama last month returned to New York last week satisfied that President Taft's prediction would be fulfilled and the canal opened by 1913. As a result of their visit, Congress probably will be urged to pass at the earliest possible moment legislation regulating the government of the canal, and settling the question of tolls.

* * *

California women generally will not be permitted to participate in elections held this year owing to a state law that registration must close forty days before election. The Los Angeles municipal election, which takes place the 5th of next month permits time for women voters to register legally. Several smaller towns are similarly affected, but in the majority of California cities, women will not vote at municipal elections this year. The difference is caused by municipal charters fixing different election dates.

* * *

The need for repressive measures on Halloween appears to be as wide as the country. In Spokane, Wash., for example, there were over 300 calls for police help because of the activity of youths in destroying signs, stealing wagons, breaking arc lights, needlessly stopping street cars and greasing the rails. This kind of thing passed far beyond alleged humor into the realm of public danger. It is to be expected that the Spokane authorities and the police of all other cities, will take measures to effectually stop this kind of thing next year. Why can we not have a sane Halloween as well as a sane "Fourth of July."

* * *

It is announced at Stockholm that the Nobel prize for chemistry has been awarded to Mme. Marie Sklodowska Curie of the University of Paris. Mme. Curie is the chief professor of sciences in the University of Paris. She was the co-discoverer with her husband, Prof. Pierre Curie, of radium and in 1903

WE HAVE some interesting facts regarding the value of THE AMERICAN FRIEND as an advertising medium which we should be glad to give to any of our readers who are interested in the possibilities of advertising. There is no question as to the merits of advertising. It's merely a matter of selecting the proper medium. THE AMERICAN FRIEND has a circulation of over 5000 copies each week, a total of about 35,000 readers—a large percentage of all the Friends in this country. Such a publication is bound to have positive value to its advertisers.

THE
AMERICAN FRIEND,
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shared with him half of the Nobel prize for physics. The other half was awarded to Prof. Antoine Henri Becquerel. Each of the five Nobel prizes, awarded annually amounts to \$40,000. Recent announcement was made of Mme. Curie's success in producing polonium, "a new element possessing a radio-activity superior to radium."

* * *

A special dispatch from Washington to the New York Journal of Commerce reports that mining experts in the employ of the government are inclined to ridicule the alleged discovery in the West of rich deposits of potash sufficient to save this country some \$12,000,000 a year, most of which now goes to Germany. It is declared that the work of investigation done under the direction of the agricultural department has been confined to the surface, and it is said to be the expert opinion that no surface deposits would yield any very considerable supply of this mineral, which is so valuable for fertilizing. The geological survey has also been making investigations and has confined its operations under the congressional appropriation of \$20,000 to a place near Fallon, Nev., where a drill hole 200 feet in depth has been made without finding a sign of potash. The drilling may continue to a depth of 1,000 feet if the money holds out, but the correspondent of the Journal of Commerce states that the "general belief in scientific circles is that the search for potash will result in the usual fiasco." But the department of agriculture is entitled to a further hearing before its claims are laughed at, and it is understood that it will not report the location of what it has found until after the assembling of Congress.

Notices

A regular meeting of the Friends' Educational Association will be held at Friends' Select School, 140 North Sixteenth Street, Philadelphia, on Seventh-day, Eleventh month 18th, at 2.30 P. M.

PROGRAM.

"A Plea for a Broader Educational Outlook for Philadelphia Yearly Meeting," Stanley R. Yarnall.

This subject will be further discussed by Francis R. Taylor, Clement E. Allen, J. Henry Bartlett, and others.

The presence of Friends from every community where there is or has been a "Monthly Meeting School" is especially desired.

EDITH L. CAREY, Sec'y.

* * *

Governor Glenn, of North Carolina, is to speak in the Presbyterian Church at Lansdowne, Pa., Second-day evening, Eleventh month 20, 1911, at 8.00 o'clock.

Governor Glenn is a man of brains, of business judgment, a lawyer by profession, second to none in his own State. He is one of the most eloquent speakers on the American platform. He knows this subject as Governor of a State that has had the double experience of "before and after taking."

We most earnestly and cordially invite you to join us in greeting Governor Glenn with the greatest audience that ever gathered in Lansdowne on a similar occasion. This meeting is to be held under the auspices of the Anti-Saloon League.

Very cordially yours,
HOMER W. TOPE,
Dist. Supt.

It's no in titles nor in rank;
It's no in wealth, like Lon'on bank:

To purchase peace and rest.

It's no in making muckle mair:

It's no in books: it's no in lear,

To make us truly blest.

If happiness hae not her seat

And center in the breast,

We may be wise or rich or great,

But never can be blest.

Nae treasures, nor pleasures

Could make us happy lang;

The heart ay's the part ay

That makes us right or wrang.

—Robert Burns.

* * *

Skim the fat off the chicken broth and use it to shorten biscuits. These are much more delicious than when you use lard.—Farm Journal.

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum powders are the greatest men-
acers to health of the present day.

The Prodigal has returned. "Father," he said, "are you going to kill the fatted calf?" "No," responded the Old Man, looking the youth over carefully. "No, I'll let you live. But I'll put you to work and train some of that fat off you."
—Toledo Blade.

William S. Yarnall
MANUFACTURING OPTICIAN
118 S. 15th Street, Philadelphia

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Window Shades made to order

S. F. BALDERSTON'S SONS
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Custom of Friends specially solicited
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These trade-mark crisscross lines on every package
CRESCO FLOUR DIET FOR
DYSPEPTICS
And Mild Cases of
KIDNEY AND LIVER TROUBLES AND OBESITY
Makes delicious foods for everybody
Unlike other goods. Ask your physician.
Leading grocers. For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

THE QUAKER CROSS

A STORY OF THE OLD BOWNE HOUSE

By CORNELIA MITCHELL PARSONS

Fully Illustrated.

Cloth, \$1.50 net; by mail, \$1.70

The romantic incidents in the early history of the Society of Friends are made the foundation for a story that appeals to every lover of historical fiction. The thrilling days of Cromwell and Charles II are described vividly, while through the scenes walks George Fox, preaching his doctrine of peace and non-resistance. Much of the romantic interest centres about the Old Bowne House in Flushing, Long Island.

THE NATIONAL AMERICANA SOCIETY

154 East 23rd Street

NEW YORK CITY

WE GET A SLAP

The big coffee trust, made up of Brazilian growers and American importers, has been trying various tactics to boost the price of coffee and get more money from the people.

Always the man who is trying to dig extra money out of the public pocket, on a combination, hates the man who blocks the game.

Now comes a plaintive bleat from the "exasperated" ones.

The *Journal of Commerce* lately said: "A stirring circular has just been issued to the coffee trade." The circular further says:

"The coffee world is discussing what is to be the future of coffee as a result of the campaign of miseducation carried on by the cereal coffee people. We have before us a letter from one of the largest roasters in the South asking what can be done to counteract the work of the enemies of coffee

"The matter should have been taken up by the Brazilian Gov't when they were completing their beautiful valorization scheme."

Then the article proceeds to denounce Postum and works into a fine frenzy, because we have published facts regarding the effect of coffee on some people.

The harrowing tale goes on.

"Where a few years ago everybody drank coffee, several cups a day, now we find in every walk in life people who imagine they cannot drink it. (The underscoring is ours.) Burly blacksmiths, carpenters, laborers and athletes have discontinued or cut down the use of coffee; as there is not a person who reads this and will not be able to find the same conditions existing among his own circle of acquaintances, is it not well for the Brazilians to sit up and take notice?"

Isn't it curious these "burly" strong men should pick out coffee to "imagine" about? Why not "imagine" that regular doses of whiskey are harmful, or daily slugs of morphine?

If "imagination" makes the caffeine in coffee clog the liver, depress the heart and steadily tear down the nervous system, bringing on one or more of the dozens of types of diseases which follow broken-down nervous systems, many people don't know it.

But it remained for the man who has coffee, morphine or whiskey to sell, to have the supreme nerve to say: "You only imagine your dis-

order. Keep on buying from me."

Let us continue to quote from his article.

"Notwithstanding the enormous increase in population during the past three years, coffee shows an appalling decrease in consumption."

* * * *

Then follows a tiresome lot of statistics which wind up by showing a decrease of consumption in two years of, in round figures, two hundred million pounds.

Here we see the cause for the attack on us and the Brazilian sneers at Americans who prefer to use a healthful, home-made breakfast drink and incidentally keep the money in America, rather than send the millions to Brazil and pay for an article that chemists class among the drugs and not among the foods.

Will the reader please remember, we never announce that coffee "hurts all people."

Some persons seem to have excess vitality enough to use coffee, tobacco and whiskey for years and apparently be none the worse, but the number is small, and when a sensible man or woman finds an article acts harmfully they exercise some degree of intelligence by dropping it.

We quote again from the article:

"These figures are paralyzing but correct, being taken from Leech's

statistics, recognized as the most reliable."

* * * *

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The American Friend

Vol. XVIII

ELEVENTH MONTH 23, 1911

No. 47

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A Prayer for Life

Be with me, Lord! My house is growing still,
As, one by one, the guests go out the door;
And some who helped me once to do Thy will
Behold and bless Thee on the heavenly shore.

Uphold my strength! My task is not yet done.
Nor let me at the labor cease to sing;
But from the rising to the setting sun
Each faithful hour, do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh gladness of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts Thy best of saints have had:
With the great joy of Christ my heart endue,
To share the whole world's tears and still be glad.

—*British Weekly.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TWELFTH MONTH 3, 1911.

LESSONS FROM GREAT LIVES.

XII. PAUL.

II TIM. 4: 1-8.

(Consecration Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 27th. His conversion. Acts 9: 1-20.

Third-day. His labors. II Cor. 11: 22-33.

Fourth-day. His earnestness. Rom. 9: 1-3; 10: 1.

Fifth-day. His devotion. Acts 20: 31-36.

Sixth-day. His independence. Gal. 2: 12-21.

Seventh-day. His one theme. Gal. 6: 14-18.

Describe one quality in Paul worth imitating.

Quote the passage in Paul's writing that helps you most.

How does Paul teach us the lesson of love?

The first great lesson from the life of the Apostle Paul is the fact of conversion as a reality in the religious life. Paul turned ever to the experience on the Damascus road as the transforming point in his career. No one could ever convince him afterwards that the divine does not break in upon, and that with dominant power, the realm of the human life. What began there, continued with increasing personal manifestations until the center of his life was shifted absolutely from Paul to Christ; the self-centered life became the Christ-centered life.

* * *

Paul's conversion was not a type of all conversions even though it is the great illustration of the fact of conversion. Temperament and training have much to do with the method of conversion. Converted men are not machine-made, but hand-made products of the Almighty. His handiwork is best evidenced in the varying emotions and the varying results produced by the varying calls of His Spirit to the spirit of man to yield itself to the domination and service of God. God never called another man by a bright light and a voice at noontide on a desert road. The method of the call varies, the fact of the call is universal. Happy is he who heeds it.

* * *

Paul's changed life and activity is striking in that it was a change from a distinctly religious experience to another religious experience. His early life and zeal for Judaism was distinctly religious and according to the best dictations of conscience; yet it was wrong. To be religious is not necessarily to be right; one must let his religion be Christian before it receives the sanction of God, the Father Who art in Heaven. Zeal and conscience may be the instruments that stimulate activity in a human soul; Christ must be present with these to guide the soul activities and the life service in the divine ways.

* * *

In connection with the Consecration Meeting it is well to note that Paul lived a consecrated life. He had but one Master, Christ. His question was not, how much can I do of my own will and for my own pleasure and still be reckoned as a follower of Christ? but how much more can I do than I am doing to intensify the reality of the

Christ in other lives? The consecrated life has passed beyond the point where it asks, how much belongs to me and how much to Christ? All belongs to Christ, and the question is, how best can I help Him to use that which has been fully given to His service? "For me to live is Christ" was the motto of his life.

* * *

Christian missions, while professedly little more than a century old in their present forms of activity, are in reality but the modern echo of the real Christian life of the first century. Paul has yet to be excelled in the spirit, the methods, the work or the result of Christian missions. He more than any other man wakened the Mediterranean world into a consciousness and recognition of Christ as the Saviour of the world and the master of men. He was always pushing on into new fields, yet ever remained solicitous for the growth and fruitage of seed already planted. The conquest of Spain was his ambition, the ripening of fruitful character in Asia Minor and Antioch in Syria was ever his concern. You can call Paul neither a foreign missionary nor a home missionary. He was a missionary, which meant to him a witness of the Gospel of Christ to all everywhere who did not know Him. Christ's missionaries neither divide the world into sections nor limit the field of divine activity. No one can who sees the world as God sees it. We reveal our provincialism when we acknowledge our lack of interest or belief in worldwide missions.

* * *

II Timothy is Paul's valedictory. The crown of righteousness (II Tim. 4: 8) is laid up only for those who can truthfully say, that they have fought a good fight, finished their course and kept the faith. The vindicated life is the only background on which the future can be painted with a ray of hope. Assurance based upon a life of faithfulness makes the future radiant with a light no earthly shadow can dispel. Paul in writing these words to Timothy is virtually saying, "If I had my life to live over again I would live it as I have lived it in personal allegiance to Jesus Christ and in devoted service to His interests. Those are the only interests that last when all other interests fade as the falling leaf." He is urging Timothy to duplicate, among the men of his

generation the Pauline life. In the moment of his spiritual and heavenly coronation he is seeking to perpetuate in the personal way the spirit of his life and work. In accepting the "gain" which he knows will come to him at death he is eager that his gain shall not be a loss to those who have given themselves to Christ through his efforts.

* * *

A law recently passed in Massachusetts makes it necessary for every vehicle moving at night to carry a light. The element of safety thus introduced into the night driving is evident. The person driving at night is no longer dependent upon the lights he does not carry with him. He now carries his own. Paul carried his own light, an experience of Christ in his heart which made every night light, and every shadow of doubt luminous with the brightness of an undying faith. In the realm of morals and spirituality too many people depend upon the lights furnished by others instead of securing their own. Not the Christian example of another but the Christ within a man's heart is that man's only safe guide.

* * *

"To me to live is Christ, to die is gain." You can write Paul's estimate of death after nothing but Paul's estimate of life.—Morgan.

* * *

Writing of the death of Paul at the hands of the Roman Government, James Stalker thus summarizes the continuing influence of this servant of Christ Jesus.

"So sin did its uttermost and its worst. Yet how poor and empty was its triumph! The blow of the axe only smote off the lock of the prison and let the spirit go forth to its home and to its crown. The city falsely called eternal dismissed him with execration from her gates; but ten thousand times ten thousand welcomed him in the same hour at the gates of the city which is really eternal. Even on earth Paul could not die. He lives among us today with a life a hundred-fold more influential than that which throbbed in his brain while the earthly hull which made him visible lingered on the earth. Wherever the feet of them who publish the glad tidings go forth beautiful upon the mountains he walks by their side as an inspirer and a guide; in ten thousand churches every Sabbath and on a thousand thousand hearts every day his eloquent lips still teach that gospel of which he was never ashamed; and wherever there are human souls searching for the white flower of holiness or climbing the difficult heights of self-denial, there he whose life was so pure, whose devotion to Christ was so entire, and whose pursuit of a single purpose was so unceasing, is welcomed as the best of friends."

Man in auto going 50 miles an hour—man and gun in road with slow-going old hunting dog. Dog run over—dead on the spot. Man in auto: "Here, my man, awfully sorry—here's a ten-spot—will that pay for the poor hound?" Man in road: "Um, I guess so. I was just taking him out to shoot him. G-o-o-d morning."—Ex.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, ELEVENTH MONTH 23, 1911

No. 47

Form and Life

Nobody has ever more vigorously punctured formal religion than does the prophet Isaiah in the first chapter of the book which bears his name; and nobody has more beautifully expressed the heart of vital religion than he does in that same chapter. The opening count of his indictment of the prevailing religion is that the people, though they claim to be God's people, and go through their forms of religion with great regularity and scrupulous care, nevertheless "do not consider," that is, they do it without any clear insight, without any true feeling of the meaning and significance of worship. They are more devoid of inner appreciation than the ox and ass, for these animals do feel a thrill of dumb satisfaction when they come to the place—the crib—where their master feeds them, but "my people do not consider," they have gone backward, and do not know of any feeding of their souls—the head is sick, the heart is faint, and they only go through with external and mechanical religious exercises, which never reach the seat of the trouble. The daughter of Zion—the Church—has become like a garden of cucumbers—poor food indeed for sick head and faint heart!

Then follows an amazing attack on the entire system of public worship as it was practiced in this period—the vast sacrificial system of the temple is condemned as though it did nothing for the soul at all: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; *I delight not in the blood of bullocks, or of lambs, or of he-goats.* When you wish to see my face who has required you to tramp my Temple-courts? Bring no more useless offerings. Incense is an abomination unto me; new moon and sabbath, the gathering of assemblies—I cannot stand the iniquity of the solemn meeting. My soul hates your appointed feasts. They are a trouble to me. I am weary to bear them. When you spread out your hands [to pray] I will hide my eyes from you, and when you make your prayers I will not hear you."

Anybody who "considers" will easily see what moves this fearless and penetrating critic of Israel's

religion. He smites it because it is hollow and formal. The people are "doing things" without any insight. They are going through motions without any inner meaning. They "tramp the temple," they hold "their solemn meetings," they "keep their sabbaths," they "offer their multitude of sacrifices," without any spiritualizing effect upon their lives.

This is a most easily besetting tendency of religion in any age of the world. When religion fails to move the world to a higher level, when it ceases to kindle conviction, it is always because it has grown hollow and formal. Religion never has anything to fear from its open enemies. The Voltaires and Humes and Ingersolls do not defeat it, or weaken its power. The deadly thing which cuts its nerves and saps its power is this old-time internal tendency to substitute formal activities, crystallized methods, inherited customs for personal vision, for true insight, for the warm and intimate response of the heart, for living experience which sets the whole life throbbing with passion for divine service. When worship sinks to "temple-tramping," or to a formal holding of "solemn meetings," just because they have always been held—we are back again in Isaiah's "garden of cucumbers," and it is time to say again: "My people do not consider!"

But the prophet sees a way out—he is a prophet just because he sees a way out. The pith of the whole matter is an inward transformation which produces a new personal creation: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I will purge thy dross, I will take away thy alloy. Zion shall be redeemed and shall become the city of righteousness." It is not bullocks and he-goats that matter, not incense and oblations, not solemn meetings and the spreading of hands, but a new way of living, the formation of another self, a different spirit, the winning of a purified and redeemed inward life and the creation of a new spirit toward all one's human fellows. In short, the thing which matters is life—inward, spiritual life. It does no good to tramp the temple, to hold solemn meetings, if the soul is still scarlet and crimson with subtle sins. It does no good to be orthodox if some-

thing deeper does not go with the orthodoxy. The primary thing, without which no religion ever rises to power, is an awakened and renewed inner life, delivered from its slavery to sin and redeemed into

the glorious liberty of personal sonship to God. If that once happened to our whole membership, we should "shake the world" so that all the seismographs would record it!
R. M. J.

Current Events and Comments

Changes in China

The rapidity with which momentous changes are taking place in China is beyond comprehension. That there should be some bloodshed was to be expected; that there has not been more is a wonder. The Manchu race, which has ruled the empire since the middle of the seventeenth century, has lost its grip upon the government, and with the passing of the old rulers, royalty is in imminent danger of being swept aside.

The revolt has spread in every province except Manchuria, and many of the principal cities are in the hands of the rebels. Practically the entire fleet went over to the insurgents last week without a struggle; and thousands of the imperial army have deserted the royal standard. Wu-Ting-Fang, former minister to the United States, has accepted the position of Secretary of Foreign Affairs in the rebel republic, and is insisting on the abdication of the present regent, Prince Chun.

The only hope for royalty rests with Yuan-Shi-Kai, who has accepted the premiership under the Peking Government, and is attempting to organize a new cabinet. Whatever may be the final outcome, a representative government is assured.

Aim of the Revolutionists

It is the ambition of young China to see established at Peking an efficient, centralized government, in control of its own resources and capable of defending the national interests against foreign attack. In so far as provincial home rule is concerned, the creation of a Parliament at Peking must mean a decline of local self-government. The process of centralization, it is true, cannot be carried beyond a certain point. The 18 provinces are really so many kingdoms in themselves, with a population ranging from 5,000,000 to 70,000,000, and with an average of 23,000,000. The local interests must largely predominate, and this has been recognized in the series of edicts dealing with constitutional reform, by which, coincidentally with a national Parliament, elective assemblies for each province have been created.

A New Peril in Aviation

The recent calamity of the aviator, Calbraith Rodgers, promises to open a new field of aerial investigation. He had just completed his trans-continental trip from New York to Pasadena, and was making his way out to the waters of the Pacific, when he very mysteriously lost control of his machine

and crashed into a marshy bog. The fall was disastrous, and came near being fatal. He is recovering, however, and gives as an explanation of the accident a peculiar seizure of drowsiness. He says:

I felt the drowsy sensation first when 1,000 feet up. I had an irresistible desire to sleep and let the machine take care of itself. There was no pain. Then I got a grip on myself and started toward the earth. The nearer I got, the more sleepy I became. I righted the machine 100 feet up, then became unconscious, and the machine crashed to earth.

Take the cases of Ralph Johnstone and Arch Hoxey; both were flying high, became sleepy, and realized their danger and started down, and went to sleep. Their air tragedies resulted. Both fell from a great height. The cause of their falls has always been a mystery. I believe some ethereal substance lurked in the horizontal strata and overcame me. It was the first time I had ever met it. It was strong enough to overcome will power and lull one into a sleepy haze.

Rodger's conjecture has started scientific speculation which may lead to interesting discoveries.

A Forecast of the Ohio Constitutional Convention

The result of the election for delegates to compose the forthcoming constitutional convention in Ohio suggests encouraging popular independency and progressiveness. At least two-thirds of the delegates elected in Ohio to draft a revised constitution for the State are of the progressive type, committed to the initiative, referendum and, doubtless, to the recall. On the temperance issue the liquor men appear to have failed entirely. A majority of the delegates chosen are satisfactory to the Anti-Saloon League. They will likely not favor prohibition outright, but they will thwart the plan of the liquor men to fasten license on the State and make prohibition impossible. This success for the temperance side offsets something of the disappointment felt over the recent reversion of several Ohio counties from the "dry" to the "wet" column.

Another Contest Threatened in Maine

While the prohibition provision in the Maine constitution has been sustained by 758 votes, the result is so close that it gives Governor Plaisted, who is out for repeal, an opportunity to force the issue again. He has announced his intention to call a special session of the Legislature to submit the question, and

there is no doubt that the Legislature, which has a decided pro-liquor majority, will obey his desire. Maine therefore appears destined within a very few months to be plunged again into all the throes of another struggle precisely like that through which it has just passed, except, no doubt, more bitter.

The recurrence of a new battle over the old question is in every way to be regretted, yet to fight it out to some decisive issue is undoubtedly better than to leave the question as it stands, where the near-victory of the liquor men will certainly embolden them to new violations of the law in the cities which at the late election they carried by heavy majorities. Governor Plaisted protests that his only desire is to make the traffic legal in those places where he thinks it certain to be carried on illegally under the present constitution.

Beautifying San Francisco

One notable result of the Panama-Pacific Exposition is to be a movement for beautifying the streets of San Francisco, which, it is believed, will transform the city during the next four years. The work will be under the direction of the Outdoor Art League of the California Club, which will begin by improving the street in front of its own clubhouse, and do what it can to persuade other property owners to adopt a consistent style of decoration. California is fortunate in a climate which makes possible a very sumptuous embellishment of flowers and foliage, but care is to be taken not to overdo in this respect, and ample space will be left for pedestrians. Prizes will be offered to encourage window boxes, which are regarded as especially important because there are so many apartment houses eight or ten stories high. These will be covered from top to bottom with swinging vines and flowering shrubs.

Five Years of the Layman's Missionary Movement

The Layman's Missionary Movement was five years old the 15th inst., and a vigorous movement it is. Twenty regularly paid secretaries give their whole time to the work. The interest which has been aroused is daily developing into a more profound and determined purpose to make the Kingdom universal. A tangible evidence of this fact is the phenomenal growth of contributions. The churches of Canada have increased from \$1,492,000 to \$2,216,000 annually in their combined home and foreign missionary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from \$8,980,000 to about \$13,350,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than \$5,000,000 has been raised during the past two years in special equipment or endowment funds for foreign missionary objects, by different agencies in the United States and Canada. With the accumulated momentum and experience of the past five years, it should be possible to make an even larger propor-

tionate increase during the next five-year period. The Layman's Missionary Movement hopes to render a much larger service to the churches in the future than it has during the past.

Government Bonds at a Discount

It is not unlikely that Uncle Sam will be forced to change the nature of the new postal bonds if he wishes to make them popular. At least, this is the natural inference to be drawn from a recent circumstance on the New York Exchange. The first lot of United States Government $2\frac{1}{2}$ per cent. bonds issued at par to depositors in the lately established postal savings system to come on the market sold at $92\frac{1}{2}$. Bankers point to this sale as a practical demonstration of one serious problem connected with the operation of the postal system as operated under the law of Sixth month 25, 1910. The small depositor who takes bonds at par has either to hold his bonds until maturity, twenty years hence, or until the Government elects to redeem them, or, if he has to realize on his holdings, is forced to accept a heavy loss of his principal. That is what has happened in the present instance. The holder of \$200 of these $2\frac{1}{2}$ per cent. bonds, who bought them last Seventh month, with money he had accumulated in a postal savings bank, paying \$200 for them, has now sold them for \$185, suffering a loss of $7\frac{1}{2}$ per cent. of the principal invested four months ago.

The High-price Problem

It is a rare day in these times that does not add to the prominence of the high-price problem throughout the world. More than usual interest has been aroused in France by the Government's proposal of a bill enabling municipalities to help co-operative butcher and baker shops in an effort to meet the popular demand that something be done to lower the price of the necessities of life. The bill hedges the scheme round with a number of restrictions, but, even so, it is meeting with determined opposition in various quarters. That the butchers and bakers are fighting it goes without saying, but there is also a strong sentiment against it on the part of conservative people generally, who fear it is only the beginning of a course that will lead to an extended subsidizing of food distribution.

In this country the high-price problem is likely to bulk large in political as well as financial circles. The President's message and the findings of the Tariff Board are expected to force the issue in Congress. And it is rumored that the middleman, rather than the tariff and trusts, will be charged with the situation.

One thing is indicated by the universality of the ferment over high prices—the desirability of a thoroughgoing international inquiry, by experts of the first order, with a view to determining, as nearly as may be, not only the general, but the special, causes of high prices, and considering the possibility of remedial measures.

The Temperance Cause in Continental Europe

BY S. E. NICHOLSON.

An old weather-beaten cab driver was showing a party of Americans the places of historic interest in the quaint city of Mayence, on the middle Rhine. As they passed a certain spot, the driver, in broken English, remarked that there was a building used for a century and more as a church, but, with a knowing smile, added that it was now used for the sale of beer. Even the old cabman apparently recognized the gross incongruity of the situation, and unconsciously was giving voice to a sentiment which is already gaining headway on the Continent, that the saloon and the Church have nothing in common.

Continental Europe is yet in the background of temperance reform. The effort to promote temperance with few exceptions has scarcely made more than a beginning, and has not yet reached the dignity of a warfare. Drinking is the prevailing, if not a universal, custom. It would occasion surprise, and even comment, if in any restaurant or dining-hall, public or private, the drinking of beer or wine were not witnessed, while in almost every city on the Continent the people not only throng the public drinking-places, but oftentimes overrun the sidewalk with their drinking-tables, blocking the way of pedestrians very much as the boxes and barrels do in the wholesale districts of our own country.

It is easy to believe the statistics, that Belgium heads the procession in the per capita consumption of fermented drinks. In few large cities of Europe is drinking so public and so universal as in the city of Brussels and its nearby neighbor, the city of Antwerp. It was at Brussels that we had our first vision of a Continental Sunday. God forbid that America should ever adopt the system. The impression given was that the entire city was out on a holiday—and that is just what the Continental Sunday is. It seemed as though the entire population of the city had congregated downtown for a drinking-bout, and that when every public drinking-place was full, including hotels and eating-houses, and after these had overflowed until they filled the sidewalks, forcing pedestrians oftentimes to take to the streets, the remainder of the populace was driven to parading the thoroughfares of the town, until gradually they could exchange places with those who had been more fortunate in finding chairs at the beer tables.

In justice let it be said that there were few evidences, if any, of the boisterous, drunken carousal which so generally attends drinking festivities in our own country. Men, women and children mingled promiscuously at the drinking-tables. Families—fathers, mothers and children—would sit for an hour or more sipping their beer, engaged in social converse, watching the passing throngs. Multitudes were content with only a single glass, and oftentimes the contents were little more than tasted. Such are the conditions which have been glorified by the advocates of the Continental Sunday in our own country—but

there is another side to the question. As the evening wore on, crowds of boys and young men not infrequently marched the streets arm in arm, singing and growing more hilarious as they mingled with the throng. Evidently the spell of intoxication was upon them, and, along with thousands of others, kept the city awake until the early morning hours. In such manner does a great city, Sunday after Sunday, year in and year out, worship at the shrine of Bacchus. In such an atmosphere there can be little opportunity for social uplift or spiritual development. Yet Brussels is but a type of practically every other great city on the Continent.

Genevans are said to be the prince of wine drinkers. While proud of her history, and preserving to some extent the traditions of her ancient religionists, it is not difficult to discern that her development and her prosperity are handicapped by the convivial habits of her citizens. It requires little more than casual observation to trace the touch of alcohol upon every European country. Whether it be in the unnatural buoyancy of the Frenchman, burning up his energy with the stimulus of wine or absinthe, or in the sodden countenance of certain types of Germans, Dutch and even Swiss, who show the effect of overmuch and constant drinking of beer, an effect is produced which is altogether abnormal, manifested alike in the social, religious and commercial life of the people.

In every country and in every city one is constantly confronted with evidences of American thrift and invention. One cannot help but wonder whether, if it were not for Yankee ingenuity, Europe today would not be content with the implements of a century ago, for the industries that have brought prosperity to these European cities, as well as the conveniences of lighting, communication by means of the telegraph and telephone, and transportation by steam, electric and motor cars, are but the fruition of American invention. With all of her learning, with all of her art, with all of her universities, and with all of her glorious history, why has Europe permitted America to outstrip her in the realm of inventive genius? Who can say, except that European thought and brain power has been dulled by centuries of drinking, and has had to give way to the clearer and more virile mental vigor of Americans, whose minds are developed in an atmosphere where alcohol has played only an incidental and not a vital part in the life of its people? Yet the picture is not altogether a dark one. For fifty years and more the leaven of temperance has been working, all too slowly, to be sure, but working, none the less. Patriotic minds, fired with religious and philanthropic zeal, have caught a vision of something better. Beginning with a protest against drunkenness and the excessive use of intoxicants, they are now pronounced in their advocacy of total abstinence as the normal condition of our common humanity. These advocates have grown bolder with the passing years, their efforts being strengthened meanwhile by the degrading and far-reaching effect of alcoholic conditions which have

become so manifest that in more than one nation the government itself is beginning to be concerned about the situation.

In Holland, where one would least expect it at first thought, we are told that in fifteen years the number of enrolled total abstainers has grown from 3,000 to 50,000, while in a few communities where a test vote has been taken, a majority have registered themselves in favor of prohibiting the liquor traffic altogether in their midst. Certain it is that in Holland, outside of Rotterdam and one or two other places, public drinking does not flaunt itself so openly as it formerly did, or as in some other parts of Europe. In Switzerland the temperance cause has been greatly aided by the Blue Cross Society movement, formed in 1877, having upon its rolls last year 25,963 active and associate members. It is claimed by the officers of this society, which stands pre-eminently for total abstinence, that 4,000 men have been saved from drinking since the society was organized. As in other countries in Europe, especially in Germany, the Good Templar movement is playing an important part in blazing the way for better conditions on the temperance question.

In a recent issue of a Paris paper it was declared that "The consumption of alcohol is diminishing in France, and the bigger the city, the more marked the diminution." It was shown that, while in the country districts there is no apparent change, the consumption has fallen off since 1900 nearly one-third in towns of from 4,000 to 10,000 population, and nearly one-half in cities of more than 50,000 people. While the causes assigned are purely economic, and one may doubt to some extent the exactness of the conclusions reached, it can hardly be doubted that there has been an actual diminution in the consumption of intoxicants in a country where learned men and physicians are now giving so much attention to the scientific investigation of the alcoholic problem, and are practically united in classing alcohol as a poison. An official report credits nearly 14 per cent. of the insanity cases in France to the excessive use of alcohol, while an expert attributes 10 per cent. of the total mortality to the same source.

It is well known that the German Emperor has come to look with grave concern upon the widespread drinking customs of his people, and already forces are in motion—emanating from the throne—which are supplementing the efforts of the more pronounced agencies like the Good Templars in seeking some way to stem the tide of alcoholism in that country. It is significant that in Germany, inebriate homes are beginning to be erected, founded now for the most part by the State, such as in the province of Westphalia and the neighboring Rhine region. Thus is emphasized the need of governmental care over those who have fallen a prey to a system which the government has permitted and even authorized.

The assertion that, generally speaking, total abstinence has stronger advocacy in European cities than among the rural population, while surprising to Americans, is borne out by the facts. This arises

in part from the fact that grape culture exists so universally, and that drinking is so largely a social and even family custom, not so exclusively centered in the public houses as in America.

There is little evidence that temperance reform on the Continent has progressed much beyond the total abstinence period. There is practically no organized movement as yet for prohibition. It can hardly be doubted that in time the futility of trying to reform the drunkard and to protect others from beginning the habit, while fostering and perpetuating the system of drunkard-making, will break in upon the European mind with convincing power, but it is only a few rare spirits which have as yet caught this vision.

The European mind is more centered upon the hygienics of the drink problem than upon its economics or immoralities. It would be the irony of fate if the greed of the American brewer, in forcing himself into the center of the European drink question, should prove the means of arousing the European multitudes to the real evils of the system. And this very thing may yet be a potent factor in this direction, for in almost every city the signs "American Bar" or "American Drinks" confront the people at every turn. They who would engraft the social drinking of Europe into our American life should take care that their ideal is not itself corrupted by the transfusion there of the very evils which they acknowledge here and seek to supplant.

Washington, D. C.

A Conference on Social Service

An important conference on social service was held under the auspices of the Federal Council of Churches at the Sherman Hotel in Chicago the 8th inst.

Frank Mason North, the chairman of the Social Service Commission of the Federal Council, presided, and F. N. Crouch, secretary of the Protestant Episcopal Social Service Commission, acted as recording secretary. Seventeen denominations were represented—Baptist, Free Baptist, Christian, Congregational, Disciples of Christ, Friends, German Evangelical, Mennonite, Methodist Episcopal, Southern Methodist, African M. E., Presbyterian, Protestant Episcopal, Reformed Church of America, Reformed Church of U. S., United Brethren and United Presbyterian. Each denomination was entitled to two representatives, and in all there were thirty-one delegates, including C. V. Bacon, Central District Secretary of the Federal Council, and Fred. E. Tasker, of New York, member of the commission. Charles E. Tebbetts and Charles W. Sweet represented Friends.

The delegates reported on the present organization for social service in their respective denominations the plans under way or contemplated, and the denominational attitude toward the work. Most of the denominations reported some sort of organization, those having definite commissions being the

Baptist, Congregational, Methodist Episcopal, Presbyterian and Protestant Episcopal. Some had committees, and a few had no form of organization. All, however, are favorably disposed toward the work, and welcome interdenominational co-operation.

One of the most important items was the report of the Literature Committee of the commission, which consists of Prof. S. E. Batten, Harry F. Ward, Prof. Graham Taylor, Prof. Walter Rauschenbusch, Jacob Riis and Secretary McFarland. The proposition of the committee for the publication of a large series of hand-books by the Federal Council was unanimously endorsed, as also was the proposition for issuing a bulletin from the Federal Council office giving news regarding the development of the social service activities, especially in the churches.

Most of the afternoon was spent in discussing the question of interdenominational co-operation in the propaganda of great social movements. Particular attention was called to the social service work of home and foreign missionaries. The Literature Committee was instructed to include these subjects in the series of hand-books.

The most important question considered was that of the relation between denominational commissions and the Federal Council Commission. This was referred to a committee consisting of Secretary Charles S. McFarland, Frank Siler, of Atlanta (Southern Methodist), and E. B. Stuart, of Chicago (United Presbyterian).

The report of this committee was adopted, which is as follows:

1. We recommend that in work of interdenominational co-operation the expenses be borne by the denominational commissions participating, by pro rata arrangement to be worked out and determined by the Federal Council Commission, the representatives of the various denominations participating.

2. We recommend the holding of interdenominational conventions for the consideration of the work of social service, and that arrangements be made for such gatherings in connection with the quadrennial meeting of the Federal Council in 1912.

3. We recommend that these social service officers whose work for the denominations is of an executive nature shall compose a secretarial cabinet under the chairmanship of the secretary of the Federal Council Commission, subject to the direction of the commission.

4. We recommend that the executive secretary of the Federal Council Commission represent all those denominations which are without executive officers on social service, both in this cabinet and in such other matters as may seem desirable.

5. We recommend that the delegates to this conference refer the foregoing matters to their denominational commissions or assemblies for acceptance.

The report of this committee brought up the whole question as to how far there might be interdenominational co-operation together with the necessary autonomy of the different denominations, and the clear understanding seemed to be that social service

activities would naturally divide themselves into two series. One type would distinctively call for denominational co-operation, while there would be other matters which would require distinctively denominational development. It was the feeling of the delegates that each of these could be carried out without injuring the other.

Dr. McFarland stated that much could be done in the theological schools in educating the coming ministers as to social service; he also emphasized the nation-wide campaign that is being led by the Federal Council Commission for "one day in seven" for industrial workers.

Dr. North laid special emphasis on the matter of child labor and welfare. It was voted that the delegates should, in relation to the Federal Council Commission, act for their respective denominations until more definite appointments could be made by the different denominations.

CHARLES W. SWEET.

Muncie, Indiana.

Ungoverned Love—A False Sentiment

The affections should be ruled by the will.

The increasing peril of degeneracy in American domestic life is in great part owing to the vogue of the pernicious idea that "love goes where it pleases."

In a sense, that would have horrified the apostle who wrote the words, today, "love covereth a multitude of sins." Many deem themselves absolved from blame for any folly or sin as long as they can profess themselves helplessly enslaved by a vagrant love.

Men who marry frivolous women, incapable of wise homemaking, offer later for the blunder the plea expected to enlist all sympathy—they fell in love. A woman throws herself away, body and soul, on a wretch, stranger to every manly instinct, and against all criticism employs the supposedly unanswerable answer—she loved him.

Husbands play the gallant to women other than their wives, and wives receive the attention of men other than their husbands, and all the way round one sole defense is proposed for their irregular conduct—they can't help being drawn to their "affinities."

In the thought of many, love between man and woman is the supreme form of fate. Nothing can say it nay. Its sway is accepted as annulling not alone the social discretions, but all moral obligation as well. Conscience must be voiceless when love speaks.

Indeed, this insidious sentimentalism makes love worse than fate; it makes it a capricious fate, whipping life now hither, now yon. In the end, by this opinion, it is no more immoral to be "off with the old love and on with the new" than for the weather vane to follow the veering wind.

* * *

Against this view of life and its consequences, conventional morality too generally protests only by railing abuse of its more scandalous devotees. But

counteraction of the tendency demands something more than denunciation of people already warped by it.

Those first to be thought of in the problem are the young people. In the mysterious experiences of man-and-woman love, they are pitifully sure to go wrong unless this loose philosophy of the world is replaced in their minds by principles investing love with true moral responsibility.

Pastors in their churches, teachers in their schools, parents in their homes, and all friends of boys and girls everywhere must instill in the young an understanding faith in this broad truth:

Love in man for woman, and in woman for man, is a gift which the wise give where it is deserved, and a debt which the faithful pay where it has been promised.

Without self-command, character is maudlin, and self-command is farcical if it is unable to forbid the affections to go where they ought not, or to oblige them to stay where they ought.

No psychologist in the world would countenance the notion that the affections are properly beyond the control of the will. Science in that backs the dictate of morality. Either love is voluntary, or the personality lacks something of its normal powers. An ungoverned love reveals the limp of a moral cripple.

* * *

Infatuated with some man in whom nobody but herself can see anything to admire, a girl is often jocularly called love-sick. The same jibe is flung at a man paying unbecoming court to a girl of idle brain and empty heart. As to both, the word spoken in jest is sorrowfully true.

They are sick. They are disordered spiritually and mentally. If they were in health, the reactions of their finer natures would refuse to let them love superficial and sensuous attractions without regard to the lack of all that promises helpful life companionship.

Where a whole heart and a healthy mind dwell together in one body, the youth will not make a weakling's surrender to the lure of a trivial fancy, nor grant a tinsel omnipotence to emotions likely to be as transient as they are baseless.

Instead, the youth of spirit and force will compel love to wait for an object so richly worthy that the mind entire—judgment as well as the emotions—may approve the bestowment of a life allegiance.

To hold one's loves in jealous watch, determined that they shall not escape the review of calm discrimination, is an unsurpassed certificate of real manhood and womanhood.

And no unpurged taste will think the flavor of romance spoiled by straining the folly out of it.

* * *

After marriage, many misguided husbands and wives need an application of the converse of this same principle. When love is once plighted, then the call is for a will to be faithful.

Loves trivially begun often end in hates trivially cherished.

Much domestic unhappiness, of course, often results from actual viciousness in husband or wife. But more of it springs simply out of mere distaste for each other's personal peculiarities.

Such distaste, mutually cultivated, soon withers the love that never had any "depth of earth," and in its place any transient pleasure in the society of somebody else is easily accepted as the inevitable blossoming of a new love in a different soil.

What a blessing if into this mood the stress of an enlightened social opinion might interject some portion of common sense!

These poor, simpering, self-proclaimed victims of a legal bondage which they say ties them together in hopeless lovelessness—these puling clamorers for easy divorce—what a paltry lot they are!

Pity—they never earned a grain of it! They have no business on God's earth trying to make any such claim. Their only decent and honorable business is to quit whining about not being able to love one another, and begin keeping the vows they made to God.

They can love if they will. They will if they but once find that society has ceased to respect all their nauseating lingo about "temperaments," "incompatibilities," "affinities," "inevitable attractions" and the rest of such sniveling jargon.

A marriage contract, like any other contract, is made to be kept. It is not voided by lack of wish to fulfil it. Dishonesty in respect to a promise of love is just as dishonorable as dishonesty in an affair of property.

* * *

How well Paul knew our human nature: "Make not provision for the flesh to fulfil the lusts thereof." He knew that most vices come in at loopholes left in expectation of their coming.

So in this case—discord seldom enters homes except they have accepted a philosophy of love that contemplates its overthrow.

Resolve that love shall be eternal—and it will be.
—The Continent.

A Passenger on the "Empress"

The steamship "Empress of Korea" came through the straits and into Puget Sound, and warped up to the dock in Vancouver, full of silks and teas. In the steerage were two hundred Japanese and Chinese, and in the cabin were forty-five American and English people, among them seventeen American missionaries.

"We shall have a bad passage," the second officer had jokingly remarked, as they loosed from their dock in Yokohama. "We expect two days of storm for every missionary."

The missionaries had returned this good-natured banter in kind, for they were accustomed to it, and fully able to give and take good-natured repartee.

And now, as the calm and pleasant voyage was nearing its end, the young officer said:

"I think we must credit it to the missionaries. They helped to bring up the average. A fine lot of people, but what an assortment! There are Methodists, Baptists, Episcopalians, Congregationalists, two or three kinds of Presbyterians, and others. We seem to export all the kinds of religion we have. I should think it would confuse the poor heathen. However, they are good people on the ship.

"See that young fellow? He's a doctor. That little medicine-chest he has was given him by a European nation in recognition of his having pulled some of their men through a bad time with dysentery. A fine case, too; I'm told it cost sixty dollars. Splendid fellow, but a bit run down. Coughs a good deal, I notice."

He did cough a little, but was very cheerful about it.

"It's nothing much," he said. "I've a touch of tuberculosis. I don't look it, do I? I'll soon be all right. A few months outdoors in the mountains, and I'll be as good as new. We've been in a very trying climate. If a man has a weak spot anywhere, the climate finds it.

"I don't really think this was my weak spot. My lungs were perfectly sound. But I was a little run down. I had been fighting smallpox, diphtheria, and watching and preparing for the plague, and must have been getting a little the worse for wear. Then I had a number of lepers and several very bad cases of tuberculosis.

"I never dreaded the leprosy; that is not so very formidable to an American or European who will keep clean and exercise reasonable caution. But tuberculosis was all about us. I think I should have resisted it but for one case that I had to deal with very constantly. It was an operative case, and the anesthetic went bad, and he coughed in my face. I could not stop to take care of myself; I went ahead with the operation. Oh, yes, he got well, and is a useful man. And I shall be well again.

"And when I am well? Why, I shall go back, of course. Nothing could keep me from it. Why, I make the lame walk, and cause the blind to see. And, best of all, I help them to a new hope and a new life. Who could ask for anything better or greater than that?"

When the ship reached the dock he set forth in the rain to find lodgings for some unaccompanied women, one of whom had been ill on board.

"I hardly think that missionary will bring two days of storm," remarked one of the passengers.

So he returned to his own land with the cloud of sickness shadowing his head, but into the lives of others he had brought nothing but sunlight.

May there be light also for him!—*The Youth's Companion*.

When men speak ill of thee, so live that nobody will believe them.—*Plato*.

"In Everything Give Thanks"

BY FANNIE BIRDSALL BULA.

"In everything give thanks"

Who said that? Our Father. He has been giving bountifully, and He has a right to ask a favor of us. Did you notice that He has asked us to give something? A small request, but one that all can grant! "Give thanks." Do we do it? During the past year was the Lord made glad because we gave "thanks"? Really, I wonder if we have been courteous with Him? We fear that many people lay aside their "manners" when it comes to giving the Lord a good, wholesome "thank you" for unnumbered blessings. Surely we did not mean to treat Him so ill. So verily like rude children are some people. They are showered with blessings the whole year through, but God cannot record one "thank you" that escaped their lips. Indeed they would be greatly confused if anyone should ever hear them give an audible expression of gratitude to God.

As an accomplishment, thankfulness is a rare jewel. The mellowing, uplifting influence of this soul-habit—thankfulness—is valuable.

Notice how this request is worded. "In everything," but not "for everything." What a wise and tender Father is ours. He knows how the sorrows of life would overwhelm us if we could not strike a note of praise and thanksgiving. Notice that He says "everything." He knows that soul-habits become fixed, and mould us for weal or woe. Then He knew if He gave what seemed to us a hard task, we would come to Him for help. That would afford Him another opportunity to bestow greater blessings upon us.

God delights to give. His love lavishes. He would be so glad if we would "In everything give thanks." He is planning for our fullest joy. In the coming year, make every day a thanksgiving day. Then we shall be exceeding glad.

Broad Ripple, Ind.

Missionary Department

Kaimosi—Second Quarter, 1911

BY ARTHUR B. CHILSON.

"Not by might nor by power, but by my Spirit, saith the Lord." When we see unmistakable evidences of the Spirit's workings, as we have the past few months, we praise the Lord for victory, and press on to greater victories in taking this tribe for Christ.

The Christians are deepening in their religious experience, and evidence a much keener desire for the salvation of others. Some of our more earnest Christians are anxious to go out in needy districts to live and start a small school and service, well knowing that, though we will keep close supervision of them and their work, and help and counsel them, they must look to their own efforts and the people among whom they are working for their financial

support. For years it has been our firm conviction that, to educate and train these Christian families in the school and services, and in the crafts as well, on the stations, and then to settle them in populous needy districts to start centers of Christian influence and power, is the best possible method of bringing the Gospel to this people.

Having the whole family living on the station enables us to teach and train both parents and children in the little details of the home in a way impossible with those living off of the station.

Our hearts were gladdened a few weeks ago as we received into full Church membership a married man. At the same time a young man and his wife and two other young married men were received on probation. It was a most impressive service as they stood before the people and told them of knowing the Lord as their Saviour, and of their determination to renounce all heathen customs and to faithfully perform their Christian duty. After this the Christians and others came forward and gave them the hand of fellowship and encouragement.

Large numbers come to the First-day morning services. Our daily services are well attended, and generally there is keen interest manifest in the message. Often a spirit of conviction is on the meeting; sometimes earnest requests for prayer are heard from those who wish to follow the Lord.

Great crowds attend the First-day services at the Shivaiki branch school, where some of the Christians go every First-day morning.

The school work is very encouraging, and for the most part the scholars are making good progress. They thoroughly enjoy their music lessons, which Edna gives them one day in the week. On the same day we give them the Scripture lessons. It is a revelation to them that music can be read with notes, the same as a message of words.

We have taken our camping outfit and itinerated some among the people, and we will be glad when we can do more, for we need to get among the outside people in their homes and thus touch their daily lives as much as possible.

There has been much sickness on the station, and also among the outside natives. While deaths have been frequent, we are glad none have been taken from the station.

We are not discouraged. Victory is perched on our banner. With our Mighty Captain we are going on, conquering and to conquer, but much greater victories and much more rapid progress would be made in all departments if the Friends at home supported the work more liberally, enabling more workers to come and help in the mighty battle in which we are engaged. Instead of barely holding the territory we are occupying, we should advance rapidly to the north to win as great victories there as we are winning here. How we long to see the banner of the Cross waving over those vast multitudes. But unless we act, and act quickly, the banner of the false prophet, Mohammed, will be seen over that great country to the north. We are under every

obligation to give them the Gospel. May the burden of these multitudes rest heavily on the Church until she makes it possible for us to go to them with the message of Life and Hope.

The way to religious truth is through the heart: an evil spirit poisons everything.—*Blaise Pascal.*

Give a man such a heart as the Son of God describes in the Beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.—*Charles H. Spurgeon.*

What shall I answer when the Lord shall say: Thou couldst foresee a winter and seasonably provide for it; yea, thou hadst so much care of thy very beasts, to provide for their necessities; and why tookest thou no care for thy soul?—*John Flavel.*

EACH IN HIS OWN TONGUE.

A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves, where cave men dwell;
Then a sense of love and duty,
And a face turned from the clod,
Some call it Evolution,
And others call it—God.

A haze on the far horizon.
An infinite tender sky,
The living gold of the cornfields,
And the wild geese sailing high,
The bright procession of flowers,
From primrose to golden-rod,
Some call it Summer and Nature,
And others call it God.

The echo of ancient chanting,
The gleam of altar-flames,
The stones of a hundred temples
Graven with sacred names;
Man's patient quest for the secret,
In soul and star and sod,
Some deem it Superstition,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions, who humble and nameless,
The straight, hard pathway trod,
Some call it Consecration,
And others call it God.

Like the tide on crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings,
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod,
Some call it longing
And others call it God.

WILLIAM H. CARRUTH.

Things of Interest Among Ourselves

Luke and Elvira Woodard are now visiting their daughter and family in Rochester, N. Y., where they expect to remain some weeks yet.

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Richard Warren Barrett, who has been a Police Magistrate in Philadelphia for the past two years, has accepted a position as solicitor for the Lehigh Valley Railroad.

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The Friends at Pennville, Ind., dedicated their new meeting-house the 19th inst. Thomas Brown, of Western Yearly Meeting, and Ira C. Johnson, of Indiana Yearly Meeting, had charge of the exercises.

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Hannah J. Bailey, the International W. C. T. U. Superintendent of the Department of Peace and Arbitration, recently attended the Milwaukee National W. C. T. U. convention. She will spend the early part of the winter in Portland, Maine.

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Benjamin F. Trueblood, Washington, D. C., Secretary of the American Peace Society, gave a lantern talk to the scholars at the Westtown Boarding School, Westtown, Pa., Sixth-day evening the 10th inst., on "The Prospects for Universal Arbitration."

* * *

Rufus P. King, of North Carolina, is now visiting in the vicinity of Fountain City, Ind. He very acceptably attended Fountain City Meeting on the 1st inst. He spent the afternoons and nights with his old teachers of thirty-five years ago, Geo. N. and L. Ella Hartley.

* * *

Concord Quarterly Meeting met at Media, Pa., the 14th inst. Among those who spoke at the meeting for worship were Jacob Elfreh, Lansdowne; Joseph Rhoads, Moylan; Jonathan Rhoads, Wilmington, and Arthur Pennell, Wawa. A meeting for business followed and luncheon was served.

* * *

Pacific College supports two lively glee clubs this year under the direction of Prof. Alexander Hull. The young ladies, who did excellent work last year have reorganized with several new voices. The young men started their club early in the year with 21 charter members. Both will give concerts in the near future.

Judge Rutherford, of New York City, visited Pacific College the 10th inst. and gave two of his able lectures on the Bible.

* * *

Margaret Holme, the New York C. E. Missionary to China, spent the 9th and 10th inst., at Poughkeepsie. On Fifth-day evening a large number gathered at the meeting-house to hear her address, and on the following afternoon the Women's Foreign Missionary Society met at the "Manse" and was greatly inspired by her talk. At this meeting the society received into active membership twelve new members. This society is a little less than two years old and has a membership of thirty-one.

* * *

New Garden Meeting, near Fountain City, Ind., will celebrate the one hundredth anniversary of the establishment of that meeting the 26th inst. The regular meeting for worship will be held at 10.30 A. M. The P. M. session will be

devoted to special exercises, a history of the meeting and reminiscences of the past by the older members. A special invitation is given to all those who have been connected with the meeting to be present or send a word of greeting. All correspondence should be sent to Fannie Elliott, Fountain City, Ind.

* * *

Penn College was represented at the Iowa State Teachers' Association by nine members of the faculty. There were a number of the Penn graduates, all engaged in teaching, in attendance at the association. On the evening of the 10th inst, a Penn banquet was held at which thirty-five were present and thoroughly enjoyed themselves. A review of the positions kept by those who were in good attendance demonstrates the fact that Penn's graduates are making good in the teaching profession. Penn College was honored by the choice of President Edwards as President of the College Section of the State Teachers' Association.

* * *

Norman Penney, from London, Eng., visited Fairmount, Ind., the 7th and 8th inst. On the evening of the 7th, he lectured on "Two and a half Centuries of Quakerism in England." On the 8th he spoke at the Academy on "Early Friends as Seen by Their Contemporaries," and attended the Friends mid-week meeting. His lectures were highly appreciated by the Friends and students of the Academy. He was in attendance at Muncie Meeting on the evening of the 8th and delivered his lecture on "Two and a half Centuries of Quakerism." A social time was enjoyed at the close of the lecture and the Ladies Aid served refreshments. Robert Douglass was also present.

* * *

Puget Sound Quarterly Meeting met at Everett, Wash., on the 3d and 4th inst., with a larger attendance than usual. It being the first session since the yearly meeting, many things of interest claimed the attention of the attending Friends. Only four representatives were absent, and many who attended traveled 150 miles to do so. Friends were favored with the presence of Caleb Jenkins, who goes as pastor to Tacoma, also with the presence of Joseph John Mills, who takes up the work at Seattle. The report from the representatives who attended the yearly meeting this year was an uplift to the meeting and aroused anew a determination in the local workers to make this year the best one yet.

* * *

Friends at St. Marys, Ohio, expect to finish their new church building about the first of Twelfth month. The labor on the building has been largely donated by local Friends, including the pastor, A. J. Furstenberger. Notwithstanding there is yet some indebtedness which should be met by dedication day if the work at this place is to prosper and grow as it should. Friends have decided to formally dedicate the building on Thanksgiving Day, the 30th inst., and they invite Bible Schools and Christian Endeavor Societies throughout the country to set aside a Thank Offering, First-day the 26th. Private subscriptions will also be welcome. Remittances should be sent to A. J. Furstenberger, St. Marys, Ohio, in time to reach him before Thanksgiving Day.

* * *

Fairfield Quarterly Meeting, held at Winthrop Center the 4th and 5th inst., was a time of refreshing. Charles H. and

H. Elizabeth Jones, his wife, delivered Gospel messages. The One O'clock meeting on First-day was, as usual, conducted by the veteran soldier of the Cross, Chas. M. Bailey, who has recently passed his ninety-first birthday.

The Winthrop Center Men's Bible Class enjoyed a good social time together on the evening of the 1st inst. About 38 were present to participate in a splendid supper, and after this, to listen to a good practical talk by Lawrence Greenwood, of Boston.

The Bible School at Winthrop Center continues to flourish under the able management of Superintendent Elwood A. Bailey. There are 150 enrolled.

* * *

Recently, Fred. E. Smith, pastor in the meeting at Fountain City and New Garden, Ind., gave an oyster supper to the men of the congregations. The evening was not only pleasantly, but profitably spent. All enjoyed the feast of "good things" to eat, also the answers to toasts, some of which were of a substantial nature while others were amusing.

A committee was appointed to consider the propriety of organizing a "Brotherhood." At the close, Chas. E. Tebbetts, Missionary Secretary, gave a very interesting talk on the work of the young men of England. He remained over First-day, the 12th inst., and spoke in the morning at New Garden and in the evening at Fountain City. These addresses were strictly missionary. He set forth very clearly the great need and as well the wide open doors for evangelizing the world. In the afternoon he held a missionary conference at Fountain City.

* * *

Charles O. Whiteley, the newly chosen pastor of the meeting at Newberg, Oregon, arrived there with his family the 5th inst., from Carthage, Indiana.

On First-day morning President Levi T. Pennington, who in addition to his college duties has been preaching most acceptably to the growing congregation for several weeks, gave a brief discourse followed by a short optimistic talk by Chas O. Whiteley, in which he emphasized the certainty of his call to service there and expressed his desire to find his place and his eagerness to enter at once into the performance of his duties.

On Fifth-day evening a reception was given the Whiteleys to which a large number from the different churches of the town responded.

Seven persons were received into membership at Newberg Monthly Meeting held the 2d inst., three by letter from other Friends meetings, three from the Methodist Church and one by request.

President Pennington's Bible School class of young people spent a pleasant social evening with Walter E. Terrell and wife, recently, when a permanent organization was effected with Russell W. Lewis, president; L. S. Sprout, vice-president; Myrtle Gause, secretary, and Curtis W. Parker, treasurer.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I think it would be interesting for the readers of THE AMERICAN FRIEND to know of the active work that has been done in the Peace Movement on the Pacific Coast the past few months. I write a few lines hoping that other Friends, possibly isolated from their own people as I am, will be encouraged to take part in the propagation of our Lord's teaching on this or other subjects. For instance, on the Pacific Coast I have found all of these large bodies of solid church

people, very willing "to rally around a Friend"—as it was put yesterday—in such work.

I commenced the early part of the year with interviewing prominent clergy and laity and telling them of my own personal experiences and observations in many lands in religious work, giving statistics, etc., and showing the great need of the churches taking positive action on this subject. This has been followed up by public addresses to church conventions and synods, where way opened therefor. A most open door developed and quite a majority of the churches on the Pacific Coast have now joined this movement. It, of course, has taken much effort and correspondence in order to start and organize this movement on behalf of International Peace, but I am sure that the labor and money expended has been well applied. I am sure that a great many excellent church people feel that militarism, being as it is, the great root of many of the vices which civilization is endeavoring to eradicate, should be destroyed, and it seems as if they were only awaiting the advent of some one with positive convictions on the subject to fall into line and utter their first protest against a system which they admit is inherently evil and contrary to the explicit teachings of their Master.

With kind regards, I remain,

Most sincerely,

WM. C. ALLEN.

Redlands, Cal., Eleventh month 11, 1911.

Born

ELLIOTT.—To Thomas M. and Henrietta R. Elliott, at Hong Hong, China, Tenth month 9, 1911, a daughter, Martha Caroline.

SYMONS.—To Henry M. and Florence D. Symons, at Carmel, Ind., Eighth month 9, 1911, a daughter, Dorothy.

Died

BROWN.—At his home near Lincoln, Loudoun Co., Va., Eleventh month 2, 1911, Samuel N. Brown, in the seventy-fifth year of his age. For a number of years he has been an elder of Lincoln Monthly Meeting and he will be greatly missed by all who knew him.

HENLEY.—In Denver, Colo., Ninth month 1, 1911, Sibbie Asenath Henley, aged thirty-three years. Hers was a beautiful, promising Christian life. The remains were brought home to West Union, Ind., for interment.

HIGGINS.—At her home, Plattekill, N. Y., Eleventh month 9, 1911, Elizabeth Higgins in her eighty-eighth year. The deceased was an active member of Plattekill meeting for many years, and took a deep interest in the welfare of the church at large.

PEELLE.—At his home, 319 Monroe Street, Brooklyn, N. Y., Tenth month 11, 1911, Caleb Morris Peelle, in his sixty-ninth year; a member of New York Monthly Meeting.

SMALL.—Near Springdale, Kansas, Ninth month 29, 1911, Ann W. Small, wife of James G. Small and daughter of Jonathan and Drusilla Wilson, aged seventy-six years. She was recorded a minister by Carmel Monthly Meeting, Ind., nearly forty years ago. Most of the time since she has lived at her late home. She was a highly valued member of Springdale Monthly Meeting of Friends, Kansas.

WELCH.—At her home in Harveysburg, Ohio, Tenth month 4, 1911, Ann M. Welch, aged seventy-five years. She was active and faithful in Bible School and church and a lifelong member of Friends.

The International Bible School Lesson

FOURTH QUARTER, LESSON X.

TWELFTH MONTH 3, 1911.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

NEHEMIAH 4: 1-23.

(For special study, verses 6-18.)

GOLDEN TEXT.—Watch ye, stand fast in the faith, quit you like men, be strong. I Cor. 16: 13.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Eleventh month 27th. Rebuilds the wall. Neh.

4: 1-23.

Third-day. Proposal to rebuild. Neh. 2: 9-20.

Fourth-day. Method of rebuilding. Neh. 3: 1-32.

Fifth-day. Cry of the poor. Neh. 5: 1-19.

Sixth-day. Be of good courage. Josh. 1: 1-9.

Seventh-day. Determining to play the man. II Sam. 10:

6-14.

First-day. God is for us. Rom. 8: 26-39.

Time.—B. C. 444.

Place.—Shushan (Susa), and Jerusalem.

Rulers.—Artaxerxes, over Persia; Nehemiah, over Judea; Ezra, over the Jews in Babylon; Pericles in Athens; Tribunes in Rome.

Persons.—Sanballat, a Samaritan, and Tobiah, an Ammonite—the bitterest enemies of the Jews. A grandson of the high priest had married a daughter of Sanballat.

The whole of chapters 2 and 3 should be read. Four months elapsed before Nehemiah seems to have attempted anything on behalf of the city of Jerusalem. We do not know how these months were occupied. He may have felt that he must wait a favorable opportunity to speak to the king; he may have been maturing plans. Impatient, hurried assistance is not always the wisest. An Oriental monarch has in all ages been an uncertain quantity. Nehemiah's fear seems to have been genuine, and his remedy for it is very teaching—"So I prayed to the God of Heaven" (Neh. 2: 4). The account of his interview with Artaxerxes is graphically told and his success simply related. The whole narrative of chapters 2 and 3 shows Nehemiah to have been a very practical, clear-headed man who was determined to know by personal experience and examination exactly how things were. Note, also, how he says, "I" and "we." He urged upon his countrymen nothing in which he was not ready and anxious to take his share in accomplishing. He urges upon them above all else the fact that they will have the presence and help of God in their work. In chapter 3, among other things, we see how well Nehemiah organized the work—putting the right man in the right place; making the work piece work so every man would be personally responsible. Each man was to work opposite his own house—"to do the thing that lay nearest." It is interesting to note that one man above others seems to have been worthy of special notice—"Baruch, the son of Zabbai, earnestly repaired another portion" (Neh. 3: 20). The difficulties of the work are clearly described.

6. "Unto half the height thereof." They had got the wall half as high as it should be. "For the people had a mind to work." This is one of the great secrets of success. If any one wishes to succeed he must have his heart in his work.

7. He names the great enemies of the Jews. All were neighboring tribes or peoples. "Arabians." Probably the wandering Bedouins attracted by the hope of plunder.

8. "Hinder it." "Cause confusion therein." R. V. The sudden arrival of these bands would be likely to cause dismay among the inhabitants of Jerusalem and so hinder the work.

9. "Nevertheless." Better the simple "But." Note the two things the Jews did, no doubt led by Nehemiah. They prayed to God, and set a watch day and night. It reminds us of what Oliver Cromwell said to his soldiers, "Put your trust in God, but mind to keep your powder dry." It is another way of saying, "God helps those who help themselves." God expects everyone to use his opportunities, his strength, his endowments. Ordinarily, at least, we cannot look to God to do that for us which we can do for ourselves. If this were not so, how could we grow in knowledge and experience. God will give to those who ask, grace to use to the best purpose the gifts with which He has endowed them.

10. "Judah." The Jewish community. "Said." To Nehemiah. The task seemed too great for them. It must have been very discouraging to Nehemiah.

11. The thought of their enemies, given as if in their own words.

12. "They said unto us ten times from all places, Ye must return unto us." R. V. The original is not clear and the translation is difficult. Probably the idea is, the Jewish inhabitants of the neighboring villages express fear on their own account and for their own homes. Their strong men had gone to work on the walls of Jerusalem, and so they were left defenceless should their foes attack them, therefore they wished their men to return to their homes.

13. "Therefore." Implies the whole situation, not that alone of verse 12.

13. "In the lowest parts of the space behind the wall, in the open places." R. V. Nehemiah stationed armed detachments under the cover of the wall where there were open places, that is, where there were no houses.

14. "Looked." Probably in the sense of "inspected." "Nobles and rulers." The heads of houses and the officials. "For your brethren," etc. For the Jew the conflict was for their very existence and all that was dear to them.

15. "It was known unto us." The

enemy's plan of attack. "We returned." This implies that the foe had given up the plan and had retired.

16. Though the immediate danger of assault had passed, it was still needful to keep a close watch and be ready for a sudden attack.

17, 18. A clear and graphic description. "Habergeons." Coats of mail. "He that sounded the trumpet was by me." Nehemiah was the leader and a trumpeter stood by him all the time ready to sound an alarm, if needful.

News in Brief

Alexander Mackay-Smith, Bishop of the Diocese of Pennsylvania, died suddenly at his home in Philadelphia, the 16th inst.

Bishop Mackay-Smith had been in poor health for sometime and expected to retire from active work in Second month next. His successor had already been appointed.

* * *

New York has been suffering for the last two weeks from inconvenience caused by a strike of the men who gather garbage, Mayor Gaynor has refused absolutely to listen to any grievances and is vigorously defending the substitute help which has been employed. There seems to be a very general feeling even among those who justify strikes among employes of private concerns that this method of forcing an issue with a municipality is not to be tolerated.

* * *

It is curious that the world with its material wealth should still be so much at the mercy of the elements, a bad season for crops being looked forward to with as much perturbation as though we were nomads living from hand to mouth. In various directions this improvidence is yielding to thrift, as for example in the cold storage of meat and eggs and the valorization of coffee by the Brazilian planters, the result being naturally a tendency to make the ultimate consumer pay the top prices all the year and every year.

* * *

An almost startling achievement of surgery was reached at the Methodist Episcopal Hospital in Philadelphia last week, when Dr. L. J. Hammond replaced a tuberculous kidney of a patient with one taken from the body of a man who had just been killed in an automobile accident. The nearest to a parallel of this case was that of the replacing of a human kidney with the kidney of a dog, described by Dr. Alexis Carrell, of New York, at the clinical congress of surgeons last week. Both operations are believed to have been completely successful.

* * *

New Mexico's two new senators will be Republicans, but there was an exceedingly close shave in electing a Legislature with a Republican majority. On the issue of State officers the Democrats swept the field—a surprise, in view of the confident claims that, while Arizona would be democratic, New Mexico would line up as a support of the Republican party. The Arizona election next month promises nothing but Democratic victories. The New Mexicans showed good sense in adopting an amendment designed to make their State Constitu-

tion easier to amend. As originally framed, it was by far too conservative in that respect.

* * *

The net result of the recent conference of Southern Governors seems to have been an agreement in favor of the so-called Louisiana system of public warehouses, the purpose of which is to make possible the storing of crops of cotton till it can be sold at a good price. "There is no more cotton than the world will consume, but the marketing of a bumper crop in four months means a great slump in the price which benefits speculators at the cost of the planter. The cotton States now mean to get some of these deferred profits if store-houses will accomplish it, and a system of borrowing money on stored crops will be a part of the warehouse plan.

* * *

Among the interesting provisos of the will of the late Joseph Pulitzer are the gift of \$1,000,000 to Columbia University to found a school of journalism, and—conditional upon the success of the venture—a further gift of \$1,000,000 to include the award of many unusual prizes for objects more or less directly connected with journalism. A prize of \$1,000 is to be given for the worthiest memoir on the theme of the development and improvement of the school which it is proposed to establish. A gold medal valued at \$500 is to be awarded for the most disinterested and meritorious service rendered during the

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preceding twelve-month by an American newspaper. The claimants for this medal are likely to prove numerous and vociferous, for certain esteemed American contemporaries are not distinguished for self-effacing modesty in the proclamation of virtues and shining deeds.

* * *

The recent election of Edith Campbell as a member of the Board of Education of Cincinnati was attended by an unusual incident. She enjoys the distinction of winning for the woman suffrage cause the highest recognition it has received in that part of the country by the personal indorsement and vote of President Taft. Her campaign was a feature of an exciting fight, and has given an entirely new turn to the popular view of the propriety of women entering politics. When President Taft declared his purpose to vote for her the enthusiasm of her friends increased and their efforts were redoubled. "I believe there should be women representatives on the Board of Education, and I know Miss Campbell's abilities and qualifications and expect to vote for her," the President said. Edith Campbell's campaign was managed by both men and women. All the women's social organizations, many church societies and similar bodies were energetic and ardent in her cause.

Notices

Friends desire to make a complete file of the Minutes of Indiana Yearly Meeting, and would be thankful to any persons sending copies of Minutes for the years, 1828, 1829, 1841 and 1842.

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* * *

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* * *

As many of your readers are greatly interested in the coming National Convention of the Anti-Saloon League, I write to ask that you give them the following information:

First, the sessions of the Superintendents' and Workers' Conference will be held in the Metropolitan M. E. Church, beginning at 2 o'clock, on Third-day Twelfth month 5th, and continuing until the afternoon of Second-day, Twelfth month 11th. This will be in the nature of an Institute or School of Methods, and will be attended by practically all the Anti-Saloon League workers in the country, together with others vouched for and vitally interested in the work of the League.

Second, the biennial convention of the League will be held, beginning with a mass meeting the evening of Second-day, Twelfth month 11th, and continuing until the afternoon of Fifth-day, Twelfth month 14th. All the day sessions of the convention, together with the evening mass meeting, Third-day, Twelfth month 12th, will be held in the First Presbyterian Church. Mass meetings Second-day evening, Twelfth month 11th, and Fourth-day evening, Twelfth month 13th, will be held in the Calvary Baptist Church. This convention prom-



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ises to be more largely attended than any previous one, a large number of delegates having already been appointed.

Third, the National Conference to consider the growing evils of the Interstate Liquor Traffic, the "Call" for which has been signed by nearly 200 prominent men in the country, Governors, ex-Governors, Judges, and others prominent in public, business and professional life, will be held, Fifth-day evening, Twelfth month 14th and during Sixth-day, Twelfth month 15th. The evening of the 14th will be devoted to a banquet, the place to be decided later. This will be attended by a large number of men and women prominent in temperance work, together with a number of members of Congress. Addresses will be given by men prominent in public life on the Interstate Liquor Question and the necessity for Federal legislation relative thereto. The sessions of Sixth-day, Twelfth month 15th, will be held in the Calvary Baptist Church and will be addressed by some of the most prominent men and women in the country interested in this important problem.

Very cordially yours,

S. E. NICHOLSON,
Secretary and Legislative Supt.

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Sleeping Socks, three colors—75c
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Wool Golf Jackets—\$1.00 to \$3.00
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Automobile Wool Scarfs—\$2 and \$3
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The American Friend

CHARLES O. NEWLY
PLAINFIELD,
IND.

Vol. XVIII

ELEVENTH MONTH 30, 1911

No. 48

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A Thanksgiving of Faith

We praise Thee, God, for harvests earned,
The fruits of labor garnered in;
But praise Thee more for soil unturned
From which the yield is yet to win!

We praise Thee for the harbor's lee,
And moorings safe in waters still;
But more for leagues of open sea,
Where favoring gales our canvas fill.

We praise Thee for the journey's end,
The inn, all warmth and light and cheer;
But more for lengthening roads that wend
Thro' dust and heat to hilltops clear.

We praise Thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we to battle go.

We praise Thee for life's gathered gains
And blessings in our cup that brim;
But more for pledge of what remains
Past the horizon's utmost rim!

—John Coleman Adams.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TWELFTH MONTH 10, 1911.

THE SOURCE OF A WORKER'S STRENGTH.

COL. 1:9-13.

(A Candlelight Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 4th. Strength from God. II Tim. 1:7.

Third-day. Strength through the Spirit. Eph. 3:16, 17.

Fourth-day. A strength promise. Isa. 41:10.

Fifth-day. God our strength. Ps. 46:1-3.

Sixth-day. Strength in weakness. II Cor. 12:9, 10.

Seventh-day. Strength in the Word. Eph. 6:17.

Quote other strength texts.

How may we get this strength?

How must this strength be used?

A very profitable method of having texts of scripture applicable to this lesson brought into this meeting will be for the prayer-meeting committee together with the leader to have ten or twelve members of the Christian Endeavor Society quote texts that bear on the subject. Here are some, find others: Psalms 23:1, 27:1, 46:1, 91:1, 121:2, Matt. 11:28-30, Phil. 4:13, 19. Look up in a concordance the word strength, noting how many times God is spoken of as the source of this quality in man.

* * *

"The signs are bad when folks commence

A-findin' fault with Providence,
And balkin' 'cause the earth don't shake
At every prancin' step they take,
No man is great till he can see
How less than little he would be
If stripped to self, and stark and bare
He hung his sign out anywhere."

LOWELL.

* * *

Every earnest worker in the Kingdom faces tasks that tax to the utmost and go far beyond his strength. This is inevitable in the program of the Kingdom's coming, for there is no greater task in the world. But the thing that saves the worker from breaking beneath the load and from utter discouragement is the knowledge that he does not carry the responsibility, nor is he the originator of the plan. One has called him Who bears the great burden and holds in His own heart, sharing it with those who know Him best, the plan and method of bringing the Kingdom to the point of reality in the midst of human relations. To link oneself with a power like that is to produce invincibility.

* * *

"Father, before Thy footstool kneeling,

Once more my heart goes up to Thee,
For aid, for strength, to Thee appealing.
Thou who alone canst succor me,
Hear me! for heart and flesh are failing.

My spirit yielding in the strife;
And anguish, wild as unavailing,
Sweeps in a flood across my life.
And oh! in my exceeding weakness,
Make Thy strength perfect; Thou
are strong;

Aid me to do Thy will with meekness—
Thow, to whom all my powers belong.
Oh! let me feel that Thou are near me;
Close to Thy side, I shall not fear;
Hear me, O strength of Israel, hear me;
Sustain and aid; in mercy hear."

ANONYMOUS.

Nothing brings to us the reality of the divine strength like the sense of human weakness and inefficiency. We are not inclined to seek aid from the outside until we are met with a real need. Bodily strength is attained and kept by regular physical exercise; mental power reaches a sustained efficiency only by constant work on the part of the mind; spiritual strength likewise is reached and maintained only by constant and active dependence upon its source. One cannot eat food enough at one sitting to maintain physical energy at par for twenty-four hours; neither can we expect to receive at one time sufficient divine strength to hold at highwater mark the stream of our spiritual power. The divine strength is limitless, but human capacity is like a small cup which must come frequently to the source of supply. Living in close proximity to God is the only way of assuring to oneself the strength without which there is bound to come lassitude in service, slips from the moral path, neglect of duty and lapses in spiritual efficiency.

A striking expression in the lesson (Col. 1:11) reads "Strengthened with all power, according to the might of His glory, unto all patience and long suffering with joy." Just what specifically the expression "might of His glory" means is hard to define. If "glory" has the moral value of character, as Henry Drummond suggests, the phrase pointedly refers to the character of God as a mighty force in strengthening of man in the midst of his daily annoyances that call for patience, and the production within him of the spirit of joy even when long suffering is the common lot of his life.

It is the marvel of Christianity's message that it continually links divine power to human weakness, and forever opens and brings within the reach of every need of man the inexhaustible riches of heavenly grace. Phil. 4:19. "My God shall supply every need of yours according to His riches in glory in Christ Jesus." Here is the same thought voiced in another way. How pitiful that we should ever think of failure when such sources of strength are so freely offered!

In the remarkable prayer of Paul recorded in Eph. 1:15-23, we learn that the same power which was used to raise Christ from the dead is available for the disciple in the details of his routine life. This is very pertinent to consider

when we recall how readily we turn to God for help in the crisis moments of life, but allow the petty annoyances of every day to rule our spirits. The power of God is a blanket insurance policy which covers human needs of all kinds. Get insured.

News in Brief

A tea expert believes that if the present revolutionary conditions in China continue, the price of tea in Europe and America may advance 100 per cent. in due season. The coffee drinkers may have sympathetic company very soon.

* * *

The cost of living among those who have the wherewithal to live as they like is also going up, as is evidenced by the high prices being realized for rare books. A copy of the "Mazarin Bible" was sold in London last week for \$29,000, twice the amount received for the same book when previously sold at auction.

* * *

The treasury department at Washington has decided to award the contract for the erection of the new Washington city postoffice which, it is said, will be the most beautiful postal building in the United States, to Gill & Sons, of Cleveland, Ohio. Their basic bid was \$2,187,000. The structure will be of granite.

* * *

Owing to the decision by the United States government to fortify the Panama Canal the defenses on the Island of Jamaica are being improved. The forts commanding the outer channels to Port Royal and Kingston will be remodeled and more guns will be mounted in them. When this work is completed the island will be one of the most strongly fortified of the British possessions.

* * *

Now that Senator Root has suggested that a complete cessation of activity for five minutes by the people of all English-speaking countries would be a fitting celebration of the century of peace between Great Britain and America, some one with a passion for figures is sure to calculate what that five minutes of idleness would cost in dollars and cents. No doubt considerable wealth is produced in five minutes by the English-speaking world. But it could be easily made up by working a minute overtime for five days, if the labor unions would agree.

* * *

Oklahoma is quite ready for Thanksgiving, and is not ashamed to let the world know it. The crops were not quite up to the splendid record of 1910, but the total comes to over \$110,000,000, and the cash is already flowing into the State in a rich and satisfying stream. First in importance comes cotton—\$50,000,000 worth of it, with a good deal yet to sell. Livestock accounts for \$18,000,000, and then comes wheat, broom corn, oats, dairy products, kaffir corn, alfalfa, poultry, corn, milo, sorghum fruit and potatoes. If oil, gas and coal are added to the crops, the total is over \$200,000,000, which is not half bad for a dry year.

* * *

German aeronauts have not given up their hope of establishing air-lanes
(Continued on page 771.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, ELEVENTH MONTH 30, 1911

No. 48

The Yoke

The figure of the yoke is twice used in the New Testament—once as a means of freedom, and once as a means of bondage—"Take my yoke and ye shall find rest to your souls"; "Be not entangled under the yoke of bondage."

There are, then, we may infer, two kinds of religion. One type of religion liberates the soul and furnishes it with working power; the other type rests upon the soul as a weight of bondage, and clamps it fast in a heavy yoke. The two types are as old as the Era of Grace, and they reappear in some form with each new generation. There are multitudes today who find in Christianity a yoke of freedom and power, and there are multitudes, too, I am afraid, who find it a weight upon their necks, a burden to be borne, a load to carry, and who stolidly plod on under their yoke.

Christ came to break every yoke of bondage, to liberate the bruised, to ease the weary, and He proclaimed a Gospel which, before everything else, would bring rest and power to the soul. The religion which He offered was a "yoke" not because it was heavy, but because through it one could do his work without feeling the burden and strain of it, and could multiply his power and at the same time have peace instead of strain and weariness. "Learn of me," He says. "See how I carry my load and do my work; see how I meet my difficulties and bear my crosses. Put on my yoke, and you will find soul-rest in the midst of your labor." This yoke of freedom and power is, without doubt, *love*. There are almost no limits to what any of us can do under the inspiration and push of love. The man who works for the sake of love can carry through the heaviest tasks and sing while he works, though his back would break under the burden if it were imposed upon him by a task-master. Jacob's years of toil under mean old Laban flew by and seemed as nothing because he was working under the inspiration of love for Rachel. Let a soul once attain the vision, which for Christ was undimmed and perennial, that God is Father, is infinite in grace, is boundless love, and wants nothing from us except a love-fellowship, asks nothing of us but to share His life, to enter His joy,

to be a channel of His bounty—how that soul will find its power, its freedom, its world-resisting strength! "I can do all things," cries a great apostolic soul when he discovers this way of life. So he can. There is nothing too hard, nothing too bitter, nothing too crushing, if your spirit is crying responsively, "Abba, Father," if you are doing your work in the joy of love for Him who has loved you and still loves you as no father on earth loves his son. The moment religion is baptized through and through with love, the moment prayer has become the joyous outcry of a heart full of love, the moment religion rises to what Christ always meant it to be—a divine-human fellowship—it becomes a yoke by which you can do your work with freedom, joy and power.

How is it, then, that religion can be, as St. Paul says it sometimes is, a yoke of bondage, a burden to be borne? This happens whenever the traditions of men are substituted for the soul's free and loving intercourse with God. The tithing of mint and anise, the dreary purification of cups and platters, the dull drag of the legalistic Sabbath, are very poor substitutes for the thrill of soul which comes when one looks through the rent veil and finds his Father! But no sooner is this yoke of bondage broken than the busy ingenuity of man goes to work to construct another yoke, another crushing load. As one reads the story of Luther's battle he can hardly believe that such a monstrous yoke of bondage as that which had grown up in the medieval Church ever could have come to take the place of Christ's yoke of freedom and power. But it did. Men bowed their human necks under a crushing weight of requirements which turned religion into a load to carry, a camel's burden laid upon the soul. Once more it was a yoke, in St. Paul's sense. And in spite of all the light and all the wisdom which have come with our newer age and with the memories of the martyrs for freedom, that subtle tendency to make religion a burden, a yoke to be borne, creeps in: "If you would be saved you must carry the load which the dead past has laid upon us. You must do what the fathers did. You must think what the fathers thought. You must put your neck under their yoke." It was to break

just *that* yoke that Paul wrote Galatians. It was to break that yoke that Luther faced the danger at Worms. It was to break that yoke that Fox endured

the dungeons and jails of England. Religion is a yoke, but it is Christ's yoke of freedom, of power, of love.

R. M. J.

Current Events and Comments

Making a New Book of Discipline

Since the spring of 1907 a committee of London Yearly Meeting has been working on a revised edition of the second part of the "Book of Discipline" which deals with "Christian Practice." An adjourned session of the yearly meeting was recently held to consider and act upon the report of this committee, and as a result a new Book of Discipline has been adopted. Ten sittings, extending over four days, were devoted to the work, and, while there were inevitably some differences of opinion, a beautiful spirit of love and Christian restraint prevailed. Some idea of the thoroughness of the revision and the labor expended upon it may be gained from a few items outlined by the *London Friend*:

The draft which was in the hands of Friends attending the yearly meeting consisted of 13 chapters, one of these containing 15 and another 6 sections, with a total of 247 paragraphs. In the course of revision last week a number of paragraphs were dropped, and several old or new ones added, the net difference not being great. Taking, therefore, the original 247, we find that 105 are wholly new to the book, 61 of these belonging entirely to the present year. Counting additions or important alterations to the old text, we have a total of 137 paragraphs, or decidedly more than half, which are more or less new to the present book. The practical meaning of these figures is that many of the subjects have been dealt with in modern phraseology, such as will appeal to modern readers. This is a solid gain, and will tend to introduce the book, when issued, into many quarters where it is yet unknown.

The work, when published, will be read with interest in America, since it treats a number of subjects now claiming special attention in this country. It will undoubtedly have its influence on the deliberations of the coming Five-Years Meeting, comprehending as it does sections on "Meetings for Worship," "The Ministry," "Stewardship of Wealth" and kindred topics.

The Advance of Scientific Farming

A word in behalf of Western farmers appears in the *Springfield Republican*, which believes that the agitation of recent years favorable to scientific agriculture is beginning to bear fruit.

The *Republican* says:

A great deal of excellent work in educating the people is being done, and much already done is just beginning to bear fruit. One notes a

striking change of sentiment among Westerners. The old reckless spirit, that was natural enough when land was in virgin condition and seemed unlimited, is disappearing in the face of hard facts. It is generally agreed among the progressive farmers, whose influence increases with their numbers, that scientific farming pays. The old distrust of the agricultural college is disappearing. The men of books and microscopes and theories have "made good," and the cost of maintenance is paid without grumbling. The only question is how to keep the boys in touch with the farm, and many advocate a system which might well be applied in many kinds of industrial education—an alternation of work and study, putting in a year on the farm to digest the knowledge absorbed in a year in the classroom and laboratory. * * * We are fast getting over the bumptious period in which it was fancied that labor-saving farm machinery summed up the whole of agriculture and that crops must necessarily increase in proportion to the excellence of plows, drills and harvesters. It will be long before the American farmer learns the thrift and inherited skill of the European peasant, but when he does, he will add to it a scientific mastery of the principles involved, such as no farmers have ever possessed till our own day. Already the wholesale destruction of the soil, of which J. J. Hill complains, is being perceptibly checked, and in another ten years the improvement will be even more apparent. The movement is just beginning to reach the people at large.

Potash Found in Abundance

The great increase in the demand for potash as a fertilizer makes doubly welcome the prospect of a large additional supply from a source hitherto neglected. The Department of Agriculture finds that the proportion of potash in the kelp on the Pacific coast is very large, in some cases 40 per cent., and preparations are being made to market it on a large scale. The coast is long, and the kelp beds are of enormous expanse, so that the new supply is looked upon as almost inexhaustible. California is naturally elated at coming into another and unanticipated bonanza. Gold was the first attraction, and it was for a time believed that the land was good for nothing else. But then came the great bonanza in wheat, and the vineyards and orchards soon followed. When the scarcity of fuel threatened to check the industry, there came the discovery of oil; and the waterfalls

of the Sierras yielded another great supply of power. And now, just as the dependence on Germany for potash became oppressive, comes this discovery of a great store of it near at hand. If the kelp industry flourishes as is expected, it will add immensely to the wealth of the Pacific coast.

Roosevelt and the Sherman Law

Ex-President Roosevelt, in a signed article in *The Outlook*, quotes his former Secretary of the Interior, James R. Garfield, in support of his denial that he was deceived by the officers of the United States Steel Corporation in regard to the purchase of the Tennessee Coal and Iron Company. He goes on to explain the facts on which he based his refusal to interfere, showing that the corporation has for years held a steadily declining share of the whole trade in iron. He vindicates his administration's methods of enforcing the Sherman law, and bitterly criticizes the methods of the present administration. More interesting than these historical statements and personal vindications is his treatment of the emergency in which our business men find themselves. Of a certain school of "Progressives" he says: "These men believe that it is possible by strengthening the anti-trust law to restore business to the competitive conditions of the middle of the last century. Any such effort is foredoomed to failure, and, if successful, would be mischievous to the last degree. * * * Our purpose should be not to strangle business as an incident of strangling combinations, but to regulate big corporations in thoroughgoing and effective fashion, so as to help legitimate business as an incident to thoroughly and completely safeguarding the interests of the people as a whole."

Late War Pensions

The recent report of the Commissioner of Pensions brings out the startling fact that within thirteen years of the close of the war with Spain, and eleven after the subsidence of the Philippine insurrection, there are no less than 23,383 invalid soldiers of these wars on the pension rolls, in addition to 3,032 dependent mothers, 522 fathers, 9 brothers and sisters, 1,217 widows and 327 children. In all there are 28,490 pensioners as a result of these wars—actually a larger number than there were soldiers in the regular army at the outbreak of the war with Spain, and probably 10,000 more than there were troops before Santiago. Already we have paid out \$34,142,976.37 in pensions for services against the Spanish and Filipinos. And still we wonder why it costs so much to run the government.

When Doctors Disagree

A solution of our industrial difficulties seems all the more remote when such eminent authorities as Senator Cummins, Chancellor Day, Samuel Untermyer and Martin Littleton entertain views as divergent as those which they expressed at a recent dinner. They all agreed that the administration of

the present law was unsatisfactory, but no two of them suggested the same remedy. Senator Cummins cautiously and tentatively recommended a Government Board of Supervision over inter-State industry, with powers similar to those of the Interstate Commerce Commission in the railway field. Chancellor Day would have the law repealed outright, and the trusts and combinations left under no restraint whatever. Samuel Untermyer believed in enforcement of the law with such severity as utterly to disband the business of convicted trusts; while Martin Littleton disagreed with all the others, and proposed a system under which the rules of fair dealing should be prescribed by the Government, and any individual or corporation breaking those rules should be excluded from the field.

A Cause for Higher Prices

Pointing to an old truth well worth bearing in mind, Representative Cochran calls attention to the fact that the large increase in military and naval equipment is a potent factor in increasing the cost of living. While this outlay cannot be said to be the cause of present high prices, it is a cause of higher prices than would otherwise obtain. In the vast expenditure for the maintenance of "armed peace," labor is diverted from fruitful to unfruitful occupations, thus robbing society of the goods which this labor should produce. The economic as well as the moral effects of reducing the great armaments by one-half or two-thirds would be a great boon to the average citizen.

Vital Statistics in France

The French population statistics for the first six months of 1911 intensify the solicitude that has long existed in that country. They show an excess of deaths over births of 18,279. The figures are all the more discouraging from the fact that in the same period in 1910 the births exceeded the deaths by 21,189. It is a fair conjecture that the rise in the money cost of living has been largely instrumental in bringing about this result.

Situation in China

The order from Minister Calhoun to all American residents in the interior of China to go at once to the treaty ports for protection reflects his fears of an anti-foreign uprising before the country again becomes composed and peaceful. Things in China may become worse before they get better, and the minister's action is wise as a precautionary measure. Foreigners have thus far been unmolested, and the revolutionary movement has shown no animus against them, but the situation is very uncertain. The Pekin Government seems to be hopelessly disorganized, and the forces of disintegration among the revolutionists—leading already to anarchy and disorder—are gaining such headway that the immediate future of China is dark.

Things Proven

BY RAYNER W. KELSEY.

More than two thousand years have passed since Aristotle expressed belief in the rotundity of the earth, and about four hundred years since a Spanish ship sailed completely around it. Yet in 1877 in London was printed a book, by a certain John Hampden, entitled "The New Manual of Biblical Cosmography." In this volume the author maintained "that the earth is a circular plane, with center at the North Pole, and a circumference of nearly 30,000 miles where poor misguided astronomers suppose the south pole to be. The sun moves across the sky at a distance of about 800 miles. From the boundless abyss beyond the southern circumference, with its barrier of icy mountains, came the waters which drowned the antediluvian world." For the author maintains that on a globular earth such a deluge would have been physically impossible.

The year before the printing of this book, its author began to publish, in the interest of similar views, a magazine, entitled "The Truth-Seeker's Oracle and Scriptural Science Review."

In 1873, also in London, Samuel Rowbotham brought out a book, entitled "Zetetic Astronomy. Earth Not a Globe. An Experimental Inquiry into the True Figure of the Earth, proving it a Plane Without Orbital or Axial Motion," etc. The title is enlightening as to the contents.

America also has had her champion in the lists. The Baltimore press gave forth a volume in 1885, by William Carpenter, bearing the title, "One Hundred Proofs that the Earth Is Not a Globe."

An erstwhile member of the Society of Friends, in the year 1900, tried to prove to the writer that, while the earth is a globe, it is hollow, and we live on the inside of the shell. He claimed emphatically that sun, moon, stars and planets are within our globe, smaller and nearer to us than astronomers teach. These latter have been led sadly astray by an optical illusion occasioned by a hitherto undiscovered action of our atmosphere upon light rays.

Yet most of us will continue to class the sphericity of the earth and the Copernican theory of the solar system among the things proven. We should have to hold to our belief even if by so doing we upset every other theory or creed we ever held.

It is the same way with the question of the modern attitude toward the Bible. To some of us it is absolutely and obviously right, and has forever passed over into the class of things proven. As to details, even important details of interpretation, there will always be extremists, always differences of opinion. *In what school of thought is it otherwise?* But as to the general attitude, there is no diversity of thought.

We do not believe that every statement of Scripture is literally true. Many things are plainly recorded as spoken by men who were not inspired. Even the "holy men of old" were yet human. They

were influenced by contemporary surroundings and ancient traditions; they sometimes saw God "as through a glass darkly"; they often had great mountain-top visions of His truth.

We believe that *the recording* of all these words and experiences was inspired of God. We believe in "a whole Bible." The Book, taken as a whole, is an unshakable story of the way men came groping, stumbling, struggling through the ages toward the Truth as it is in God and Christ Jesus.

That this attitude is the true one we are sure. That the whole Christian Church must come to this view, and is coming to it wondrous fast, seem to us natural and absolutely inevitable. We know that the sanction of God is upon the movement. It is a part of His Truth that shall make men free. Many, many of us would rather die than stultify ourselves by denying this part of our Father's revelation to us.

When scholars began seriously to promulgate their belief in the sphericity of the earth, they were met with the fact that it involved a mass of other difficulties. It meant a readjustment of astronomy, geography, rules of navigation, international relations, Biblical interpretation, and attitude toward a supposedly infallible Church. But there was only one thing to do—cling to the thing proven, and have faith for the readjustments. The beauty of the story is in the way the readjustments have been made. Nobody sees any difficulties at all in the belief today, except a few men who still publish books to prove that, according to Scripture, the earth *must* be flat.

Again, it is the same way with the modern attitude toward the Bible. When a man first sees it, there do seem to be very many difficulties involved. Some of them seem for a time insuperable. Friends and natural inclination may plead for one to turn back to the simpler way and close the eyes to the new and difficult problems that have been raised. The only safe plan is to cling to the thing proven, and trust God for the readjustments. They will come, too, in the beauty of His own way. Then the old difficulties concerning things done or required by God in early ages, the apparent contradictions of Scripture that have required such weighty explanations in the past and have been the stock in trade of impious doubters, the impossible tenets of medieval dogma—all of these take their proper places in the gradual unfolding of God's nature to man. God did not once thirst for revenge, and later become more lenient. He changeth not. Only man's conception of Him has changed as the long centuries of revelation have revealed "the wonders of His love."

I have not written this just for the sake of writing something. I hesitated to do it for fear it might induce more controversy, which my soul hateth. But it came to me as a real message, and *I had it to do*. It is spoken for the sake of a host of young people who, sooner or later, will inevitably meet, as I have met, intellectual difficulties with reference to certain beliefs. Many of them will see the truth of the modern critical attitude, but will shrink from the difficulties it involves. If they turn back, they and

God's kingdom are losers; if they despair in mid-stream, they are lost.

Nobody can save you the battle, dear young friends, but would that you might be saved a defeat! Many people, honest people, God's own children, will continue for decades, perhaps centuries, to cry out against the attitude of modern scholarship. They will point out difficulties that may at first seem to you impossible of adjustment. You may have a long, hard struggle in the dark. But there is a way of safety cast up. It is to follow hard after whatever Truth is revealed to you, no matter what it may seem to involve. In the fullness of time you will find that not one belief fundamental to your temporal and eternal welfare will perish. So be true, and trust the God of all the world for the readjustments. When you pass through the waters, He will be with you, and through the rivers, they shall not overflow you.

Haverford, Pa.

Baltimore Yearly Meeting

Next to New England, Baltimore Yearly Meeting is the oldest on the American continent, this year witnessing its two hundred and fortieth annual gathering. It is also, next to Canada, the smallest yearly meeting in the Five-Years Meeting group, a situation which fosters old-time Friendly sociability and is conducive to spontaneity in the discussion of business. The increasing attendance noticeable in recent years may in time change the character of the gathering, though danger along this line seems remote.

The evening public meetings were especially strong this year. On Sixth-day evening, the 17th, the speaker was Oliver Stewart, field secretary of the National Temperance Society, while Seventh-day evening was devoted to a discussion of the "Graded Lessons" by L. Oscar Moon, and of the Adult Bible Class by John R. Cary. Second-day evening Norman Penney lectured on "Two and a Half Centuries of Quaker History"; and on Third-day evening Francis E. Sturge contrasted English and American schools; and Evelyn Sturge spoke of the Friendly institutions for religious instruction in England.

It has been some years since Baltimore Yearly Meeting was favored with the presence of so many visiting Friends, yet all found opportunity for helpful ministry. Charles E. Tebbetts, general secretary of the American Friends Foreign Mission Board, gave valuable counsel at various sessions. Rufus M. Jones spoke to the young people First-day afternoon. Others who took part in the business and devotional meetings were: Esther Baird, missionary from India; Edward Mott and Jacob Baker from Ohio; Leannah Hobson, Rufus P. King and J. Robt. Parker from North Carolina, and Fred. E. Smith and Folger Wilson (an elder) from Indiana. A most wholesome leaven in the yearly meeting were six English Friends: Norman Penney; Elizabeth A. and Josephine Baker, wife and daughter of Joseph Allen

Baker, M.P.; Francis E. and Edith Rowntree Sturge and Evelyn Sturge.

As the various lines of work were presented, an earnest, hopeful spirit prevailed. During the past year the Peace Committee encouraged the study of arbitration among the students at Corinth Academy and Sandy Spring High School by awarding prizes for competitive essays. A letter from the yearly meeting was directed to be sent to the United States Senators from Maryland, Virginia and West Virginia urging the adoption of the pending arbitration treaties; and the Permanent Board was directed to co-operate with the Peace Association of Baltimore and the Park Avenue Friends in holding a mass meeting in the city to stir up public sentiment. Individual members were urged to write or interview their Senators in behalf of the pending treaties before the first of next month.

The report from the Bible School Committee called attention to the great opportunities which this line of work affords not only for instruction, but for evangelization. During last year seven schools reported that pupils not formerly Friends had united with the meeting.

The educational interest of the yearly meeting centers largely in the work at Corinth Academy. This school under the direction of Homer J. Coppock has gained in favor throughout the yearly meeting, and has witnessed a substantial growth in the student body. The Academy Board is considering the feasibility of adding a course in agriculture.

New enthusiasm was kindled by the effort being put forth by the Young Peoples' Union to extend the educational feature of their work. Since the machinery of the meeting does not provide systematic instruction in Church history and doctrine, it is left to younger members to supply this need. Last year an outline was prepared by the Union for the study of "Comparative Religion and Friends History." Several papers were written, and a number were read before local societies. This year the work is to be extended, following an outline on "The Increase of the Kingdom," which embraces the missionary work of ancient and modern Friends, a study of the reports from the eight commissions of the Edinburgh Conference, and kindred subjects. Young Friends throughout the yearly meeting are expected to prepare essays and addresses on the various subjects and hold themselves in readiness to respond to the call of local unions or monthly meetings or other social and educational gatherings of the Society.

The yearly meeting felt amply justified in the step taken last year in the employment of a field secretary. New life has been awakened in outlying meetings, and a small yet substantial increase in membership was recorded. The report of the field secretary, L. Oscar Moon, showed that he had been active in public work,—lecturing, holding meetings, attending conferences and the like; but he found his greatest service in private counsel,—in aiding Friends to solve their local difficulties and increase their efficiency.

The yearly meeting rescinded its action favoring the change in the Uniform Discipline relative to the abolition of meetings on Ministry and Oversight. The following were appointed delegates to the Five-Years Meeting: Allen C. Thomas, Samuel R. Neave, John R. Cary, Francis A. White, Anna B. Thomas, and Sara H. Hoge. Alternates: L. Oscar Moon, S. Edgar Nicholson, Margaret T. Carey and Margaret H. Elliott.

The policy of the Church Extension Committee and the special epistle from China were so full of general interest that they are given in full:

Policy of the Church Extension Committee

The policy of the committee continues to be, as it has been in the past, one which is intended to develop the capacity, activity and sense of responsibility of individual members, that the meeting which they constitute may become strong in themselves because they are following divine leadership, and not depending upon human guidance.

A form of Quakerism which brings men to Jesus Christ and then fails to develop the independent relation to Him in worship and in daily service falls far short of the standard. This does not involve lack of system and method in our work. On the contrary, while "there are diversities of gifts," if there be "the same spirit," all will be working to the same end, and the co-operation of all will give power. This, again, by avoiding a slavish copying of the methods of others, will enable us to meet the varying needs of our diverse neighborhoods and to interpret our message so that we shall speak the tongue which our neighbors understand.

It may well be that, in carrying out this general policy, the securing of some new worker may be helpful. In a meeting where there is no ministry, arrangements may properly be made for bringing in a minister, with right provision for his support, and with the understanding that he become one of the workers of the meeting, and not the sole director. In other places an intelligent, trained organizer, who might be called secretary, would be of service in planning the work and securing co-operation.

To reduce our policy to a definite plan, broad and flexible, we are working out for ourselves a program:

First.—Systematic, thorough study of the field each meeting occupies, for the purpose of interpreting its needs in the light of our principles.

Second.—Reviving and improving the existing organization to meet these needs and to utilize all the membership available.

Third.—To create a program of activity that may cover a period of years in a given meeting if the needs continue, and aiming at definite accomplishments.

Fourth.—To arrange for the supply and the right support of efficient ministry for the meetings that lack it [to the end that the meeting become self-supporting, with the responsibility of its meetings for worship resting as nearly as possible on the whole membership].

Fifth.—To arrange for the supply and support of efficient leadership for the meetings that lack it.

Sixth.—To plan and execute extension work in the unoccupied territory that is open to us.

We are confident that these plans, when given a thorough test, will tend to strengthen the meetings, accomplish a wise distribution of responsibility, and add new significance to the prayer, "Thy Kingdom come."

From China to Baltimore

To Allen C. Thomas, Clerk:

While sending the enclosed letter, it may be of interest to add that English Friends began work in China about twenty-four years ago, at that time two in number, and now thirty, including two from New York Meeting. A monthly meeting was commenced nineteen years ago, and there are now five such meetings, besides forty country meetings, a membership of 260, and 1,300 other adherents; also 36 schools, with over 1,000 scholars. The distinguishing principles of Friends are quietly exhibited, and are having considerable influence in the coming corporate Christianity of West China. By means of tracts, circulars and lectures, the peace ideal is kept before Chinese and foreigners. The spirituality of worship, the non-necessity of outward rites, the freedom of the ministry and other points are being upheld. For some years past we have received and acknowledged letters from a few bodies of Friends, but this present concern for a wider message this year sprang entirely from the Chinese themselves, though perhaps they hardly realized the extent of it. They are, as a body, unaware of the differences among Friends, and take the broad and scriptural view that we are "all one in Christ Jesus."

On their behalf, and on my own, I sign myself, with love,

Thine sincerely,

ISAAC MASON.

(TRANSLATION OF CHINESE LETTER ENCLOSED.)

The Sz-Ch'wan Yearly Meeting of Friends in China sends a letter of greeting to our beloved friends and fellow-workers with the Lord who are at Baltimore, U. S. A., for the respectful perusal of all Friends of your yearly meeting.

Some time ago we received a letter from your yearly meeting, but unfortunately our yearly meeting had already dispersed, and we much regret that we should appear ungrateful (in not replying). On the present occasion of our meeting, A. W. Davidson has again made reference to you, and we are conscious that you have unity with us, and, because of the love of Christ, we think of and feel for one another unreservedly; therefore we purposely send this letter to show forth our good mind to you-ward, and our desire that your yearly meeting may by faith make progress in the dear love of our Lord, and be blessed by Him without measure.

Our small Society has been established in this province for some twenty years, and the last ten

years have marked considerable progress over the previous ones, thanks to our Heavenly Father, and also to the English F. F. M. A., for sending out workers from England and America who have been zealous as leaders. We have at present 260 members and several hundred probationers, and in our various schools over 1,000 scholars. Besides the regular schools and medical establishments of the mission, we have some opium-refuge work in which some of us have been zealously engaged, and in the last two years over 2,000 people have broken off smoking opium. From these things we know that the true Light of God has come, and the darkness is bound to be dispelled; this is the inevitable principle.

But our province is about the size of Japan, and apart from the few thousands who believe on the Lord there are a great many people in the darkness, like lost sheep with no one to save them or with feelings to pity them. If they are to depend for deliverance upon us believers of this province, who are only just at the beginning of the Christian transformation, our strength is very feeble; we cannot but look longingly to the Foreign Mission Boards of other countries to send out more helpers for the saving of the tens of millions of souls now in darkness, that they may return and trust in our Lord. This is what we here earnestly long for.

Please convey our desires for peace upon all the brethren and fellow-workers. May the Lord give you eternal blessing.

Sent from the Sz-Ch'wan Yearly Meeting of Friends, and signed on behalf of the meeting,

ISAAC MASON, *Clerk.*

Sui Ning, Sze, West China, Second month 15, 1911.

A Letter from Chungking, China

DEAR FRIENDS:—As daily telegrams have been sent to the press at home regarding the Szechwan troubles, I would like to send a few words to assure friends of our safety.

It was early in Ninth month when the situation at Chengtu became serious, and it was thought best for women and children to leave for Chungking. Ninth month 7th five members of the Friends Mission, including myself and four children, left, leaving only my husband to look after things. Members of other missions were planning to leave, but did not get away in time. There are, therefore, over one hundred missionaries in the city. City gates were closed soon after we left, and both telegraphic and mail communication cut. Fighting also began, but inside the city, matters have been well controlled by the Viceroy. No rioting has taken place, and all is quiet. No foreigners are permitted to leave the city. All missionaries are gathered in one compound, the Canadian Methodist.

Outside the city disturbances continue, and there has been loss of life, Government troops numbering about 6,000 having lost between 500 and 1,000. The Viceroy has made every effort to protect foreigners, and thus far he has succeeded. From the latest

report just in from the British Consul-General at Chengtu we learn that there has been absolutely no sign of anti-foreign feeling.

Here at Chungking, gathered on the hills, are about ninety-five refugees, with over forty children, missionaries having been called from all parts of the province by the British Acting Consul at this city. Although some have been very much crowded, I think, on the whole, most of us have been comfortable. The weather has been fine, all are well, and we are able to get food. There has been very little illness at Chengtu, and food can be procured, although the price has risen about 40 per cent.

We do not anticipate any decided change before the arrival of the commissioners sent by the Emperor, and then we hope for a peaceable settlement.

Messages from my husband have been sent by special courier, and they assure me that he is safe and well. As soon as mail communication is sufficiently restored, further accounts of matters in Chengtu will be sent to our friends.

Sincerely yours,

MARGARET L. SIMKIN.

Tenth month 2, 1911.

Missionary Department

Ramallah

The Summer's Work.

Soon after the children were gone for their summer vacation it was decided to give the premises a thorough "digging out" and cleaning up. The task was so extensive that everybody, even "father," had to lend a helping hand. After the overhauling, and the vast accumulation of old rubbish had been thrown into the dumping place, everything presented a neater appearance.

In the early spring, Rosa E. Lee, aided by the schoolboys, planted a quantity of Snober pine seed, and many hundred tiny trees have survived the long, dry summer and are looking thrifty. She and the boys had the most beautiful hollyhock avenue in Palestine, and it added much to the attractiveness of the mission grounds.

Early in the season the golden hue of the apricots and the rich blue tinge of the plums and prunes were sure evidences that the time was drawing nigh to store them away in the form of butter and jam, called "totley." A supply of Jordan almonds and English walnuts were also put away for domestic purposes when the fresh fruits are not to be found in the markets.

In the springtime our vineyards had received careful pruning and cultivation, and in return rewarded the hand of toil by an abundant yield of the finest quality. During Ramadan, a time when the faithful followers of Islam fast by day and feast by night for a whole month, our good Moslem guard of the park advised us to gather the grapes the farthest from the house, as they were disappearing. In consequence we decided to try the experiment of making raisins.

Several women and girls were employed to assist in preparing the grapes for the drying process. After being washed in water, quickened by a liberal supply of lye, the grapes were spread out upon the "clean ground," well packed down for the purpose. The dry earth that had had no rain for four months soon absorbed the moisture, and cured them into raisins. Something like a ton of grapes were required to produce four hundred pounds of raisins, showing them to be about four-fifths fluid. Katie Gabriel, on her return, pronounced them not inferior to the celebrated raisins of Es Salt. In addition to all this, more than thirty gallons of grape "totley" were added to the already well-filled shelves in the store room.

The Livingston Seed Co., of Columbus, Ohio, sent Mrs. Rosenberger a box of their best garden and flower seeds. Among them were several choice varieties of tomatoes, which proved to be large and savory. The yield was such as to afford an abundance for table use during almost four months, and at the end of the season several basketsful of dried tomatoes are packed away in the storeroom for seasonings and soups. All this shows the possibilities of garden, orchard and vineyard under the proper cultivation of the soil.

Ordeal of Selecting Children.

A few vacancies occurred in the Girls' Training Home, and many in the Boys' Home, owing mostly to the fact that room has been provided for eight additional boys this year. The selection of children was a real trial to us, inasmuch as there has been such a scramble for places. It was touching to hear the earnest pleadings of parents and friends urging us for Christ's sake to take their children.

We took two days off to go to Nablus (Shechem) for the purpose of examining two prospective pupils. At the appointed place and hour five anxious fathers with their boys were present, every one urging his claim to a first consideration. One offered extra money. Another said: "To us were born seven sons, but they all left us for the better world. Then we

prayed God to give us a son to keep, and in time he gave us another, whom we named Shihadeh, meaning 'begged of God.' Now we ask you to take our 'Begged of God' and make of him a man who will honor the giver." An aged father, whose whitened locks and pleading voice would touch a heart of stone, said: "Out of thirteen sons, only two are left us. The older is in a foreign land, and for this little boy I am responsible to God. The sands of my life are almost run, and I must see this boy educated before I go in peace to my fathers!" Inviting the superintendent into his room, he took him firmly by the hands, saying, "I will not let thee go until thou bless me." Being refused, he said: "When the time comes for opening the school, I shall bring my boy, and will not take him away even if you take a gun and shoot me for refusing to do so!" When the opening day came, true to his word, he was present with his son, and the boy being satisfactorily arranged for, the father, in beautiful Oriental imagery of speech, said: "I shall continue to pray the God of Heaven that this institution may be as trees planted by rivers of water, that bring forth their fruit in their season."

A Mohammedan said: "Surely you will not turn away a Moslem boy when he knocks for entrance, but will give him first chance."

Do you wonder that we hunted up an extra room so as to take eight more boys this year?

The new school year has opened under favoring skies, and all bids fair for a year of blessing. With good spirit both teachers and pupils are entering upon their appointed tasks. Edna Metcalfe and Marion E. Jones, who reached Ramallah Tenth month 3d, and began work the next day, are proving a real blessing to the mission. They are entering heartily into all the duties and responsibilities of the institution, and are bringing the freshness of spirit that abounds in American life.

A. ROSENBERGER, *Superintendent.*

Ramallah, Palestine, Eleventh month 1, 1911.

Things of Interest Among Ourselves

President David M. Edwards, Penn College, has returned to his work much improved in health after a month's rest in western Nebraska.

* * *

Gate Quarterly Meeting was held at Union Centre, near Doby Springs, the 24th to 27th inst. Helpers are greatly needed in this new field.

* * *

President Robert L. Kelly, of Earlham College, has been appointed by the Carnegie Endowment for International Peace, a member of the Citizens' Committee on the ratification of arbitration treaties.

* * *

W. Jasper Hadley has accepted a call to do pastoral work at Des Moines, Iowa, succeeding Harry R. Keates in that meeting, while Harry R. Keates has succeeded him as General Superintendent of Iowa Yearly Meeting.

H. C. Carter is beginning his eighth year as pastor at Hesper, Iowa, and finds the unity and sympathy of Friends there a great strength to his work.

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At Muncie (Ind.) Monthly Meeting of Friends, held Eleventh month 15th, ten persons were received into membership, four by letter, one by certificate, and five by request. All will be members of Muncie particular meeting.

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L. T. Jones, principal of the Preparatory Department at Penn College, has completed his thesis on the History of the Early Friends of Henry County, Iowa. This has been presented and accepted by the University of Kansas as a thesis for the Degree of Master of Arts.

* * *

A. Edward Kelsey, of Minneapolis, writes: "I have just returned from a week with my brothers at Oskaloosa, Iowa,

where I had a fine time. I doubt if Penn College ever began to do the work that she is doing under the efficient presidency of Dr. Edwards.

* * *

On the 17th inst. the organized Bible classes of the Bible School, Brooklyn, N. Y., gave an entertainment for the school. All agreed that it was a great success. Music, shadow pantomimes, readings, etc., were followed by a luncheon.

At the next monthly meeting eight new members will be received, a direct outcome of the Bible School.

* * *

John Shober Kimber, Newport, R. I., held a series of six meetings at East Vassalboro, Maine, attended quarterly meeting at South China, then conducted seven meetings with the students in Oak Grove Seminary and three with the people of the vicinity in the Congregational Church at Vassalboro, all within two weeks, beginning the 5th inst. and ending the 18th. His presence and service at quarterly meeting were especially enjoyed by Friends. His labor and messages were an encouragement and blessing to many.

* * *

A conference of the Superintendents of Church Extension work, together with a number of pastors in Iowa Yearly Meeting, met at Grinnell, Iowa, the 7th and 8th inst. The methods and message of the "Men and Religion" movement received considerable attention. A strong committee was appointed to investigate the need and problems of country meetings, and to make the best possible adaptation of the "Men and Religion" work to meet the conditions in various districts.

* * *

Josiah Dillon has been engaged to visit all the meetings in Kansas Yearly Meeting in the interest of "Giving to the Lord" and educating the people on the subject of sending the Gospel to every land. He will begin in his own, Stella Quarterly Meeting. He is sent out under the auspices of the Foreign Mission Board of the yearly meeting and will do the "Field Work," as Melissa S. Fellow, superintendent of this department, has taken the position of matron at the dormitory for Lawrence Friends Academy, near Gate, Okla.

* * *

There is considerable agitation at Friends University in favor of restoring Rugby football as a college sport. An editorial in a recent number of *Life* concludes with this declaration:

"It rests with the board to decide whether Friends University shall have football or a vacant place in her athletics, which would mean more to the student than many older men would ever be able to realize. It is football or nothing for the fall athletics, because there is nothing else to put in its place."

* * *

Charles M. Bailey, Winthrop Centre, Maine, and a minister of Bangor, attended midweek meeting at Oak Grove Seminary the 1st inst. Their services were refreshing and helpful to the student body, who, with the teachers, were very glad to welcome them to the meeting.

A bountiful chicken dinner, with cranberry sauce and apple pie, is the regular accompaniment of the visits of Oak Grove's generous friend, C. M. Bailey, a wonderfully active non-genarian, whose beneficence brings blessings to so many scores of young people in this and other schools.

* * *

Friends Academy, near Gate, Okla., is doing good work. Two teachers are doing full work and three are employed part of the time. The boys' dormitory of cement blocks is not yet

finished, but is being used with the hope that means to make it comfortable will be sent from the Lord's treasury before winter sets in. Real home life is maintained in the halls. The family altar service after breakfast—reading a portion of scripture by turns and vocal prayer by a number—is helpful to all. On Fourth-day morning, at chapel, a student conducts the exercises when most of the Christian students vocalize short, earnest prayers.

* * *

Bloomington Ind., Quarterly Meeting was held the 17th to 19th inst., with a good degree of interest in all departments of work. John L. Kittrell of Farmland gave excellent sermons in the different sessions. Prof. Albertson, of Plainfield, Yearly Meeting Superintendent of Bible Schools and Education, made an inspiring talk before the Bible School Conference, and Alice Cowgill read a helpful paper on Sabbath School work.

Isaac A. Woodard and wife, of Kansas, attended quarterly meeting and remained for a visit with old friends there and at Colma, their former home.

* * *

The south division of the mission study class of Gate, Okla., Monthly Meeting, held its first meeting on the 10th inst., and much interest was manifested. The northwest division met on the afternoon of the 16th instant, and the northeast division on that evening. Walter Lewis and Adelle Laverty are chairman and secretary of the monthly meeting's missionary committee. The "Light of the World," by Robert E. Speer, is the text-book used with general items of interest given at each meeting. *The Review of the World and Friends Missionary Advocate* will be taken. *Everyland* is taken by some families and enjoyed by old and young.

* * *

Adrian Quarterly Meeting was held at Tecumseh, Mich., Eleventh month 3d, 4th and 5th. The Yearly Meeting Superintendent, Edward Mott, Cleveland, Ohio, was present, also Edgar A. Wollam, from Cleveland, and Lloyd East, Vandalia, all of whom gave good Gospel service. In the business meeting encouragement was given to Adrian City Friends to raise funds for building a meeting-house. Also the trustees of Raisin Valley Seminary were authorized to sell the seminary property, \$500 of which and the steam heating plant are to be given to the Bible Institute at Cleveland, Ohio.

Following the quarterly meeting, E. A. Wollam, as evangelist, and Clarence L. Cosand, a singer, held a two-weeks' series of meetings, which closed First-day evening, the 19th. A number were definitely blessed. Six have offered their names to join the Church.

Cottage prayer meetings were held afternoons most of the time, and several short services were held at the shops during the noon hour. The seed thus sown may bear fruit in the future.

* * *

A joint conference of ministers and workers of Spiceland and Walnut Ridge Quarterly Meetings was held in the Friends meeting-house at Knightstown, Ind., on the 14th inst. The subject for the forenoon—"A Symposium on Local Needs" was considered under the following heads.

- (a) Organized Sunday-School Class Work.
- (b) The Boy Problem.
- (c) Equalization of Finances.
- (d) Development of Gifts Among Young Friends.
- (e) Deficiencies of Pastoral Work.
- (f) Crisis of Missions.

An abundant dinner was served by Knightstown Friends. The afternoon was devoted to discussion of "Evangelism and Church Extension." "Things that Hinder" was the subtopic, ably treated by Truman Kenworthy, of Richmond.

"Things that Aid" was discussed by Mary Miars Harrold and others.

Before adjournment a resolution was passed to the effect that this conference should ask the United States Senators from Indiana to favor any peace measures that should be introduced in the next session of Congress.

* * *

On the 23d inst. occurred the inauguration of Stephen S. Myrick as President of Nebraska Central College. Alice M. Coleman writing in the Thanksgiving number of *The Nebraska Friend* says:

"In the universal pæan of this Thanksgiving season, Nebraska Central College should claim a share. Perhaps, never in the history of the institution, has there been more reason for gratitude.

"As a yearly meeting we should give thanks for our college president, who has so effectively taken his place among us, and who is standing bravely as the leader in educational endeavors.

"Among the chief reasons for gladness this year, is our increased college department. Bright visions of the future days, when our college, as a college, can take her place among the first of the State, come with the bright faces and cordial support of our students.

"Those most closely connected with the school, know best how to appreciate the one who has been chosen for the Biblical work; his genial helpfulness and efficient work in his chosen profession. His coming seems to have satisfied a very definite need.

"Nor should we forget those who are advancing the interests of athletics; those who can face bravely defeat as well as victory.

"These are but a few of the countless reasons why, as a college, we should turn for a time from the daily routine, and thank the great Father of us all for His unending patience and countless benefits."

* * *

Chas. F. Spann writes of the industrial work at Kaimosi, British East Africa, for the quarter ending Sixth month 30th:

"During the first part of the quarter the corn-ground was plowed and planted, also two acres were cleared and grubbed for cotton. About 300 sisal plants have been set out. Other workmen were kept busy hauling planks for the British Government and that contract is now finished.

"A new brick shed 30 x 50 feet has been completed and a few thousand bricks made. The brick building used as a dispensary, and the small brick house used by the apprentices were rethatched and the iron house is being repaired for residence purposes. Work on the Second Kaimosi House has been carried on as fast as conditions will permit.

In the last few weeks the natives have been encouraged to clear and level the space about each of their huts and their quarters now present quite a tidy appearance. Several of the natives when requested to clean their yards entered into the spirit of the matter heartily and commenced at once. Others seemed reluctant—thinking they were being asked to work without any compensation. They were, however, soon brought to realize that it was not proper for the mission to meet the expense of clearing and leveling their own yards—that the work really belonged to them and their compensation would be a clean yard. Some of them we are glad to report are beginning to take a keen interest in keeping their premises clean.

"Of late it has been noticed that a number are building small additions to their huts in which their chickens roost. Heretofore the chickens roosted in the same hut where the family slept. Several now have separate huts altogether for their cattle, goats and poultry."

Other meetings may find helpful suggestions in the following abbreviated report from Germantown Monthly Meeting, Philadelphia, Pa. Five tea meetings were held during the past year. The subject at the first meeting was the revised discipline. Amelia Mott Gummere presented a paper on the "Origin and Development of the Discipline," and Dr. Edward G. Rhoads outlined the "Spirit and Scope of the Revision of 1910." These were followed by four short papers on different phases of the discipline by Margaret M. Reeve, Susan A. Roberts, Henry D. Wood and Harold Evans. The loyalty to the ideals of the Society and the longing for more effectual service, expressed in these papers, encouraged and strengthened the older members of the meeting.

At a children's tea meeting, held on Twelfth month 2d, Anne S. Lippincott gave an earnest address on "George Fox as a Hero of Peace." Under the title of "A Heroine of the Last Century," Agnes L. Tierney sketched the life of Elizabeth Fry from childhood through her womanhood of remarkable accomplishment. Wilfred S. Conard talked of William Penn and his lasting work for the commonwealth which he established. A quiet, attentive audience of about 50 children was present.

On First month 16, 1911, Rayner W. Kelsey, of Haverford College, addressed the meeting on "Some Departures from the Ancient Testimonies of Friends." He spoke hopefully of a future when a better understanding and a mutually helpful attitude should unite more closely the various bodies of Friends in America. "The Revival of English Quakerism" was the subject of J. Henry Bartlett's paper, in which he set forth the results of observations made among English Friends during the previous year.

At a meeting held on the 20th of Second month, the first subject was "Hospital Social Service Work." The aims and progress of the new branch of social work were ably outlined by Francis R. Cope. This introduction was followed by an exceedingly interesting account, by Martha J. Magee, of the social service work carried on at the Pennsylvania Hospital. "Some Modern Tendencies in Prison Reform" was the subject of a paper by Esther M. White. An appreciative and helpful discussion followed her presentation of this vital subject.

The last tea meeting of the season was held Third month 20th. Dr. Edward Raymond Turner, of Bryn Mawr College, spoke of the "Attitude of Friends toward Slavery after the Revolution." Howard Comfort closed the program by reading some extracts from monthly meeting minutes entered at various meetings at the time when Friends were gradually freeing their slaves.

* * *

The following is a summary of reports from the Indian missions for Tenth month:

At the recent yearly meeting in Kansas, Elmer and Hazel Hobson, from Michigan, the former a minister, the latter a Christian worker, felt a special, religious concern to visit all our Indian missions. They entered upon the work immediately after the yearly meeting closed. It will take them some three or four months to cover the field. They are now engaged in holding special meetings at the Kickapoo mission.

It may be of interest to Friends to know that Hazel Hobson is about one-fourth Chippewa Indian, and they are engaged in this work because of the interest that she and her husband feel in those of her own race, who have not had the opportunities that she has been privileged to enjoy, her father having been a Christian minister for over twenty years. As she has been educated in a government school, she is particularly well qualified to speak to the children and young people.

John and Sarah Mayo are taking up the work at the Otoe mission. Although their association with Friends and their

connection with the Indian work is entirely new to them, they seem to feel absolutely at home and they are well liked by both Indians and Whites.

An interesting item is reported from the Modoc mission. A young Delaware Indian recently came to the mission. He said that he was raised a Catholic but was converted eighteen months before and had started out to preach "God's truth." On questioning him the missionaries found him sound and asked him to preach. Although only twenty-two years old, he was well versed in the Scriptures and in support of every statement that he made he quoted a verse from the Bible, giving not only the book and chapter but also the number of the verse. The meeting showed a great deal of interest in him.

Elizabeth Test tells of an old Pottawatomie Indian woman whom they found, lying entirely helpless in a cold room, with no one to look after her but a sick woman. A part of a loaf of bread was on the window sill and her bed pushed up against it. Her condition was unspeakably destitute. No Indian could be found to care for her so an Indian man brought her in a wagon to the station, where the missionaries have been caring for her for over two weeks and their efforts have been rewarded by her expressing the belief that she belonged to Christ.

Among the Otoes all the young men are farming, sowing wheat and living on their farms instead of the camp life which they used to live. Daniel Williams attended one of the old people's dances, which ended with religious services. While at the dance, which is their form of worship, an Indian woman took a very nice kind of beaded vest from her husband and gave it to Daniel Williams, as a token of the kind regard of the tribe for him.

The reports are all encouraging and the increased interest of our Friends everywhere in this branch of the work of the church is greatly desired.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

Friends have slipped into a mistake which I wish might claim a small part of the consideration of the Five Years' Meeting. Praying for the spirit of meekness and gentleness, would it not be profitable to consider the command of our Master, when He says we are not to make the spiritual distinctions of "Rabbi" and "Father," and add the "Reverend" of our own day, which is of the same order? Let us not forget His gracious words "One is your Master even Christ and all ye are brethren."

The use of this word to distinguish ministers of the Gospel of whatever denomination has long been a matter of deep concern to thy friend.

MARY T. WILDMAN.

Philadelphia, Pa., Eleventh month 23, 1911.

* * *

TO THE EDITOR OF THE AMERICAN FRIEND:

I have been much interested in the suggestion appearing in THE AMERICAN FRIEND concerning the business of the next Five Years' Meeting. The deep insight and broad outlook of those who have written are very encouraging, and give one a hopeful view of the whole situation. I sincerely hope that which constitutes the base of all other operations will not be overlooked, for without a strong home-base no other department can be developed as it should be. Our Evangelistic and Church Extension Department should by all means receive careful attention; if it can be organized similarly to our Foreign Missionary work, with a general secretary, who is all alive to the situation; a man of resources

and spiritual strength and insight; one who can devote himself exclusively to this very important department, a very essential step will be taken for the growth and increased usefulness of our entire denomination. If no other department can be so organized, by all means let this one receive needed attention.

ELIZA C. ARMSTRONG.

Plainfield, Ind., Eleventh month 18, 1911.

Born

LIGHTFOOT.—At Woodlawn Beach, Erie Co., N. Y., Eleventh month 18, 1911, to William J. and Florence H. Lightfoot, a son, Francis Hanson.

Died

COMFORT.—At her home near Oskaloosa, Iowa, Eleventh month 11, 1911, Kitty Rollinson Comfort, in her fifty-second year. The deceased was the wife of Fred. Comfort, pastor in the meeting at Bloomfield, Iowa. She was a noble, Christian woman, a devoted wife, and a loving mother. A large circle of friends deeply mourn her departure.

WOOD.—At Sacred Heart Hospital, Spokane, Wash., Eleventh month 15, 1911, Ella L., wife of S. Adelbert Wood, aged sixty years. A member of Friends at Sandwich, N. H.

STREET.—At Hesper, Iowa, Eleventh month 6, 1911, Mary J. Street, aged sixty-seven years. A member of Hesper Monthly Meeting.

"THROUGH DEATH TO LIFE."

The corn of wheat, while it remains unsown,
Lies dead and silent in its husky shell;
The prisoned life its secrets cannot tell,
Helpless and useless it abides alone.

In vain the sunshine calls; morn after morn
The light comes softly as on angel wing,
Filling the earth with the fair bloom of Spring—
But dead and lone abides the grain of corn.

The passing cloud calls to it from the sky,
Telling of growths and harvests yet to be;
If from its own hard self it might be free,
How it could live in truth and multiply.

But all in vain; the clouds might give their tears,
The sun their light, it answered not a word;
Wrapped in its puny self, its heart unstirred,
It lay all voiceless, fruitless, through the years.

But when in better mind it sought the clod,
Falling to earth, so giving self away,
Within its grave it found an Easter day,
Rising with higher life toward heaven and God.

First came the blade and then the blossomed ear,
Then the full corn within, the hundredfold—
A wealth of life its lone shell could not hold—
And then the reaping and the harvest cheer.

Losing its life, its dying was its birth;
For now it claimed millenniums yet unborn,
As down the years the risen grain of corn
Went forth, like Christ, to bless the sons of earth.

—Henry Burton.

The International Bible School Lesson

FOURTH QUARTER, LESSON XI.

TWELFTH MONTH 10, 1911.

NEHEMIAH AND HIS ENEMIES.

NEHEMIAH 6: 1-19.

(For Special Study, 6: 1-12.)

GOLDEN TEXT.—The Lord is the strength of my life; of whom shall I be afraid? Psa. 27: 1.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 4th. Nehemiah and his enemies. Neh. 6: 1-19.

Third-day. Jehovah is my salvation. Psa. 27: 1-14.

Fourth-day. The Rock of my strength. Psa. 62: 1-12.

Fifth-day. Refuge in Jehovah. Psa. 118: 1-29.

Sixth-day. Be strong in the Lord. Eph. 6: 10-20.

Seventh-day. Watch ye. I Cor. 16: 1-13.

First-day. A good soldier. II Tim. 2: 1-13.

Time—B. C. 444.

Place—Jerusalem and neighborhood.

Rulers, etc.—As in last lesson.

The fifth chapter of Nehemiah is a great contrast to the fourth and sixth chapters, and shows us another side of conditions in Jerusalem. The poorer classes of the community were oppressed by the rich and there was much suffering. The labor on the walls was unpaid, being a freewill offering. This, of course, fell heavier on the poor who needed all their spare time to earn money for the support of themselves and families. The question of usury is also brought up. This matter of interest was an important one. The reason why the Jews were forbidden to require interest of Jews was because they were brethren. There was no restriction as to foreigners (Deut. 15: 1-6). They way Nehemiah met the question is instructive. His unselfishness, his liberality and his patriotism are well brought out. The narrative should be read in the Revised Version as there are some great improvements in the translation.

The general narrative of the story is resumed in chapter Six. The enemies of the Jews had not accomplished their purpose, the building of the walls had gone on until the defenses had been completed. The enemy now attempted fraud. The contrast between the methods of the Samaritans and those of Nehemiah is most striking. Fraud and deceit is opposed to honesty, truth and skill.

1, 2. "Sanballat," etc. Already mentioned as the leaders of the enemies of the Jews (Neh. 4: 7). "I had not set up the gates." In the great doorways. Probably this work, which would require great care was postponed to the last. No doubt the doorways were barricaded. "In one of the villages." The Hebrew is not clear, the word translated "villages" may be a proper name. "Ono." This has not been identified. "To do me mischief." Nehemiah was shrewd enough to see through their plan.

3. "I sent messengers." He was courteous. "I am doing a great work, so that I cannot come down." A great sentence, and a motto valuable for every one. When we are about a great work or a duty it must not be lightly laid aside, but should be pursued with earnestness. If Nehemiah had left, the work would doubtless have ceased. The great work of rebuilding the walls was

Nehemiah's duty and he was bound to see it through.

Having failed four times, Sanballat tries another plan. "Open letter." So all could read it. In this Sanballat probably hoped to influence those who might read it to rebel against Nehemiah.

6. "It is reported." Like, "They say," a convenient expression for speaking rumors or gossip. "Gashmu." Supposed to be the same as "Geshem." Neh. 2: 19; 6: 1, 2. "Saith." Meaning to give authority to the rumor. The matter is well put. "And thou wouldest be their king." An additional charge.

7. "Prophets." None of the words or names of the prophets of this period have come down to us. "To the king." Artaxerxes. "Let us take counsel together." We offer you an interview in order that this matter may be cleared up and we will help you to dispel the charges.

8. Nehemiah replies curtly. As he had authority from the king to do what he was engaged in, he could make this

blunt assertion which was richly deserved. See Neh. 2: 9.

9. "For they all would have made us afraid." R. V. "But now, O God, strengthen thou my hands." R. V. Nehemiah felt the need of Divine help.

10. Shemaiah was doubtless a priest and perhaps a prophet (verse 12). He is mentioned here only. "Who was shut up." The meaning is not clear. Some think it means that he was just at this time for some reason ceremonially unclean, and so could not enter the Temple, but for the sake of safety he professed himself ready to break the ceremonial regulations. The safety of the governor is superior to any mere technical rule.

11. Nehemiah will not listen to the suggestion of Shemaiah. "He has too much courage to flee and too much conscience to violate the sanctity of the house of God." "Being such as I." That is, not a priest or one entitled to go in the Temple. "Such a man as I." The leader.

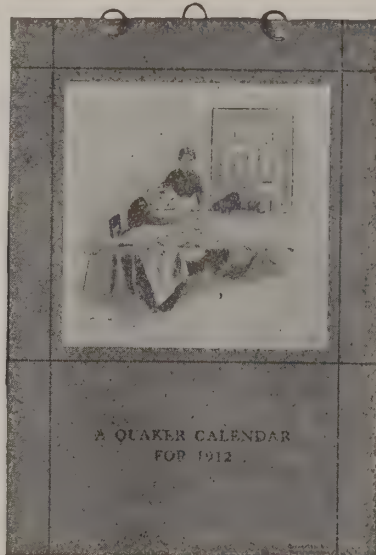
12. "And I discerned, and, lo." R. V. This gives the correct meaning. I saw beyond the surface that this was a plot framed by Sanballat. "God had not sent him." The stress is on God. It was not God but Sanballat. "And that Sanballat and Tobiah had hired him." R. V. Nehemiah discerned this also.

13, 14. These verses show what foes of his own brethren Nehemiah had to face.

"You'd better fumigate these bills before you go home. They may be covered with microbes," said the druggist one Saturday evening as he handed a few faded, worn, and soiled silver certificates to his clerk.

"No danger from that source," responded the latter, "a microbe could not live on a drug-clerk's salary."—*National Monthly*.

A Quaker Calendar for 1912



The Quaker Calendar is beautifully designed and printed on dark cream colored paper with oak colored cover and consists of 12 leaves, size 7x10 inches. The pictures are designed to express and illustrate the very best in our Quaker life and have been carefully drawn so as to be inoffensive to everyone. They picture Friends in the simple duties and pleasures so dear to us—knitting, spinning, the reading of the Bible, a group around the evening fire, before the meeting-house door, the stepping-stone, in the

garden, starting for meeting, etc. Each month has a suitable quotation from our best Quaker writers.

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(Continued from page 758.)

across the Atlantic with the help of the trade winds. A company has been formed at Cologne with a view to launching a dirigible early next spring. The route, laid out by German meteorologists, is by way of Gibraltar, Tenerife, and the West Indies, reaching the mainland near Jupiter Light, Florida. On the westward journey the balloon will fly low, and may use a trail rope if it is wished, for the trade wind is nearer the surface and rather shallow. On the return it is necessary to fly high—the higher the better—and the route is from New York across the North Atlantic following the fierce west winds that prevail in the upper ether, and sometimes in winter reach a speed of 100 miles an hour. The feasibility of a crossing under favorable conditions is generally conceded, and the time may be as low as three days or less.

* * *

With the conclusion of discussions on franchises, education and police and liquor problems, the annual meeting of the National Municipal League and that of the National Conference for city good government came to a close at Richmond, Va., the 16th inst. Los Angeles invited the convention to meet there next year but the meeting-place was left to the executive council to name. F. S. Spence, a municipal official of Toronto, Can., told the delegates that so long as corporations operated public utilities under the franchise system there never would be satisfactory service. Plans for an exhaustive study of local option and all other questions bearing on the liquor traffic were recommended in the report of the committee on liquor presented by Camillus G. Kidder, of Orange, N. J.

Notices

Goldsboro Monthly Meeting is without a pastor and the Pastoral Committee would like to correspond with any minister who has a leaning southward. Goldsboro is in the eastern part of North Carolina, has a delightful climate, is near the seashore (90 miles), and has good inhabitants. The meeting is about five years old and has a good Bible School. There is a good graded school which might be an inducement to anyone having children.

Very truly,

SUE F. HALLOWELL,

On behalf of Pastoral Committee.

* * *

Friends desire to make a complete file of the Minutes of Indiana Yearly Meeting, and would be thankful to any persons sending copies of Minutes for the years, 1828, 1829, 1841 and 1842.

ISAAC FURNAS, Winchester, Ind.

* * *

Owing to a necessary immediate change of residence of one of its teachers, Haddonfield school is desirous of securing a teacher for eighth and ninth grades with Latin. Apply to

LYDIA B. KITE, Principal,
636 Stokes Avenue,
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* * *

The dedication of the new Friends Church building at St. Marys, Ohio, will take place on Twelfth month 10, 1911. The Church Extension Committee of

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Indiana Yearly Meeting have the dedication services in charge. They have secured the services of Thomas Brown, of Mooresville, Ind., for that day.

We wish you to write an appeal to Friends in general. Seven years ago the present pastor with other workers held a revival from which a mission was organized and later resulted in the organization of a Friends Church. So in this new field the day of dedication carries with it a great responsibility. For the growth of this new Society it is necessary that all the indebtedness be lifted.

Thursday, Twelfth month 7th is set aside for receiving a donation from

Friends. Those who prefer to telegraph or telephone their amount on day of dedication may do so.

Joseph Goddard, of Muncie, Ind., is chairman of the Church Extension Committee. Any one desiring information should write to him.

A. J. FURSTENBERGER, Pastor.

DIAGNOSED.

"That's a smart thing I've done," said the doctor to his assistant.

"What's that, doctor?"

"I have put my signature in the column 'cause of death' in this death certificate."—*Tit-Bits*.

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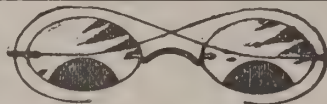
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Edited with Introduction and Notes by Norman Penney. 16mo. 116pp.

This little volume has a two-fold interest: (1) it is the publication of the diary of the mother of William Penn's wife, of a letter from her to her grandson, Springett Penn, and of part of her will; (2) the diary is an excellent example of the subjective and self-torturing way in which religion was often regarded in the times of Charles I, Cromwell, and Charles II. Mary Penington and her husband became Quakers and suffered greatly thereby, both in person and in pocket. These matters are touched upon in both diary and letter, and an interesting light is thrown upon the private life of the times. The editor has illumined the text with biographical and bibliographical notes of unusual excellence, which reveal much patient research, and has added a pertinent bibliography.—*Homilectic Review*.

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The American Friend

Vol. XVIII

TWELFTH MONTH 7, 1911

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PRES. STEPHEN STANTON MYRICK, OF NEBRASKA CENTRAL COLLEGE

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TWELFTH MONTH 17, 1911.

A MISSIONARY JOURNEY AROUND THE WORLD.

XII. MISSIONS IN WEST INDIES.

II COR. 12: 1-15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 11th. Power for the needy.
Matt. 9: 6-8.

Third-day. Life for the dead. John 5: 24-26.

Fourth-day. Liberty to captives. II Cor. 3: 16-18.

Fifth-day. The dry bones. Ezek. 37: 1-12.

Sixth-day. The acceptable year. Luke 4: 18, 19.

Seventh-day. Harvest at last. Gal. 6: 9, 10.

Tell of what has been done in the West Indies.

What are some effects of the Gospel in a new land?

How may our society aid West Indian missions?

SUGGESTIONS TO THE MISSIONARY COMMITTEE.

1. Place a map of the West Indies before the meeting.

2. Let someone prepare a paper on the history of Cuba, gathering material from magazines and encyclopedias.

3. The history of Porto Rico and Hayti are of interest.

4. Read from the last report of the American Friends Board of Foreign Missions what is said about our missions in Cuba and Jamaica.

* * *

The West Indies are of peculiar interest to Christians of the United States because of their contiguity to our own shores. Especially since the Spanish War has this interest been quickened by the ownership of Porto Rico and the protectorate over Cuba. While there are a multitude of small islands, Cuba, Hayti, Jamaica, Porto Rico, and Trinidad are the largest, in the order named. The Windward and Leeward Islands constitute a long, bow-shaped group lying to the east and south, the Windward Islands lying nearer the coast of Venezuela, while the Bahamas lies north of Cuba and come close to the coast of Florida.

For centuries these islands have been the battle-ground of the European powers, and have been divided between the English, Spanish, French, Dutch and Danish, the English and the Spanish being by far the predominant powers until a decade ago, when Spain lost the last remnant of her possessions in the New World. For nearly half a century the island of Hayti has been independent of Europe, and is now divided into two republics, Santo Domingo occupying the eastern half, and the Republic of Hayti the western half of the island.

* * *

Cuba, the "Pearl of the Antilles," was discovered by Columbus in 1492. The island is 700 miles in length, with a coast-line of over 2,000 miles, and possesses the astonishing number of 200 sea-ports. It is larger than Ireland, and agriculturally is a most important island. Havana is the capital and chief city, and boasts a population of over a quarter of a million. From the time of Columbus almost to the very end of the nineteenth century Cuba was a province of Spain, and the brightest jewel in her colonial diadem. But owing to gross misrule and oppression, the restive people tried again and again to throw off the Spanish

yoke. At last conditions became so "intolerable," as President McKinley declared, that the sympathies of the United States were enlisted, and after a brief war, in which the advantage, both on land and sea, was always overwhelmingly on the side of the United States, the Spaniards were driven out and Cuba became an independent republic, under the protection of her deliverer. Since then, owing to internal dissensions, the United States again inaugurated a provisional government for the restoration of order, but has now once more placed the power in the hands of the native Cubans. The churches of America have realized their opportunity and responsibility since the Spanish evacuation and all the leading denominational boards are at work in this fruitful field.

* * *

The Endeavorer's Daily Companion gives the following summary of mission work in the West Indies.

"Ten years ago in all Porto Rico, with its million people, there was only one

Protestant Church, and that exclusively for English-speaking visitors. Now there are probably from six to eight hundred stations where the Protestant workers are preaching the Gospel.

"The Baptist, Congregational, Presbyterian and Methodist home mission boards have agreed on a territorial division of Porto Rico, so that the natives are spared our perplexing Protestant sects.

"There are many Mohammedan Hindus in the West Indies, and the missionaries do not find it difficult to reach them with the Gospel, but very hard to hold them in the face of the persecution of the other Mohammedans.

"Twelve denominations are now at work in Porto Rico, with 137 churches, and 8,890 communicants. There are 127 pastors and assistants and 128 teachers and helpers. This is the growth from nothing in ten years.

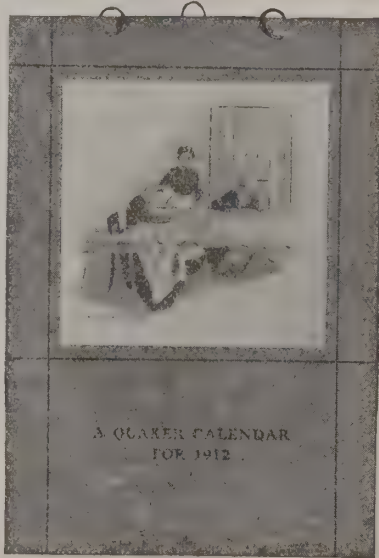
"The nominal religion in the black republic of Hayti, with its million people, is Roman Catholicism, but African Voodooism is still powerful with the lower classes. The missions are conducted by the African Methodist and Episcopal Churches of the United States, and the Baptist Missionary Society of Jamaica.

"Americans have practically built up a public school system in Porto Rico during the past ten years. They range from high schools downward, are free to all, and are eagerly attended. School libraries, school banks, and municipal playgrounds are being established.

"Since our war with Spain, Americans have built roads in Cuba, stamped out yellow fever, introduced election laws that will give an opportunity for pure politics, revised the criminal code so as to safeguard personal rights, advanced free education, and established religious liberty. The missionaries are

(Continued on page 786)

A Quaker Calendar for 1912



The Quaker Calendar is beautifully designed and printed on dark cream colored paper with oak colored cover and consists of 12 leaves, size 7x10 inches. The pictures are designed to express and illustrate the very best in our Quaker life and have been carefully drawn so as to be inoffensive to everyone. They picture Friends in the simple duties and pleasures so dear to us—knitting, spinning, the reading of the Bible, a group around the evening fire, before the meeting-house door, the stepping-stone, in the

garden, starting for meeting, etc. Each month has a suitable quotation from our best Quaker writers.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

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Shall We Have a Revival?

It is sometimes said that the age of revivals is over, and that the Church must now discover other ways of reaching the world and other methods of Church extension. In support of this view it is pointed out that the revival meeting is not the sweeping success that it used to be, that the mighty results which attended "series of meetings" a generation ago do not now follow, and that the people seem unresponsive and dull to the Gospel appeal.

It is, no doubt, true that we must discover fresh ways of reaching the world, and it is a fact that we must hit upon new ways of extending the power and the area of the Church, but it is *not* true that the age of revivals is over. So long as the Church of Christ lives in the world—and I believe that the gates of hades will not prevail against it, *i. e.*, that there will be a Church of Christ in the world as long as there is a world at all—so long as the Church lives, I say, there will be successive revivals. Life in any field never runs along a steady, unfluctuating course. It always moves in *pulses*, with a tension now higher, now lower, or in waves, with now a descending and now again an ascending curve. Revivals have marked the entire course of Christian history; they have come again and again, mysteriously as the wind blows, and have suddenly raised the spiritual tide of the Church, and they will, I prophesy, continue to come in the future to quicken the religious pulse and to give it new conquering power.

But it is true that a peculiar revival *method* has only a short period of striking effectiveness. It works for a time, and then goes out of date. The new wine of a fresh revival must generally be put into a new wine-skin, for the old bottle will not hold it. This is very often the main difficulty. The old ways of appeal do not prove any longer as effective as once, and we do not succeed in discovering a fresh and living way of carrying the Gospel into the lives of those who need it. As soon as the right "way" is reached, the results are astonishing, and the revival tide comes.

A recent book of Dr. Kilpatrick, of Canada, under the title, "New Testament Evangelism," gives some

very clear light on the kind of revival that is needed and the kind of evangelist who is needed to be the herald of it. He thinks—and very rightly so—that where the revival spirit is no longer attending the proclamation of the Gospel, one trouble is that an inadequate Gospel is being preached—it is often not a Gospel which meets the needs of the whole man. We all know how easy it is to pick out some one element, some one feature, some one aspect of the Gospel and present it out of balance with the other equally important elements, until, without realizing it, we have a one-sided, instead of a many-sided, Gospel. And while such a partial and one-sided message will take for a little while, in the long run it fails, it proves inadequate. The only true remedy is to go deeper and bring forth the whole manifold Gospel with its amazing adaptation to every need of the human heart. We may look for a sweeping revival as soon as we get an evangelism which sees the depth of human need and at the same time sees the full scope—the breadth, and length, and depth, and height—of the divine purpose and grace. The revival which we ought to pray for, and the kind of revival which Dr. Kilpatrick says will follow a full-rounded evangelism will have three characteristic marks. It will have (1) depth, and (2) extension, and (3) permanence. By depth he means that the revival will go down to the nether springs of men's lives, and work a radical reconstruction. No revival can amount to much which merely patches up the old life. There must be a full-facing of the deepest issues of life, a mighty repentance of sin—

"Oh that a man might arise in me,

That the man I am might cease to be—

a positive decision and the crossing of the watershed which separates the old past and the new future. By extension he means that the religion received must not stop with the heightened emotion; it must go out through the whole of the convert's life. It is not enough to have the moment of tears and repentance and then the thrill of relief, but there must come the formation of a new moral life, with Christ the Lord of mind and heart and will. The change must reach all parts of the self, and produce another kind of man, vastly different from the man as he was before

he was saved. Finally, by *permanence* he means that the revival must not work for startling and sensational results, which from the nature of the case are not lasting. The best revival may be very quiet and unspectacular, but it must bring its converts into an abiding life in Christ, a permanent confidence in God, and a perennial faith in the power of the Holy Spirit. The real test is not the loudness of the cry of "hallelujah," but the enduring character of the transformation.

This writer has a clear and important word to

say on the character of the evangelist who is to be the herald of the true kind of revival. He says: "The power of God to save does not operate magically, whether through a rite, or a book, or an uttered phrase. It operates normally upon men, through men. *It must therefore manifest itself in the Gospel minister as a regenerative and sanctifying energy before it can be proclaimed to others as capable of achieving like results in their experience. An un-Christlike evangelist is a moral horror.*"

R. M. J.

Current Events and Comments

A Call for Prayer

A call for prayer on behalf of China has been issued by the Committee of Reference and Counsel representing all the foreign mission boards of America. The missions of Friends in China under the care of Ohio Yearly Meeting, and of our Friends in Great Britain, should enlist our sympathy, as well as all other missionary agencies in that stricken land. The committee asks for prayers:

First: For the people of China, a great and virile nation, which is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife; 500,000 families must be aided through the winter, at an average cost of \$15 per family, or ten times more people will die of starvation than of wounds in battle.

Second: For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors, who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people.

Third: For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain. The American minister at Peking has ordered women and children out of the zones of hostilities, but as a rule the men heroically remain at their posts. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property

and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded. Let the whole Church of God pray for these overworked and care-burdened missionaries who so sorely need that support which we can give.



A Great Gathering of Temperance Forces

It is to be hoped that everyone who can will attend the national conference, to be held at Washington, D. C., the 14th and 15th inst., to consider the growing evils of the inter-State liquor traffic. Nearly 200 leading citizens, Governors, Judges and other men prominent in public, business and professional life have signed the "call" for this conference, and more than 20 Governors have already named official delegations to attend the gathering. The evening of the 14th will be devoted to a banquet, at which several of the Congressmen will be present, so that the number in attendance and the enthusiasm manifest cannot fail to determine in a measure their attitude toward the issue. To quote the words of S. Edgar Nicholson, the secretary of the American League:

"The thing that will do more to strike terror into the heart of liquordom than anything else will be the presence not only of hundreds, but thousands, of earnest citizens at this coming national convention of the Anti-Saloon League, bent upon organizing for a tremendous national campaign. Won't you arrange to attend this gathering and join with hundreds of others in making it the greatest national demonstration that has yet been witnessed on this question?"

In his appeal he has also well expressed the gravity of the situation:

"For three years the liquor interests of the nation have been solidified, and stand today as the most gigantic combination of capital and greed which has ever threatened our national happiness and prosperity. It is a fact which can neither be ignored nor temporized with.

"The burning need of the hour is for the righteous citizenship of the nation to organize itself for the bitterest struggle in which right has ever contended

against wrong. The conflict is inevitable, and either we must get together and fight, or else be compelled to acknowledge the mastery of the rum power. It is fighting for its life, and will give no quarter. We must meet it like manly men."

The McNamaras Confess

After spending several thousand dollars securing a jury to try the McNamara brothers, they plead guilty—James B. to the destruction of the Los Angeles Times Building, which caused the loss of twenty-one lives, and John J. to the Llewellyn Iron Works explosion. It came as a surprise to everyone, but was undoubtedly the most sensible and manly course to pursue. The contentions of the prosecution were established without a long and expensive trial, and the brothers will receive a measure of mercy that would otherwise have been denied them. It is expected that James B. will receive a life sentence instead of hanging, and that John J. will serve for only a short term in the penitentiary.

The most lamentable feature in connection with this trial has been the credulity of Samuel Gompers, president of the American Federation of Labor. From the very first he declared the brothers innocent, and asked for contributions from labor unions all over the country to defend the McNamaras against what he claimed to be an unwarranted attack on union labor. Had he shown a greater disposition to abide by the decisions of a fair trial, the confession would not have reflected so unfavorably as it does on him and the cause which he represents. It is to be hoped that the prosecution of the McNamaras and others who may be involved in the criminal destruction of property may rid union labor of a lawless element—an outcome over which all good citizens,—union labor included,—should rejoice.

Shuster in Persia

The threatened Russian invasion of Persia is of special interest in this country, since it was largely precipitated by an American. When the present government of Persia succeeded in dethroning the late Shah and in establishing a new regime, W. Morgan Shuster, an American, was asked to become Treasurer-General. He began his duties with high hopes of placing Persia on a sound financial footing, and with the assumption that the country was entirely independent in the management of its own internal affairs. He had not gone far, however, until Russia undertook to interfere in the collection of certain taxes. Shuster refused to accept outside dictation, with the result that Russia demanded his removal from office, and indemnity for sending troops to Persia. Shuster and his advisors relied upon European interference, especially that of England, to check Russia's unwarranted advances, but in this they have thus far been disappointed. Meanwhile Persia has become thoroughly aroused, and, contrary to England's advice to accept Russia's ultimatum,

the Council of State has rejected it, and Russia is threatening to mobilize her troops in the direction of Teheran.

Need for Charity Increasing

The annual report of the New York City Charity Organization Society just issued indicates that the year closing Ninth month 30th was more unfavorable than the preceding ones. Conditions have been specially bad for unskilled laborers and for those depending on casual or seasonable employment. The case has been made worse, of course, by the steady rise of the cost of living. Every fresh rise of prices increases the number to whom the term "poor" must be applied, and the report puts stress upon the demoralizing consequences:

The universal item of family budgets which is most inelastic is rent. Many families have been obliged to move to poorer quarters, though the expedient more usually adopted is to take lodgers. In either case the net result is increased overcrowding of rooms, to the detriment of health and morals.

Women Jurors

The experiment in the West of having women serve on juries is being watched with interest. The Attorney-General of California has decided that it is a violation of common law to have women jurors. Other States with woman suffrage permit jury service, and it is not unlikely that California voters will see to it that this right is extended to the women of that State within a year or two.

While there are serious objections to mixed juries in some cases, there is, nevertheless, much to be said for turning over a large class of cases to a jury of women. In a suit involving a dressmaker's bill, for example, it is almost absurd to ask men to sit when a jury of experts, outclassing lawyers and the judge, can be had for the ordinary juror's stipend. In cases involving offenses against morals, it is reasonable that women should be tried by women, and men by men. It is more decorous, and confusion of standards is avoided. If in practice the new Western idea works well, it is possible that it might be adopted in some modified form in the more conservative States.

Red Cross Stamps

Notwithstanding reports to the contrary, Red Cross Christmas stamps are on sale this week. For the first time postoffices are permitted to handle them. By order of Secretary of the Treasury MacVeagh, booths are being installed in all postoffice buildings for this purpose. Postmaster-General Hitchcock also is aiding the stamp sales by authorizing their use on the backs of all letters and other mail matter. Only use of the stamps on the front of letters is prohibited. No better scheme for arousing interest in Red Cross work and for making easy the donating of small sums to the cause has been devised.

Paul's Contribution to Christianity

BY BERNICE HAWKINS.

To us now, looking back, after years of training and Christian thought, it does not seem strange that a man such as Paul was should have influenced Christianity so much. We are so used to Christianity itself and all its teaching that we never stop to think of what the world was before the practical introduction of the life of the Nazarene. Of the Hebrews, second to Him alone has the apostle to the Gentiles contributed to the world that for which the Jews are famous—their religion.

The apostle Paul was singularly equipped for just this work. Perhaps no one else of his time—although one cannot doubt the providence of God in the raising up of another had he failed—was so well fitted for the propagation of the new Gospel. Of an impulsive nature, strong in his likes and dislikes, determined, never flinching where a point or principle of faith was concerned, he had a strong character, founded on Hebrew rock—the moral code of the Old Testament, by the aid of which he built up a strong and winning personality. He was early and well-trained in the everyday affairs of the church, we may safely judge, for he says of himself that he was “a Hebrew of the Hebrews, as touching the law a Pharisee,” and no doubt had the childhood teaching of devout parentage. Added to this, he was for a long time in the rabbinical school of Gamaliel and that in Jerusalem in the atmosphere of culture and refinement, of discussion and creed, and under the inspiring influence of the Temple, with all its holy traditions. Here, if anywhere in the wide world, would the soul within him burn and glow with inspiration, and under such influence what might not even a common man achieve?

Filled with the thought of the time, when he had finished his education he became zealous for his church. Like many another learned man of his time, he refused to accept Jesus of Nazareth as the Christ and was ardently persecuting the Christians. Like men today who are strong in their ideas of right and wrong, he believed in doing the right thing in the right way; for example, he “was consenting to” the death of the martyr Stephen. He did not play an active part in the drama of the Christian’s death, but merely stood by, “and they laid down their garments at the feet of a young man named Saul.” We know of no instance where he was active in the death of a Christian, but he was a leader in the persecution of the followers of Jesus and in driving them from their homes.

One day a great vision came to Paul—one of those marvelous broadening events that change one’s view of life and set the affairs of men in their proper place and relation. He then felt that the One whose doctrines he had deemed false and heretical was indeed the long-expected Messiah. Perhaps not just at this time did he get the full view of the majesty of Jesus, but he early learned and began to worship Him as such. It is not at all improbable that before

this he had begun to doubt the falsity of the new doctrine. The conduct of Stephen alone must have impressed a mind young in thought and experience. Then, if he knew enough about the sect to persecute it, his mind, open to fairness as we know it was in after years, must have been impressed by the beauty and simplicity of its teachings, which naturally appeal to the educated. He was a skilful orator, and it is not at all improbable that he had been prominent in many debates and discussions concerning this new faith. As a proof of this, the words of the vision are suggestive: “It is hard for thee to kick against the goad.”

The student is amazed at the preparation Paul made for his life-work. He may not have realized the breadth and scope his work was to attain, but we can see and appreciate now in his life the age-old truth that great structures must have deep and well-laid foundations. Three years in Arabia, supposedly studying the Scriptures and living a life apart with God; a short visit to Damascus; in his home town, in obscurity so far as the world now is concerned, for eight or ten years, where Barnabas his “Father in Israel” found him and took him to Antioch; were all years well calculated to “ground him in the faith.”

Nor did he now enter immediately the arena of activity in Christian work. He was prominent in a discussion before the council at Jerusalem, and there he found that the truth as revealed to him must in a way be different from the idea of the leaders of the Jerusalem Church.

Here the character of the man makes history, for had Paul bowed himself in submission to the idea of James and the others who were more conservative, it is quite probable that the Gospel would have been withheld for many years from the world at large, for Christianity as represented by the Jerusalem Church was but a phase of Judaism, and we know full well that Judaism is not a religion easily propagated. It is primarily a religion of tradition, and tradition does not readily yield to conditions, but employs hard and fast rules of conduct.

In his first missionary journey Paul touched the Roman world. In the second came the great vision, which may well be called the turning-point of Western civilization. Had not Paul responded to the Macedonian call with help—had he continued eastward—all his preparation, all his character, the whole plan of God would have been thwarted. We Anglo-Saxons who boast of our culture might have been the decadent race the Hindu is today. Our ancestors were cannibals, and had not the message of Christ via Paul through Pope Gregory come to these, we might be today outside the pale of Christendom, and China might be sending missionaries to us.

It is useless to conjecture what Christianity might have become had it been propagated by the Oriental. It could not have maintained its purity and simplicity, which appeal so strongly to the Western mind. The fact that Paul was able to reach and leave his mark upon the Roman world was a strategic point.

Rome was at the zenith of her power—the ruler of the world. Her ships entered every port, and “the four winds blew in from every coast,” to her harbors, products and wealth. It was the time when the Roman civilization penetrated to the farthest parts of the then known world. With this civilization went hand in hand the Christian religion. Where the Roman hero stories were told, the hero story of the Christ was told too, and, backed up by the power of the Omnipotent, that story has survived and a large part of the world knows it, while the Roman literature is known only to the comparatively rare seeker after the ancient and unusual.

Paul's contact with the Greek and Roman world of thought made a literature worthy of comparison imperative. Aside from the Gospels, his letters are the basis of Christian faith. His doctrinal views have been the foundations of rock upon which the Church has reared her magnificent structures. These should by no means be reckoned least in computing the value of Paul's contribution to Christianity.

New Burlington, Ohio.

Inauguration of President Myrick

Stephen Stanton Myrick was inaugurated president of Nebraska Central College the 23d ult. The ceremony was simple, but impressive. After presenting a survey of “The History and the Hopes of Nebraska Central College,” Albert E. Hadley, chairman of the Board of Trustees, extended the right hand of welcome to the president-elect. The inaugural address was quietly and distinctly read by President Myrick, who expressed hearty thanks for and deep appreciation of the honor and responsibility conferred upon him.

The interest of the occasion was increased by the rendering of two original hymns, one composed by the wife of the faithful secretary of the Board of Trustees, and the other by R. Ernest Lamb, a Freshman in the Christian Ministry Course, who was formerly a student at Friends School, Lisburn, Ireland. After the program, the faculty tendered a delightful public reception to the new president and his wife.

The Inaugural Address.

“The profit of the earth is for all.”

The word rendered “college” by the “authorized” translator of the story of Huldah is said to have come from another word which means “to transmute,” and that is indeed the aim and, happily, often the achievement of the college—to transmute or change the essence of the lives committed to her. The translator would seem the more favored in his selection, since the word “transmute” is generally used in the good sense of a change for the better, as when the alchemists sought to transmute the baser metals into gold.

Upon the hypothesis, then, that a college is the improver of essence, it would follow that the greatness of a college is measured by the excellence

rendered and the economy with which she achieves these commendable results. This hypothesis granted, it must follow that Nebraska Central College is an eminently great institution, for she has not failed to stimulate achievement, and it is obvious that she has done so with a minimum of expenditure. For an example of success against odds, let us cite a certain competition between Occidental and Oriental silversmiths, when each was to provide the most striking example of his skill. The prize was won by a Chinese who, with only the crudest of tools at his disposal, had elaborately carved a cherry stone, and had made and placed within it one hundred and forty-four miniature teaspoons of silver, no two of them being of like design; yet his losing competitors from the Occident had had at their command every device known to modern science. Similarly, that school which renders largest service with least outlay deserves the highest commendation and would seem worthy of the fullest confidence.

But what is excellence? Is it a constant factor? Are its component parts invariable? Nay, excellence is by definition a ceaseless outstripping of itself. That our college hath done valiant service is insufficient. If she would keep her place among the great, she must render an ever increasingly valuable service. Then, too, excellence, like a garment, must fit the wearer, and suit the occasion. In the days of Abel, excellence was but family wide; in the time of David it had become national in scope; in the mind of Alexander it grew to imperial proportions, and spurned the boundaries of continents. But man waited for the Son of God to reveal the universality of excellence, the world-breadth of leadership.

A year or two ago, in an address before Guilford College, Chas. W. Elliott, of Harvard, congratulated the former institution upon the presence of foreigners in her student body. He said, in substance, that cosmopolitanism is the safeguard and the signal privilege of the university of the twentieth century. He mentioned that, in the most difficult course offered at Harvard, a Chinese sat between two Virginians, both of whom were men of more than ordinary ability, and each a scion of one of the first families in his proud State, yet both of these Americans were glad of the opportunity to secure their Oriental classmate as their tutor before daring to attempt the final examination. He encouraged the acceptance of Negro students in the most ambitious institutions of learning. Indeed, he maintained that education is so subtle and illusive that it may not be enjoyed in its entirety until each mind of every nation shall have been encouraged to its utmost and best, and then the multifarious contributions of these myriad minds of many races shall have been shared each with other and all with all.

If again we return to our hypothesis, that that college is greatest which most improves the lives of her students at the minimum outlay, then such a college must figure closely on the relations between her nation and the world. Since it is more economical to receive students who pay a tuition than to send

to realms afar investigators drawing high salaries, therefore the policy dictated by expediency will be to court the patronage of the greatest number of students hailing from the most diverse localities and the most widely divergent stations in life. Thus the poor may contribute as much to the strength of an institution as the rich; the unsophisticated furnish a straightforwardness which is as valuable as the polish of the most carefully tutored; the foreigner lends a breadth of view not to be despised even by the student of intensive development.

To secure a student from any rank in life, a college must offer that which his circumstances demand. To win the poor, an institution must honor simplicity, and afford an opportunity to earn funds; to secure rich students, comfort and beauty must characterize the material equipment of the school. If the untutored are to be made to feel at home, a hearty good will must be everywhere apparent. The well-trained will appreciate deference toward social proprieties. We all enjoy meeting our own kind; hence a college desiring to attract a cosmopolitan student body would generally find its purpose furthered by the employment of a cosmopolitan faculty. And inasmuch as your new president is more deeply impressed with the capabilities of the Chinese than with those of any other non-English-speaking nation, he frankly admits that the first change he would choose for this faculty is the addition of a Chinese to teach the Mandarin language, printed in our alphabet. It is intended that each nation shall enjoy the advantages of every other; indeed, "the profit of the earth is for all."

Thus we see that the whole world must contribute before a college can offer courses that shall at all approach to intellectual completeness. Then, after a college has received all she can procure from the whole world, she may venture to offer her services to the particular nation in which she is located. The second and greatest service rendered by a college to her nation is the sending forth of intelligent and faithful citizens; and to this end every patriotic college should emphasize the political and economic value of personal Christianity.

Just here let us pause long enough to refresh our minds with the oft rediscovered fact that most of those who in any era have devoted themselves to the cause of Christ have found it easier and more effective to belong to an organized body of Christian believers. It is particularly in this convenience of Church membership that denominational colleges afford an advantage over State colleges. Then, too, the struggling denominational colleges have the advantage of not spoiling the student by robbing him of his sense of the value of money. Economy is the chronic condition of the atmosphere. The student is kept in touch with real life, and shares generously in the support of his alma mater instead of humiliating his self-respect by entering a scramble to *get* all he can. There is no glamor of a great city to blind him to the problems of our rural communities, which are the nation's home and hope. But no doubt the

crowning recommendation of the small college is the personal friendship between faculty and students. "Given Mark Hopkins on one end of a log, with a student on the other, and the nation enjoys a university," may be a well-worn proverb, but it is not yet worn out.

It was said above that excellence, like a garment, must fit the wearer, and suit the occasion. We have seen how Abel, David, Alexander and Jesus interpreted responsibility. Let us now note how the problems of the ages, like the figures of a kaleidoscope, shift their form, though righteousness and sin are the unchanged factors, simply reflected at varying angles. Our Lord met enquiry as to paying tribute; the stoning of the guilty; the dividing of an inheritance; observance of the Sabbath.

This brings us to the third, and often most perplexing, service owed by a college to the nation in which it is situated. This service is leadership in solving the problems of the nation. Many problems of many nations are already solved. One of our solved problems is the weather bureau. A few years since a fearful hurricane was predicted. The Key West Railroad Company withdrew a large force of workmen, perhaps nearly three thousand. The storm broke in great fury, heavily damaging the company's operations, but not a workman lost his life, because of the timely warning of the weather bureau.

The rural free delivery is an accomplished fact. But there are two immense needs just now being faced by American rural communities—adequate supply of electric power, and a parcels post at a feasible rate of charge. Many lives will be prolonged when the ironing and cooking are done by electricity; when the sewing-machine, the washer, the wringer, the separator, the churn and the fruit and potato peeler run by electricity. Intelligence will spread and health be conserved in homes lighted by electricity. Stables will largely lose their dread when cutters and mixers are run by electricity. I believe the United States Government would reap immense profit were she to provide rural residents with electric power twenty-four hours a day. Is electricity only for city folks? Remember that "the profit of the earth is for all."

The national problem, however, which moves me most is that of immigration and exclusion. Exclusion is wrong. It is morally wrong because "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." It is socially wrong because he that would have friends must show himself friendly; and we should not be unmindful to entertain strangers, for in so doing we shall entertain angels unawares. It is intellectually wrong. "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." It is politically wrong, for, as the Emperor Claudius said, in his oration before the Roman Senate: "Men of special talent, wherever found, should be transferred to Rome. * * * What other cause was there of the downfall of Sparta and of Athens, States once power-

ful in arms, save this—that they closed their gates against * * * aliens?" (Tacitus, *Annals*, XI: 23).

Exclusion is economically wrong. One of the wiliest of Frenchmen when Lord Treasurer protested to the King against maintaining taxes above the starvation line. The King admonished the unscrupulous treasurer not to preach a higher standard than his life exemplified, and assured him that the rate of taxation was high because he wanted money. "Ah, Your Majesty," was the reply, "I am not preaching. I care nothing for this starving rabble. I recommend the reduction of the tax rate for the same reason that Your Majesty has raised it—I too want money, but I would spare their lives, because dead peasants pay no taxes at all."

Economically I would admit the Chinese because they who are absent pay no taxes at all. Do we exclude them that we may curtail production, and then because there are not enough fruits to satisfy our hunger, clap our hands with glee, and shout: "Prosperity; we have kept the prices up"?

The substitution of welcome for exclusion would help to solve the problem of international peace and federation. World federation would, in turn, help

to solve problems of tariff and coinage. "And what shall I more say? For the time would fail me to" discuss property ownership, waterways and roads, temperance, white slavery, also charities and correction.

These problems and scores of others are for college men to work at, and day by day they make progress. The young Turks, led by college men, have secured a constitutional government. The Chinese revolutionists represent those who favor the most thorough schooling.

[Miss] Carola Woerishoffer, whose recent death has brought \$750,000 of her fortune into the treasury of Bryn Mawr, is but an example of a multitude of young people who enter college without definite purpose, but who by education find themselves, and go forth to serve humanity, and who do so more efficiently because they bring to their task trained minds and the habit of giving.

They triumph

"For right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

—Faber.

Things of Interest Among Ourselves

O. B. Ong, Homer Cox, Alpheus Rees and others are at work in evangelistic services in Kansas Yearly Meeting.

* * *

Mary E. Chapman, Bloomingdale, Ind., has arranged to serve as pastor of the meeting at Salem, Ind.

* * *

Prof. Reagan, of Friends University, has visited and preached at Argonia, Kan., and Cunningham, Kan., on recent First-days.

* * *

Rufus M. Jones addressed the Friends at Twentieth Street Meeting-House Meeting, New York, the evening of the 5th inst., his subject being "Young Friends Activities."

* * *

The spiritual life in University Meeting, Wichita, Kan., was very much encouraged by the late yearly meeting. The every member canvass for foreign missions has just been made with good results.

* * *

The Friends of Wichita, Kan., are working unitedly in the "Billy" Sunday revival, now in progress in that city. Ten thousand people are frequently seen at a single meeting at the big tabernacle.

* * *

Dr. Henry T. Hodgkin, secretary of the London Board of Friends Foreign Missionary Association, landed in New York on the 2d. He spent the week end at Haverford and gave an address at the annual meeting of the Haverford Branch.

* * *

Albert Shepard and wife are pleasantly located in the manse at Glens Falls. Besides the warm welcome extended by the meeting, the ministers of the city, with their wives, gave them a reception at the Rockwell House the evening of Eleventh month 25th.

The Quaker Round Table, at Pittsburgh, Pa., met on Sixth-day evening, the 24th ult., at the home of R. E. Magill and wife. The meeting was very well attended and a very profitable evening was spent in the discussion of Paul's Epistle to the Galatians, followed by a social time.

* * *

Friends at Motor, Iowa, are planning for a revival in the near future, which will be under the management of an evangelistic team chosen from Ackworth Quarterly Meeting. The church at Motor is much pleased with its new pastor, Arthur W. Hammond, and wife, from Pleasant Plain, Iowa.

* * *

Frank Cornell, formerly of Newmarket, Ontario, Canada, is located as pastor in the meeting at Winchester, Ind., where he and his splendid wife have met with much favor among the members. His liberal culture, and special gift as an expounder of the Word attracts, interests and convinces.

* * *

Abel J. Bond and wife, Stafford, Kan., were agreeably surprised the 24th ult., when 46 of their friends came in to spend the evening with them. After two hours of pleasant conversation, interspersed with music and a word of prayer, all went home wishing A. J. Bond and wife many more happy events.

* * *

John R. Kittrell held a two-weeks' series of meetings at Bloomingdale, Ind., which resulted in several conversions and renewals. The meetings were continued for some days after the evangelist had returned home, the pastor, W. J. Cleaver, and Edward M. Woodard, Yearly Meeting Superintendent, having charge of the services.

* * *

West Branch Quarterly Meeting of Friends was held at West Milton, Ohio, the 18th and 19th ult. Prof. M. S. Ken-

worthy, of Earlham College, Richmond, Ind., and home ministers were in attendance on Seventh-day. The minutes of last Indiana Yearly Meeting were distributed to the several monthly and subordinate meetings.

* * *

The marriage of Eliza C. Armstrong to Joseph R. Cox, the 29th ult., has necessitated the removal of the office of *The Missionary Advocate* from Plainfield, Ind., to 1128 Mechanic Street, Columbus, Ind. Friends will please take notice that all post-office and express money orders sent to *The Missionary Advocate* should be made payable at Columbus, Ind.

* * *

At the Monthly Meeting of Ministry and Oversight, held at Stafford, Kan., Tenth month 28th, the subject, "How Can We Prove the Divinity of Christ?" was discussed by T. J. Weir, Susie Allen and others. A basket dinner was served, after which the regular monthly meeting met. It was decided to send \$5.00 to the Orient Mission at Wichita, Kan. Friends in this meeting maintain a strong missionary society.

* * *

A Union Thanksgiving Service was held in the Friends meeting-house at West Milton, Ohio, on First-day evening, the 26th ult., and an excellent discourse was delivered by the pastor of the M. E. Church. The resident pastors of the different churches participated in the service. Excellent music was rendered by the Choral Society, a musical club of about 50 members, lead by Prof. Showalter.

* * *

Short Creek Quarterly Meeting of Friends was held at Mt. Pleasant, Ohio, the 18th ult. Herbert L. Haldy, pastor of the meeting at West Grove, Ohio, had charge of the devotional period and spoke to the edification of all present. Luncheon was served in the lecture room of the meeting-house, after which the business of the quarterly meeting was transacted. The reports coming from the standing committees were unusually interesting and encouraging.

* * *

D. T. Pritchard and wife, who have been sojourning for a time in Topeka, Kan., have returned to their home in Spice-land, Ind. They report many valued Friends living in Topeka and surrounding country who are alive to missionary and philanthropic work and who try to keep in touch on these lines. They find plenty of opportunities for working, but, being scattered over a large area of territory, they have not been able to form any organization. They are hoping that the time may come when they may have a home church of their own.

* * *

The Friends of Dayton, Ohio, have purchased a church building located on Summit Street, now occupied by a congregation of the United Brethren denomination who will vacate it soon for a new edifice they are building. The Friends are now holding their meeting and Bible school in the new location in the afternoon. The outlook seems quite encouraging, as both the meeting and Bible school are increasing in interest and attendance. James B. Unthank and wife have entered upon their second year of service in the meeting.

* * *

Ackworth Quarterly Meeting was held at Motor, Iowa, the 18th and 19th ult., beginning at 11 o'clock. Harry R. Keats, Des Moines, gave a fine talk on "The Christ Within." A basket dinner was served at the noon hour. The business session opened at 1.30. Harry R. Keats gave a ten-minute talk on evangelistic team work. Eli H. Perisho, Indianola; Walter

Dexter, Ackworth; LeRoy Hawks, Smyrna, and others from Indianola and Ackworth were present on Seventh-day. LeRoy Hawks remained over First-day. There was a very good attendance, considering the roads and corn gathering.

* * *

The men of the Friends Meeting at Oskaloosa, Iowa, have recently organized a "Brotherhood" with 36 charter members. "The purpose," as stated in the constitution, "is to draw the men of the Church into closer Christian fellowship and to enlist other men in the service of Christ and the Church." Prof. Clarence I. Case, of Penn College, is president of the new organization.

Oskaloosa Meeting recently held a rollcall meeting, which was markedly successful. Supper was served in the commercial room of the college, and afterward the roll of membership was read, 135 responding with quotations of Scripture or personal testimonies. Quite a number of absent members sent responses.

* * *

Winchester Quarterly Meeting of Ministry and Oversight convened on Sixth-day, the 17th ult., with a good attendance. Ira C. Johnson, Yearly Meeting Superintendent, impressed the members with their social responsibility. Frank Cornell, the pastor of Winchester Meeting, followed with splendid remarks. The regular quarterly meeting opened on Seventh-day at 10 o'clock with two visiting ministers, John Butler, from Ohio, and Rufus P. King, from North Carolina, present.

Rufus P. King gave the quarterly meeting sermon, which was most beautiful, tender and impressive, and touched the hearts of the people as nothing had for a long time. Subscriptions were taken for the Friends meeting-house in Dayton, Ohio. Contributions were also made toward the education of the Japanese student at Earlham College and for the Orphanage at High Point, N. C.

* * *

On the 20th-21st ult. an interesting and significant convention of Iowa colleges was held in Des Moines, Iowa. The object of the convention was the consideration of religious education among college students. Most of the Iowa colleges were represented.

Friends in attendance at the convention were Dr. E. D. Starbuck, of the State University of Iowa, who gave an address on "Types of Re-interpretation of Religion Demanded by Student Life," and President David M. Edwards, of Penn College, who served as secretary of the convention. A permanent organization was effected, to be known as the Iowa Religious Education Association. Of this permanent organization President Edwards was chosen secretary.

As a result of the impulse given by the Men and Religion Forward Movement, many organizations of men known as "Brotherhoods" are being formed in Iowa Yearly Meeting.

* * *

A very interesting and well-attended church social was held in the First Friends Church building, Indianapolis, on the evening of the 10th ult. The guest of the evening was Norman Penney, England, who gave a most interesting talk on a trip in Palestine. The social hour gave Friends an opportunity of meeting Norman Penney personally, which was thoroughly enjoyed by all. Morton C. Pearson's Bible class, composed of 76 young women, held their semi-annual banquet on the 20th. Forty-one of the class were present. This class is one of the most active in the meeting, and is accomplishing some splendid work through its well-organized committees.

On Fifth-day evening, the 23d ult., two meetings, one for men and the other for women, were held at the church. No one but Friends were present. The general theme of the

meetings were "How Can We Help the Men, Women and Boys of Our Church and Neighborhood in the Most Practical way?" Specially selected speakers discussed this theme in both meetings. Friends here feel that the Men and Religion Forward Movement will result in great good in setting the Church to work actively for the help of others.

* * *

A remarkably successful series of union evangelistic meetings of three weeks' duration, under the leadership of J. E. Brown and C. P. Currie, closed at Whittier, Cal., the 19th ult. The conversions were numerous, the large number of men included being a noticeable feature. Friends and their pastor, H. Edwin McGrew, were active in the campaign, and as an interesting sequel of the work, and immediately following its close, an inspiring rally was held at the Friends meeting-house, First-day evening, Eleventh month 19th. A spirit of praise pervaded the large congregation, and found expression in song and numerous testimonies. When opportunity was given, 78 persons desiring membership in the Whittier Friends Meeting came forward. These included new converts, some with letters from other denominations, and a number of Friends who had delayed having their certificates of membership forwarded from their former homes. It is felt that the meeting has thus received a substantial and valuable addition to its membership. The students and management of Whittier College took an active and helpful part in the meetings throughout, and as one expression of appreciation of the blessings that came to them, they headed a subscription to aid the evangelists in their work with a contribution of over \$60.

* * *

Following on the Conference of Friends, held in Victoria, B. C., during the past summer, a deputation appointed by Yonge Street Quarterly Meeting came over from Victoria Monthly Meeting on Seventh-day, the 4th ult., to establish a monthly meeting in Vancouver in connection with Canada Yearly Meeting.

The meeting was held in Pender Hall, Pender Street, and about 35 Friends were present. Following a social tea, the meeting commenced with a short time of worship. The Yonge Street Quarterly Meeting minute appointing the Vancouver Monthly Meeting was then read by Edwin Coventry, Victoria. George D. Hoyland was appointed clerk and the routine business of the monthly meeting commenced.

A spirit of quiet confidence prevailed, and the belief is strong that if Friends are faithful there is a great work lying before them in this growing city and province.

Any Friends passing through Vancouver will be most cordially welcome at our meetings in the Pender Hall at 11.00 A. M. each First-day.

Clerks of monthly meetings are requested to forward certificates of removals to the clerks of Victoria and Vancouver Monthly Meetings (clerk of Victoria, Edwin Coventry, P. O. Box 174; clerk of Vancouver, G. D. Hoyland, 83 Pender Street, East).

Moses B. Cotsworth was appointed to prepare and keep a list of names and addresses of Friends and attenders residing in the Province of British Columbia.

* * *

An interesting and instructive conference of the ministers and workers of Western Yearly Meeting was held at Noblesville, Ind., the 22d ult. The sessions were characterized by the presence and power of the Holy Spirit. The following subjects were discussed: "The Ministry: Spiritual Qualifications and Evangelistic Power," by Edward M. Woodard; "Hour of Prayer," by Jesse McPherson; "Ideal Ministry,"

Mary N. Cox; "Relation of the Ministry to the Church Organization and Its Evangelistic Board," David Hadley; "Development of Gifts," Mary Emily Ellis, and "The Minister as a Bible Student," Wm. Smith. All were helpful and brought out lively discussions.

Edmond Albertson, Yearly Meeting Superintendent of Bible School Work, made an appeal to the ministers and workers to get more people to study God's Word by, first, planning some special line of work; second, putting Bible school committees to work; third, family devotion, and fourth, dividing territory of church and visiting the homes.

Franklin Merideth brought the message of the first evening, impressing the thought of faithfulness. Morton C. Pearson preached a missionary sermon at the last and closing session, which was full of inspiration and blessing.

A very noticeable feature of the conference was that each one on the program was prepared except two who were to lead in discussions.

It was one of the best conferences ever held, and the hospitality and kindness of the Noblesville homes made every one feel welcome.

* * *

The Board of Managers of the Friends Institute, 20 South Twelfth Street, Philadelphia, say in their annual report that "The Institute has had an uneventful year, but one of continued usefulness along the usual lines of work. Over 16,000 visitors have used the rooms during the year, a large number of them for committee purposes. Owing to the institute's central position, an increasing number of organizations are making use of the rooms, so that at times, even with our enlarged quarters, it is difficult to accommodate all the committees who desire to meet at one time. The attention of chairmen of such committees is called to the desirability of notifying the secretary in advance, so that satisfactory arrangements may be made for all.

"During the year the board has suffered the loss by death of three of its valued members. Sarah M. Scull had been for years one of the vice-presidents and had been deeply interested in the organization since its start. William Y. Warner for nineteen years was actively identified with the work of the institute, and was especially interested that young men at work in the city should participate in its benefits. Ernest M. Evans, though a recent member, was one whom we in common with others had counted on as a most promising helper in matters pertaining to the welfare of his fellows.

"The membership of the institute remains much the same as last year, for while there have been some new members added to our list, the number of resignations has prevented any real increase.

"We again earnestly appeal to all who use the rooms, or who feel that the institute is of real value to the Society of Friends, to make it self-supporting by increasing the membership."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I have read with much interest the different articles, relative to important subjects that should be considered at the Five-Years Meeting. Many of them are certainly worthy and doubtless will be prominent in the deliberations of that gathering.

One subject, to which but little reference has been made, it seems, should be presented and carefully and prayerfully considered, that is Church Extension.

I am heartily in favor of all that is being done for Missions, Education, the Negro and other matters in hand, but the very

fact that we have so much in hand demands greater activity in our home land, that we may be able to meet these growing demands.

I believe that Friends have a message; that we ought to take fresh courage on the subject of Peace and press forward and hold our place at the front. Certainly the cause was never more favorably regarded, and after doing educational work all these years Friends should keep in the lead; that we ought to set great store by our heritage of "Quaker honesty and integrity," and be sure that we maintain the standard; that we ought to appreciate the teaching of our personal touch with our Heavenly Father and Jesus Christ His Son, through the Holy Spirit; and that Christianity is worth while, as it is made a vital element in our lives.

One reason that Friends are so small a body is that we have "poled persimmons" for others all these years. Had we husbanded our fruits as carefully as other denominations, our numbers would be far greater than they now are. As it is, we find persons who were "birthright" Friends in practically all the other denominations, and a great many who were so strongly indoctrinated that they did not feel free to go into other churches, have been isolated from Friends and left to drift with the tide of commercialism until their spiritual interests have largely or wholly lapsed.

Had we a vital interest in our members who move to new localities, and were we watching for opportunities to establish new meetings, we would have many more meetings, and doubtless many of the strong, able young men who have felt called to the ministry, and, finding little encouragement among Friends, have gone to other churches, would still be with us.

Many Friends have made great sacrifice to carry the Gospel to new localities and have done heroic work in building up new meetings. Sometimes the load has been too heavy and they have, through *THE AMERICAN FRIEND*, appealed for assistance—but printer's ink is cold—and they have received but a pittance of the amount needed.

What we need is system. We are interested in these struggling meetings and ought to help them, but the matter is not taken up in a business way. Had we something definite to work for, and could we refer these calls to competent persons to act on the merits of the case, and at proper times make full report of work accomplished, so that those who contribute could know where and how the means had been used, it would signify much.

What shall we do? Learn from others. Profit from experience.

California Yearly Meeting, in 1910, took a splendid step in the right direction. It started a Church Extension Fund, in two divisions; a Loan Fund, and a General Fund. When the subject was presented a ready response was given and a liberal sum subscribed.

Should not the Five-Years Meeting take up this subject, and authorize the Evangelistic and Church Extension Board to take steps to raise or establish such a fund? With such a direction from the Five-Years Meeting, the board could go forward, appoint a field secretary to visit the yearly and quarterly meetings presenting the subject, showing the importance of the work, receive subscriptions, look after legacies, etc.

Then with a liberal collection or freewill offering taken once a year, in all the meetings, under the Five-Years Meeting, a sufficient sum could soon be accumulated to render help to many needy places, as well as begin some new work.

For some time I have been studying the working of a sister denomination on this subject, and find that they have a General Extension Society for the United States, and auxiliaries in States and cities as are necessary, with officers whose duty it is to look out for needy places and to begin work in new set-

tlements and to carry them on until self-sustaining. Thus a great amount of work can be and is being done. As there are quite a number of contributing churches in the local society, near where the work is being done, and their contributions augmented by liberal sums from the General Society, results are large and the burden light.

Having had some experience in entering new fields and knowing something of the command "to go forward," when outwardly all seemed dark, yes, to go forward weeping, through many difficulties to raise the necessary means to build, and having a deep love for the Master and for our branch of the Church, I feel to present this subject as one worthy the consideration of the Five-Years Meeting.

Very truly,

LEVI GREGORY,

Oakland, Cal.

Born

BERRY.—To William Eugene Berry and wife, Eleventh month 20, 1911, a daughter, Lucille Cartland.

Married

COX-ARMSTRONG.—At Plainfield, Ind., Eleventh month 29, 1911, Joseph R. Cox, Columbus, Ind., and Eliza C. Armstrong.

SHEPARD-JOHNSTON.—At Shortsville, N. Y., Eleventh month 8, 1911, Albert G. Shepard, Clinton Corners, N. Y., and Olive R. Johnston, daughter of [Mr. and Mrs.] Robert Johnston. Their home will be at Glens Falls, N. Y., where Albert Shepard is located as pastor.

Died

COLLINS.—At the home of her daughter, South Portsmouth, R. I., Tenth month 17, 1911, Mary Winslow Collins, in the eighty-sixth year of her age. A birthright member of Friends. She was converted at the age of forty and from that time was active in Christian service. She was a member of Rhode Island Monthly Meeting.

DENNIS.—At his home, near Losantville, Ind., Eleventh month 22, 1911, Osborn Dennis, in his seventieth year, a member of Nettle Creek Friends Meeting, a birthright Friend, and for more than forty years a minister of the Gospel.

HIBBS.—At Earlham, Iowa, Eleventh month 12, 1911, Lydia Smith Hibbs, aged nearly eighty-six years. The deceased was a life-long Friend.

HURST.—At his home in Muncie, Ind., Eleventh month 22, 1911, William Hurst, the father of [Mrs.] E. O. Dennis and [Mrs.] C. J. McCracken, who are members of Friends meeting, Muncie, Ind.

SATTERTHWAITE.—At her home in Tecumseh, Mich., Tenth month 30, 1911, Jane C. Satterthwaite, in the eighty-fourth year of her age. She was a devoted member and elder of Tecumseh Monthly Meeting and will be very much missed.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

The International Bible School Lesson

FOURTH QUARTER, LESSON XII.

TWELFTH MONTH 17, 1911.

EZRA TEACHES THE LAW.

NEHEMIAH 8: 1-18.

(For Special Study, Verses 1-12.)

GOLDEN TEXT.—The law of the Lord is perfect converting the soul. *Psa. 19: 7.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 11th. Ezra teaches the law. *Neh. 8: 1-18.*Third-day. Confession and covenant. *Neh. 9: 1-38.*Fourth-day. The law of the Lord. *Psa. 19: 1-14.*Fifth-day. Thy word is truth. *Psa. 119: 153-160.*Sixth-day. Thy word is a lamp. *Psa. 19: 97-112.*Seventh-day. Thy word is in my heart. *Psa. 119: 9-24.*First-day. Word of Christ. *Col. 3: 5-17.*

Time.—As in last lesson.

Place.—As in last lesson.

Persons.—Nehemiah, the governor of Judea; Ezra, the scribe.

Rulers.—Artaxerxes, King of Persia, including Palestine.

Contemporary.—The Greek historian, Herodotus.

The walls, in spite of the efforts of the enemies of the Jews, had been completed. No doubt the progress of the

WORKS WITHOUT FAITH.

FAITH CAME AFTER THE WORKS HAD LAID THE FOUNDATION.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

work, and the completion of it had been very helpful to the Jews, strengthening their character and giving them confidence in the present and hope for the future. One epoch was finished and another was opening. What should be done to inspire the people and give them strength for the tasks which lay before them? The answer is given in chapter 8. They should be taught the law of Jehovah. In order to have its due effect "the Law should be voluntarily adopted. It was to be received, as all true religion must be received, in living faith, with the acquiescence of the conscience, judgment, and will of the who acknowledged its obligations." The question naturally arises what was this Law, and was it new to the Jews? It can hardly be doubted that the Law here spoken of was the Pentateuch, or rather Hexateuch, for Joshua was most likely included. It is also very probable from the account that the people were not familiar with the book. "Whenever the Law was shaped as we now know it, it is clear that it was not practiced in its present form by the Jews before Ezra's day."

Chapter 8 does not follow very well the account immediately preceding, but rather chapter 10 of the book of Ezra, and so some have supposed the section has somehow been misplaced, but this is conjecture only. The division of the chapters is unfortunate, as it is quite clear that the last sentence of chapter 7 should be in chapter 8. "And when the seventh month was come." The year is not mentioned.

1. "The broad place that was before the water gate." R. V. "They spoke unto Ezra the scribe." This is the first time he has been mentioned in the book of Nehemiah. Where had he been in the meanwhile? It is impossible to answer the question definitely. A period of thirteen years had elapsed since he was last mentioned. One suggestion is that after accomplishing the reforms mentioned in Ezra 9, 10 he had returned to Babylon, and now, after a lapse of twelve years, had come back just as the rebuilding of the walls was completed.

2. "Before the congregation." The account implies an unusual occasion. "All that could hear with understanding." Persons of intelligence, those who were old enough to listen intelligently.

3. "From early morning until mid-day." R. V. The heat is so excessive that labor is suspended until the afternoon. From verse 7 it appears that

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Ezra was relieved in the reading by those who "stood by him." No doubt also running comments and explanations were given.

4. "Pulpit." Better platform; there is no reason to think it was a pulpit in the ordinarily accepted meaning of the word. "Made for the purpose." A temporary erection.

5. "The book." The roll. "The people stood up." Out of respect. "Opened." Literally "unrolled."

6. "Amen, amen." The people's response. "Let it be so."

7. "Caused the people to understand." They expounded what Ezra read.

8. No better description or definition of what good reading should be has ever been given.

9. "Nehemiah, which was the Tirshatha." R. V. Tirshatha or Tarshatha is a title of respect applied to persons of distinction, as "your excellency," etc. Why it should be applied to Nehemiah here and nowhere else is not clear. The people appear to have wept because they were conscious how far short of the requirements of the Law they had fallen. But this was a feast day on which mourning was inappropriate.

10. "Then he said." It is not told who gave the order, but it was probably Ezra. "Eat the fat," etc. A proverbial expression. "Send portions," they were to remember the poor. Compare Deut. 16: 14; Esth. 9: 19, 22. "The joy of the Lord is your strength." "Not the joy of the Lord over Israel; but Israel's joy in her Lord." "Strength" might be rendered "stronghold," see *Psa. 37: 39.*

11. "The Levites." Note how the Levites are brought out. "Hold your peace." Compare *Hab. 2: 20; Zeph. 1: 7.*

12. "Went their way." The assembly was dismissed. "Great mirth." In the sense of rejoicing. "Because they had understood the words."

To what does this refer? The Law which they now understood. They had sorrowed because they did not understand it. (Verse 9).

(Continued from page 774.)

active and successful, uprooting superstition and planting the knowledge of the truth.

"Christian Endeavor flourishes in the West Indies, especially in Jamaica, where there is a large union that holds important conventions."

New Publications

A Window in Arcady,—A Quiet Countryside Chronicle, by Charles Francis Saunders. Publishers, The Biddle Press, Philadelphia. Price, \$1.25, postpaid.

Amid the snowdrifts of January the reader is introduced to the skunk-cabbage blossoms, the cheerful chickweed, the venturesome dandelion and the catnip. In February his attention is turned to holly and wild smilax, while he picks his way over a treacherous marsh with his ulster collar close about his neck. And so on through the year each month brings its natural delights in field and wood and open country. All the while it is a lover's voice that speaks and his accents are delicate, almost poetical. Here is his comment on the last leaves on a wild smilax in late winter: "The frost colors them exquisitely in many tones of orange and crimson, which in the sunshine make a bright spot in the chill landscape, reminding the Rambler in frozen fields, of Portia's candle which shone like a good deed in a naughty world."

The charm of the work is completed by eighteen exquisite illustrations from photographs by the well-known nature photographer, Henry Troth.

* * *

In The Nantahalas, by (Mrs.) F. L. Townsend. Sold by Smith & Lamar, Agents for the Publishing House of the Methodist Episcopal Church, South Nashville, Tenn. Price, \$1.00.

This work is a sweet, refreshing story, the principal scenes of which are laid in a lovely mountain district of North Carolina. It is a book with a mission, and is interesting and full of action.

(Mrs. F. L.) Metta Folger Townsend is a descendant of a Nantucket Friend, and is related to the Worths, Coffins, Gardners, Starbucks, etc. Her father was Milton Folger, her grandparents were disowned for not marrying according to Friends customs. The book is very suitable for a Christmas present.



12,000 Printed—600 Unsold!

"Books of the Bible Briefly Analyzed"

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The Quaker Calendar, 1912

This is the most beautiful Quaker Calendar ever issued. There are seven beautiful illustrations of Quaker life, accompanied by appropriate quotations from Whittier, Longfellow, and Tennyson.

There are six leaves, printed in two tones of brown ink, on heavy Sepia Cameo Bristol, with cover printed in three colors of ink, fastened with heavy brown silk cord, tied in a bow, the tassels of which add appreciably to the general daintiness of the calendar.

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Price 40 cents, postpaid.

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View of part of Fluelen, at entrance to St. Gothard Pass, an exquisite little bit of the Alps.

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Words and decorations have been chosen in view of the fact that the calendars we send to our friends should be works of art and thought, to be looked upon with pleasure through all the coming year. Five calendars, each containing one motto.

Single leaf, $6\frac{1}{4}$ " x $7\frac{1}{2}$ ", printed in three colors of ink and gold bronze, with decorative border, mounted on mat $6\frac{1}{2}$ " x $8\frac{5}{16}$ ", tied with heavy silk cord. Pad is covered and flap is embossed in gold.

Enclosed in manila envelope, protected by pasteboard, ready for mailing.

Per copy, 20c., postpaid, 21c.; Five copies, 90c., postpaid, 95c.; Ten copies, \$1.80, postpaid, \$1.90.

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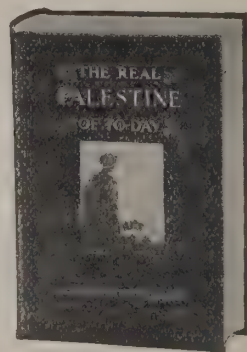
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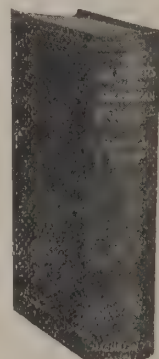
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The American Friend

Vol. XVIII

TWELFTH MONTH 14, 1911

No. 50

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Sufficiency

"I cannot bear what God has sent,"
 I cried, half maddened by my loss;
"Thou needst not, child," said One who bent
 Beneath a cross.

"Where loved ones wait, I do not know,"
 I grieved; "the road I do not see;"
"Thou needst not, child," he whispered low;
 "Thou seest Me!"

"I know not that dim Heaven," I said;
 "It must be strange, however fair;"
"Thou needst not know," He comforted,
 "For I am there!"

—*Jessie Brown Pounds.*
in the *Christian Endeavor World.*

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TWELFTH MONTH 24, 1911.

THE GIFT THAT TRANSFORMS THE WORLD.

II COR. 9: 15; LUKE 1: 46-55.

(Christmas Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

- Second-day, Twelfth month 18th. The gift of God. John 3: 16.
 Third-day. The gift of life. Rom. 6: 23.
 Fourth-day. The sustaining gift. John 6: 33-35.
 Fifth-day. The measureless gift. John 3: 34; II Cor. 3: 18.
 Sixth-day. The gift of love. I John 3: 1.
 Seventh-day. With Him all gifts. Rom. 8: 32.

What difference has Christ made to us?

How may we best use this gift?

Mention other gifts from God.

Flowers transform the women of the street. The "Bluebird of Mulberry Bend" becomes a saint through the gift of a rose. The white flower placed in the hands of a woman lingering on the streets of London after midnight, pervades her being with the sense of whiteness, and lifts her soul to the plane of purity until she finds eternal strength in the Saviour. The bouquet changes the gloom of the sick room to cheer, and flowers lessen the intensity of the shadow cast by sorrow. The transforming influence of flowers coming to us as gifts is too great to estimate in words.

* * *

A thing purchased has a value expressed in dollars and cents; a gift has a value in the market, but carries with it a thought which money has no power to buy. In a gift the thought and the motive are the all important things. A diamond may possess the value of tinsel compared with the gift of a flower which expresses the infinite power of a divine love. If Christianity could have been purchased it would have lost its power within the limits of the first generation. Because it is a gift and can be received only as a gift its power intensifies with the passing of the years as the pages of history testify and personal experience is continually bearing witness. "God so loved that He gave" is the genesis of Christianity. Attempts to place it on the market as purchasable either with money or good works have instantly degraded it, dragged its fair garments in the dust, and rendered it powerless. Money may be the motive power of the commercial world; nothing but the love that lies behind the gift of Christianity can ever furnish power enough to lift the moral world to a level that makes life more than a mere existence.

* * *

The program of the old dispensation was based upon a law; the program of the new dispensation is based upon a gift. Christianity's foundation stone is a gift. The law may crumble, the gift expressing an infinite love will last as long as the love, forever. The law lifted a little people from slavery and gave them a national life only to see them wrecked upon the rocks of disobedience. The law crushed them. The gift of love generated in the remnant of this people transformed a few lives, outreached the limits of the nation, laid hold on the

Gentile world, rose triumphant over the Roman government, became the vanguard of civilization in every continent, and aims at nothing short of the transformation of the whole human race. "Where sin abounded grace did much more abound." It is no wonder that the apostle when he contemplated the transforming power of this gift exclaimed, "Thanks be to God for His unspeakable gift."

* * *

"How silently, how silently,
 The wondrous gift is given!
 So God imparts to human hearts
 The blessings of His heaven.
 No ear may hear His coming,
 But in this world of sin,
 Where meek souls will receive him still,
 The dear Christ enters in.

"O holy Child of Bethlehem,
 Descend to us, we pray;
 Cast out our sin and enter in,—
 Be born in us today!
 We hear the Christmas angels
 The great glad tidings tell,—
 Oh, come to us, abide with us,
 Our Lord Emmanuel!"

* * *

The incarnation is the great doorway of the divine into the human. In God we live and move and have our being, is the apostolic way of stating the basal relationship between all men and God. The story of the Christ child is the revelation of the divine method of building for the individual and for society upon that foundation a superstructure which ennobles and beautifies all with the spirit of the Divine Master. The basal relationship is universal. The superstructure depends upon human initiative. The sad thing concerning much of the life today is the presence of divine foundations without buildings resting upon them. To pitch a tent upon a granite foundation is absurd. To erect idle, listless, worldly, sinful lives upon divine foundations is recreant to a great responsibility when the divine intent expressed in the gift of infinite love is that every man should find the fulfilment of his life in Christ.

* * *

Christmas Joy was the accompaniment of the Christ Child's coming. Then earth took her first lesson in heavenly melody, and her children with ever increasing numbers and greater volume have not ceased to echo, and re-echo the note of that first Christmas Joy.

The angels who sang forth their joy in the first Christian glory-song, the shepherds who expressed their joy in quiet wonder-worship before the child in the manger, and the wise men who revealed their joy in the offering of gifts to the star-heralded King,—these had no monopoly of the divine Gift. They are typical of the sweep of its influence, and the extent of its power. The heaven and the earth resounded with its music, the wise and ignorant, the rich and the poor with equal right and genuine feeling set the joy-bells ringing in their hearts, their lives and their communities. The source of their joy was in the expectation of seeing the Christ Child, its fruition was realized when they gazed upon the Babe in its mother's arms. They saw and their joy was full. The source of our Christmas joy is not in outward symbol, but in inward reality; we have the Christ spirit in our hearts, and the Christ life entwines itself with ours. The fruition of our Christmas Joy is realized in perceiving the Christ spirit light up another soul, and the Christ life show itself in the character and conduct of those with whom we associate from day to day and year to year.

* * *

"O star on the breast of the river,
 O marvel of bloom and grace
 Did you fall straight down from
 heaven
 Out of the sweetest place?
 You are white as the thought of an
 angel
 Your heart is steeped in the sun,
 Did you grow in the Golden City
 My pure and shining one?"

"Nay, Nay, I 'fell' not out of Heaven
 None 'gave' me my saintly white;
 It slowly grew from the blackness
 Down in the dreary night;
 From the ooze of the silent river
 I won my glory and grace.
 White souls 'fall' not, O my poet,
 They rise to the sweetest place."

* * *

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She—"Oh, I'm sure you're mistaken."
 —*Boston Transcript.*

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VOL. XVIII.

PHILADELPHIA, TWELFTH MONTH 14, 1911

No. 50

"Thine is the loom, the forge, the mart,
The wealth of land and sea;
The worlds of science and of art,
Revealed and ruled by Thee.

"Work shall be prayer, if all be wrought
As thou wouldst have it done;
And prayer, by Thee inspired and taught,
Itself with work be one."

—Ellerton.

A Sense of Mission

There is hardly any one thing so much needed today among us as a clear and vivid sense that we have a distinct mission in the world. We are all ready to agree now that sectarianism is to be avoided, that harsh lines of denominationalism must not be drawn, that we should, wherever possible, work shoulder to shoulder with Christians of any and every denomination for the transformation of individuals and for the spread of the Kingdom of God. But while this is all true, yet we are here in the world with a special piece of work to do and with a mission to accomplish which nobody else can do for us. We need, as a body of believers in Christ, to make His words our own: "For this cause was I born and to this end came I into the world!"

Nothing else ever gives such power to a people as does a faith like that, a vision of that sort. It was this kind of a faith which created our Society in the primitive days; it was this faith which pushed the young Quaker messengers to sea and drove them forth to the hazardous task of planting their truth in our American colonies. No danger daunted them; no sufferings damped their spirits. They could "look the most bloody laws in the face," to use their words. In short, they were as unconquerable as the Spartans at Thermopylae—the more they were imprisoned and killed, the more they came. If you feel that anybody else can do your work as well as you can, it becomes fairly easy to lie back and let the other person do it—but once you see that nobody else will do it if you do not; that God has chosen you out of all the world to do it, and the battle will be lost if you do not win it; it is not easy then to lie down and desert the cause.

Well, I believe, and always have believed, that we Friends have a distinct mission, and that the battle which we are here to fight will be lost unless *we* win it. What is that mission? What is that battle? It is the propagation of spiritual religion—a religion which is first and last the direct work of Christ upon the individual soul. We have no controversy with those who practice rites and ceremonies. We love them as Christian brothers, and we will work in conjunction with them in every way we can, but we have laid upon us the mission of *demonstrating* that the inward man can be cleansed by an inward baptism and so initiated into Christ's living Church without the application of anything external. We are called on to exhibit experimental evidence that there can be communion without visible bread or wine, that Christ feeds His faithful people with His own life, and ministers to them the wine of His own spirit. We are here in the world to show the reality of a spiritual experience which depends not on the letter nor on the performance of historic rites, but on the obedience of the soul to the will of Christ, on the heart's appreciation and appropriation of His real presence. It is our mission to show that there can be a living Church of Christ without bishops or priests, without any sacred class set apart from the body of believers as a distinct order. We are here in the world to demonstrate that mere men and women, forgiven of their sins and partaking of divine grace, can have full access to God, can enter the holy of holies, can worship in spirit and in truth, and can minister not only to each other's needs, but as well to the needs of those about them who are unchurched and unshepherded. In short, it is our mission not to train a class of vicars to do the religion of the membership for them and to relieve them of the stress and strain of personal effort and responsibility, but to *level up* the entire body of believers to the full performance of their spiritual duties and functions as members of Christ's body. In so far as that vision has faded out of our minds, and our sense of mission has waned, we need, as the Church in Sardis needed, to buy eye-salve to anoint our eyes that we may see.

R. M. J.

Current Events and Comments

The President's Message

President Taft's initial message to the newly convened Congress was delivered the 5th inst. It was unusual in that it dealt with a single theme. Not since Twelfth month, 1887, when President Cleveland devoted a whole message to tariff reform, has the opening message to a Congress been thus restricted. Messages on other topics were promised at an early date. The advantages of this method are so obvious that one wonders why it has not been more generally used. A number of short messages on single themes will be read by a much larger proportion of the people than a long encyclopedic document, and they will receive better attention from members of Congress.

The theme of the present message was "Trust Control." Of first importance was the President's estimate of the effectiveness of the existing anti-trust law as it has been interpreted by the Supreme Court and is being administered in the dissolution of the Tobacco Trust. He says: "Not in the history of American law has a decree more effective for such a purpose been entered by a court than that against the Tobacco Trust.

The law as it stands on the statutes he declares to be good as far as it goes; what is needed is supplemental legislation. The law should be more specific in defining misdemeanor:

The attempt and purpose to suppress a competitor by underselling him at a price so unprofitable as to drive him out of business, or the making of exclusive contracts with customers under which they are required to give up associations with other manufacturers, and numerous kindred methods for stifling competition and effecting monopoly, should be described with sufficient accuracy in a criminal statute, on the one hand, to enable the Government to shorten its task by prosecuting single misdemeanors instead of an entire conspiracy, and, on the other hand, to serve the purpose of pointing out more in detail to the business community what must be avoided.

The President renews his recommendation for a general Federal incorporation law, and proposes the creation of a Commission of Corporations in the Department of Commerce and Labor.

His position relative to trust control is farther defined in his answer to the small tobacco concerns which asked for a division of the trust into fractional parts no larger than themselves:

This contention results from a misunderstanding of the Anti-Trust Law and its purpose. It is not intended thereby to prevent the accumulation of large capital in business enterprises in which such a combination can secure reduced cost of production, sale and distribution. It is directed against such an aggregation of capital

only when its purpose is that of stifling competition, enhancing or controlling prices, and establishing a monopoly.

Foreign Relations

The second Presidential message was addressed to Congress the 7th inst., and dealt with our foreign relations. It opened with a reference to the arbitration treaties negotiated last spring with Great Britain and France, and expressed the hope that they would be promptly ratified by the Senate. Other measures recommended were: The enactment of a law providing for the fulfilment of obligations assumed by the United States in connection with the settlement of the fur seal controversy; the passage of a law to forbid the carriage of opium and other "habit-forming drugs" in inter-State commerce; and the formation of a central organization in the nature of a National Chamber of Commerce that would keep all such organizations in touch with commercial developments abroad. Suggestion also was made that the present tariff act should be amended so that its maximum and minimum features, designed to prevent undue discrimination against American commerce, could be graduated to meet varying degrees of discrimination such as have been encountered since the present law was passed.

Russia and American Passports

In regard to the acute situation which has developed between the United States and Russia, the message was reassuring. Though a definite treaty provision guarantees to all citizens of the United States the right of travel or residence in Russia, the Czar's Government has for years been discriminating against Jews and, in many cases, against Roman Catholic priests and Protestant missionaries. While our State Department has always objected to this treatment, the issue has never been forced. Within the last few months, however, considerable sentiment has developed both in and out of Congress, and many are demanding the immediate abrogation of the treaty which regulates, or is intended to regulate, the situation. The President says:

By direction of the State Department our ambassador to Russia has recently been having a series of conferences with the Minister of Foreign Affairs of Russia with a view to securing a clearer understanding and construction of the treaty of 1832 between Russia and the United States, and the modification of any existing Russian regulations which may be found to interfere in any way with the full recognition of the rights of American citizens under the treaty.

I believe that the Government of Russia is addressing itself seriously to the treaty, and that sufficient progress has been made to war-

rant the continuance of these conferences in the hope that there may be soon removed any justification of the complaints of treaty violation now prevalent in this country. I expect that immediately after the Christmas recess I shall be able to make a further communication to Congress on this subject.

Women Voted in Los Angeles

The women of Los Angeles have voted—and the city still stands! Nothing, so far as reported, occurred to threaten our civilization or to mar the domestic felicity of the place. On the contrary, we read that “Husbands and wives went placidly to the polls together, and many unattached women as well, waiting patiently in line for their turn to vote. The husbands were even chivalrous enough to hold the babies while the wives voted. Moreover, the grandmothers were there, headed by Caroline M. Severance, founder of the first woman’s club in America, who had waited ninety-two years for this opportunity. Then, too, the election officers were courteous and polite.” Out of a registration of approximately 70,000 women, 95 per cent. voted, and, of those, 75 per cent. voted for George Alexander, the Good Government candidate for Mayor, as against Job Harriman, the Socialist candidate, who won his popularity by declaring the McNamaras guiltless before their trial began.

Repudiating the McNamaras

It is gratifying to note the readiness with which labor unions generally are repudiating the McNamaras. Some of the unions have gone so far as to ask that the officers of the Federation of Labor render every possible aid in bringing to justice “the instigators and abettors of dynamiting outrages, whether members of organized labor or not.” While the enthusiasm for this action is not what it should be, it voices the sentiment of a large number of laboring men who deserve every possible encouragement from a justice-loving public. In line with this thought is a statement of Detective Burns which will bear repeating:

I am not an enemy of organized labor. I believe in the great work that it has done for the laboring man, and I speak the truth when I say that much conservative leaders as John Mitchell and others have stood behind me and my work. Organized labor has come to stay, but if unionism is to prevail, it must kick out, boots and breeches, the corrupt and dishonest leaders and the corrupt machine which is dragging it down today.

Protecting Children

Every good citizen can applaud the manner in which Kansas City is enforcing the juvenile laws. Persons selling tobacco to minors, or allowing boys and girls under eighteen years of age to frequent

pool halls, dances or skating rinks, will be punished severely. According to placards being posted throughout the city, persons violating the juvenile law will forfeit their license to do business, and will be subject to fine and imprisonment. Fewer children under sixteen years of age frequent the streets at night since an effort to enforce the law has been made. All proprietors of stores where tobacco is handled have been notified to stop the sale of tobacco of any kind to minors, and threatened with arrest and imprisonment if caught violating the juvenile law.

A New Pension Experiment

Charity officials and organizations throughout the country will watch closely the workings of the new State law in Illinois, which recently become operative, which pensions deserving poor mothers with families. In Chicago, the first day, forty mothers, most of them widows and the sole support of children, received checks for amounts ranging from \$18 to \$120. The act allows \$5 to \$10 a month for each child. Mothers and children are investigated by the Juvenile Court, and in homes where the influences are found to be good, the money is paid to the mother. Before the law was passed the mothers who found it impossible to support their children turned them over to the Juvenile Court, and that institution placed them in other homes. For the support of each child the county paid \$10 a month. The pension law authorized the county to leave the children with the parent and pay for them as it formerly did when placing them out.

Abolishing the Circuit Courts

On New Year’s Day, 27 United States Circuit Courts will cease to do business. Arrangements for this change are now being perfected in Washington and throughout the circuits. The elimination of the Circuit Courts was one of the reforms provided for in the new Judiciary Code enacted by Congress last Third month. The code provides that after First month 1, 1912, there shall be only the District Courts, the nine Circuit Courts of Appeal and the Supreme Court. The Circuit Courts since 1891, when the Circuit Courts of Appeal were created, have been regarded as expensive and superfluous. A number of the present circuit judges will continue to sit in the Circuit Courts of Appeal and help out in the District Courts.

Neutralizing Copper Fumes

Of great importance to Montana and other copper-producing States is the reported success of the Young process for the elimination from the smoke of smelters of the poisonous fumes which have devastated the surrounding country and in some cases caused an interruption of mining. The process has been tested by Prof. Cottrell, of the University of California, and by other Western scientists. It is to be tried in the Shasta copper fields, and copper men hope that it will put an end to the smelter difficulty.

Forty Years a Shepherd of One Flock

BY CLARA M. WELLS.

In "The Shepherd of the Hills," Harold Bell Wright vividly portrays a "hireling" forsaking his flock in a cultured city church, and herding sheep among the Ozark hills in the vain attempt to forget the shame of a wayward son—a shame unknown to the world of wealth and culture of this minister, but yet eating like a canker into the sensitive heart of the father. Hidden away from the world of shams, the minister first learned the old, old lesson of David: "I will lift up mine eyes unto the hills, from whence cometh my help."

Many a minister, longing for more world to conquer, has, like this man and Moses, forsaken the



✓ SAMUEL AND PRISCILLA TRUEBLOOD AT THEIR OLD HOME.

leadership of a kingdom of this world in order to become the lowly spiritual shepherd of an unruly flock that will not always be led "beside the still waters," but, instead, will wander among the desert wastes, or hills of disappointment—hills that often give the needed strength not found on the smooth plains of life.

Such was the lot of this humble Quaker Shepherd of the hills, Samuel Trueblood, who for forty years cared for the same flock at old Blue River, among the hills of southern Indiana. Unlike Moses, he lived to lead many of his flock into the "Promised Land" of success and renown. But, ever true to his charge, he lingered with his flock to guide the wandering steps of the lambs.

No doubt he, too, heard the call of the world that would lure him on to the same heights as the companions of his youth who became better known, such as Joseph Moore, once president of Earlham College, and manager of the museum until his death; Barnabas C. Hobbs, well-known educator; Ella Moore, missionary in Japan; and many others.

But, above and beyond the call of fame, Samuel Trueblood heard the call of his Master: "Feed my sheep" "feed my lambs," and about the time the Civil War began he was recognized a minister.

His faithfulness is demonstrated by a numerous host going forth from his flock, nourished on green pastures, so that they in turn could lead others. Among these might be mentioned Alpheus Trueblood, a minister of influence; Benjamin F. Trueblood, who is connected with the national peace and arbitration movement, and Prof. Edward Trueblood, a nephew of Samuel, who is a comrade yet to the Earlham boys, although he left old Blue River more than a quarter of a century ago. Others of his flock who became recognized ministers were Abbie Trueblood; Nathan Newby, Samira Trueblood, Mary Stephens, Martha Newby, Martha Wilson, Lena Newby, Jane Thompson, Levi Woody and Rachel Stiles. The Blue River Academy, in the same grove with the low-roofed meeting-house, was the hall of learning and instruction for such as William Pinkham, Amos Sanders, Prof. J. J. Mills and a host of Truebloods whose name is legion. Thomas Armstrong, Calvin Prichard, Albert Votaw and Roland Estes were at one time and another teachers in this academy.

Esther Frame, when a young girl, attended the school at Blue River, while her brother, Luther



BLUE RIVER MEETING-HOUSE.

Gorden, taught the school. Though a care-free, lively girl at this time, no doubt the tender care of the faithful shepherd for the lost sheep, as well as those of the fold, fostered a desire in her heart that later prompted her to seek the "ninety and nine" thousand lost sheep on the mountainside of sin. So great has been her love for the lost and fallen that she and her companion have given their lives and their all to rescue the lost, and now, broken in health, Nathan must rest in a wayside inn while the brave little shepherdess of lost souls seeks for the lost lambs. Ever before her is the goal of bringing one hundred thousand into the fold. She has not been "disobedient unto the heavenly vision," and will, no doubt, have her heart's desire. We can help her realize this vision by financial aid that will help her carry the glad tidings of salvation.

My first acquaintance with Samuel Trueblood was by correspondence, when he wrote to me at Earlham that the Blue River meeting had requested me to

become their pastor, as he no longer had the strength to care for the meeting. Without any spirit of jealousy that one so young should take his lifetime work, he wrote in a fatherly way, saying that he and Priscilla, his wife, would meet me at Salem, Indiana, and suggested that I wear a white bow of ribbon, and his wife a black one, so we would find each other. I forgot the ribbon, but even in the shadowy dawn, as the train pulled in I saw a tall, gray-haired man, erect as a soldier, with a little, clinging woman at his side, and went to meet the faithful shepherd. I never knew why some younger person had not taken that long ride of some seven miles to meet that early train, unless it was the true shepherd instinct not to consider his own rest. Though they were about eighty years old, they got up about 3 o'clock in order to meet my train.

I had always had a fear of resident ministers—an idea that they were sort of drones in the hive—that they would not get out and bring in any honey. But on that first Sabbath, as Samuel prayed for me, I realized he would be no drone in the hive of Church activities. And while I was the first "hireling" minister the meeting had, he ever helped and encouraged others to support me with their money as well as their prayers, although his lifetime service had been one paid for with love—the coin of the Kingdom.

He was ever abreast of his times, and did not discourage our organizing a Christian Endeavor Society, although the young people had been active in Church work before. At one time a revival broke out in their midst, Willard Trueblood being the leader, at which he was forthwith recorded, much to his own surprise. But his faithful service as a minister since bears evidence that the meeting was not mistaken in acknowledging his gift. Among others who received the fostering care of this aged shepherd is Edmond Albiston, professor and superintendent of sabbath school work in Western Yearly Meeting. And as if in answer to a mother's prayers and the faithful shepherd, Noble Trueblood, "after many days," is helping answer those prayers by preparing for the ministry.

Among those who tarried by the flock with Uncle Samuel (as old and young called him) were Joseph Trueblood, a student of nature and books, and Foster Trueblood of the older generation. And among the younger generation are Irena and Luther Trueblood, who faithfully stay by mother and the home meeting, radiating cheer and comfort.

In the beginning, Blue River was settled by Friends leaving the Carolinas in 1812 because the slavery troubles hindered them in divine worship. Their first meeting-house was a log one with puncheon floor. The low-roofed meeting-house in the picture was built right after the separation of Hicksites and Orthodox Friends in 1827. Uncle Samuel was but a lad of six then, but when he became a man he preached forty years in this log house in the grove. With the pleasant memories of his "passing meeting" and repeating the quaint Quaker ceremony, aside

from his long ministry in this meeting-house, its walls must have been almost sacred to him. And it must have been with regret that he knew we were planning to tear down the old house and build a modern one. But he did not murmur, realizing, no doubt, that it is not the house of wood or stone that God dwells in, but in the hearts of mankind, and that it matters not so much *where* man worships as *how* he worships, remembering, as Byron has said, "The trees were God's first temples." This thought is verified by an incident that took place one mid-week meeting when, upon arriving, we found the doorkeeper did not appear with the key. Uncle Samuel solved the difficulty by saying, "We can worship here in the grove just as well," which we did. He was ever a lover of nature, and was better informed in nature's realm than many a college professor. He was ever a merciful man even to the lowest of animal life. His faithful dog was ever near his master, and had no fear of the camera when this picture was taken in the dooryard of their old home, from whence all the children have gone to lives of usefulness, a son, H. W., being a minister.

Birds were the special outdoor friends of Uncle Samuel, and even when he was entering the valley of the shadow of death a little songster warbled forth as if to give him "songs in the night" of sorrow. Priscilla, his faithful helpmeet for over sixty years, was with him ever in spirit if not in body. It had been their prayer for years that they might enter the "valley" together. And as if in answer to their united prayer, Uncle Samuel crossed the harbor bar in the morning hours, and Aunt Priscilla at eventide. Together they were laid to rest in one grave in the grove they had loved. "In their lives they were altogether lovely, and in death they were not parted."

Though the names of this noble pair never appeared among the annals of the great, they were great nevertheless, for it takes a greater man to minister forty years to one flock than it does to minister to forty flocks one year apiece.

To some of us the light of glory appears upon the Mount of Transfiguration or Mount Sinai, where the intricate pattern of our life-work is given us. But to Uncle Samuel Trueblood, as to the lowly shepherds of Judea, the glory of the Lord shone about him on the commonplace hills of duty. And above the call of ambition he heard the heavenly host singing: "Glory to God in the highest, and on earth peace, good will toward men." This glory ever transfigured the dullest duty, until, like his master, he "ministered unto others instead of being ministered unto."

Thus the humble Quaker Shepherd of the hills ever gave the glory to God, and tarried by the work given him. To him and to the faithful is given the promise: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."

Weak men wait for opportunities; strong men make them.—*Marden.*

The Native Church in Mission Work

BY CHARLES E. TEBBETTS.

The report of Commission I of the Edinburgh Conference makes the following estimate (page 322):

"The advantages attaching to the native church as an evangelistic agency are many and obvious. Its work is free from the limitations and interruptions commonly imposed upon that of foreign missionaries by alien climate, and there is no division between the church and the people to whom it appeals in respect of status, modes of life and social customs, such as that which can seldom be obliterated in the case of the foreign missionary. It is, however, when we come to what constitutes the very essence of the task of evangelization, viz., the due presentation to the people of the truth and power of the Gospel, that the superiority of the native church as an evangelistic agency becomes apparent.

"In the first place, the native speaks the language of the non-Christian people. Not all missionaries have the inclination or the genius really to master it. Many are satisfied with such a working knowledge of it as may enable them to express their thought in correct terms. Some are content with a vocabulary sufficient for ordinary conversational purposes. It is true that some missionaries have done great things with a very imperfect knowledge of the language, and have even, in a few cases, carried on their work with a surprising measure of success through interpreters; but the man with a complete vocabulary, a true accent and a perfect idiom, whose speech has in it no element of strangeness, is obviously the more effective instrument for evangelistic purposes.

"In the second place, the native understands the mind of the non-Christian people. He knows the native ways of thinking, the values they attach to different things, the modes of argument that influence them, the illustrations that appeal to them, the beliefs, traditions, customs and etiquette that instinctively shape the movement of thought or the play of feeling—in short, the whole mental world in which the native dwells and from which he looks out on new claimants for belief and obedience. Some missionaries never discover the hindrance created by their ignorance of the native mind, its world and its workings; and with others it is the toil of a lifetime to get into the heart of it. But the native is at home in it from the first, and the advantage which this gives him in enforcing the truth and claims of the Gospel is simply inestimable. The principal of a large college on the mission field bears testimony that even in addressing the lads in English, one of the native masters, who is a man of third-rate education and no outstanding ability, seems to know how to reach their minds with personal reference and illustration, and is in this way, for the practical purpose of extending the Kingdom of God, a better instrument than the more brilliant missionaries above him.

"In the third place, the native church attests to the non-Christian people what the Gospel will do

for them individually and socially. It exhibits the Gospel as having a proper sphere of power and realization in their own land and among their own people.

"May we illustrate this idea? Primitive Malaysians do not object in the least to the whites having other gods than their own, and do not deny that those gods are more powerful, wise and gracious than theirs. But this acknowledgment is a poor incentive to the acceptance of the foreigner's god. For they say: 'We are under the influence of our ancestors, and we must be careful not to offend them, because they are able to avenge themselves and to enforce their supremacy. If we should forsake them, they would destroy us. The missionary cannot understand this situation, because he has, of course, no connection with our ancestors and gods.' The missionary is unable to meet this line of thought. It is the native Christian who proves that he, though born in the land, is really free from the power of demons and that he can live a happy and secure life under the mighty protection of the God who is God of the Malayan as well as of the European."

This gives the native church the place of prime importance, and reveals the point of strategic importance in mission work, that is, the training of those who shall be leaders in the native church, that they may be most efficient in evangelizing their own people.

Friends have too much neglected the training of boys for effective work, and nearly all our fields are far less successful than they would have been had this work been given its rightful place. The American Friends Board are feeling the great need in this direction, and are bringing it to the attention of Friends. In each of their three fields the call is urgent for such schools as shall prepare the young men and women for the place of right leadership in the native church and community.

They ask Friends to show their approval of this work by providing sufficient funds for the proper equipment of schools for the training of hand, mind and heart in each of their fields—Africa, Cuba and Mexico.

A Mission Meeting in Wilmington, Ohio

On the 5th of Eleventh month occurred the dedication of the Friends Mission Chapel in the southeastern part of Wilmington, Ohio.

In the afternoon all the pastors of the town were present, and each one of them had some service. The members of the Bible school sang hymns and repeated some portions of Scripture in concert. The sermon was preached by Ellison R. Purdy, and John M. Watson closed the meeting with fervent prayer. The evening sermon was preached by Levi Mills. There was a large attendance at these meetings, and since the new house was opened the Bible school has doubled in attendance and a First-day evening meeting has been held with excellent results.

This chapel is built of pressed brick, and is capable of seating about 250 when the two upper rooms are

thrown together. It has a commodious basement suitable for industrial classes and other features of the mission work.

The building is the gift of Ada H. Jenkins, a member of Wilmington meeting. It is substantial, neat and attractive, and would be a credit to any small meeting of Friends.

Members of the meeting and others have contributed toward the fitting of the grounds, the heating and furnishing of the building.

The work in this section of the town was begun in Eleventh month, 1888, by Lizzie Harvey and Alvina Barlow, who visited among the poor families in that section. The monthly meeting took up the work a



ADA CHAPEL.

few months later, and rooms in a private house were rented for the beginning of the Bible school.

In 1893 the Christian Endeavorers of Wilmington meeting raised sufficient funds to erect a frame building 18 x 25 feet, and in this building a Bible school and meeting, often cramped for room, has since been held.

Four of the workers who have assisted in this work afterward entered the foreign mission field, and others are active in our own land.

Ruth Farquhar is at present superintendent of the mission, and much of its effectiveness is due to her persistent and faithful service. Ada H. Jenkins, whose generosity made the building possible, has been for some time an earnest worker, teaching one of the classes and bearing much of the burden. These Friends are assisted by several of the young people of Wilmington meeting, and the monthly meeting makes a yearly appropriation to assist in the support of the work, which is under the care of its Home Mission Committee. With this new and adequate equipment there is promise of effective work in a needy field.

When life and death clinch, beer stabs life in the back. When health and disease have the tug of war, beer takes the graveyard end of the rope.—*John G. Woolley.*

Methods of Work.

Constitution of the Minneapolis Friends Brotherhood

ARTICLE I.

The name of this organization shall be the Minneapolis Brotherhood of Friends.

ARTICLE II.

Object.—The object of the Brotherhood is: First, to inform ourselves and other interested persons, as there may be opportunity, upon Quakerism, its message and adaptability to present-day city problems; second, to assist the Friends Church in such ways as may be deemed wise and practicable; third, to promote among Friends of Minneapolis and vicinity, and all other persons who may come within the influence of this Brotherhood, a working interest in the five-fold message of the Men and Religion Forward Movement, Boys' Work, Bible Study, Evangelism, Social Service and Missions (Home and Foreign), and to promote better acquaintance and good fellowship among the members of this Brotherhood and the Friends of our city and its vicinity.

ARTICLE III.

Membership.—Any man of good moral character may become a member of this Brotherhood by a two-thirds vote of the members present at any regular meeting or at any called meeting of which all the members shall have received notice, upon the payment of the annual dues of 50 cents.

All names proposed for membership shall be presented to the Executive Committee, hereinafter provided, except in case of charter members and approved by a majority vote of that committee before being presented to the Brotherhood to be voted upon.

No person shall be eligible to the office of president, vice-president, secretary-treasurer who is not a member of Minneapolis Quarterly Meeting of Friends.

ARTICLE IV.

Regular Session.—To accomplish these objects, this Brotherhood shall hold at least six regular meetings each year, at which the Executive Committee, or a sub-committee appointed by it, shall arrange to have such talks, reports, discussions, papers or lectures as may be desirable for promoting the objects of this Brotherhood. The time, place and manner of holding such meetings shall be arranged by such committee.

ARTICLE V.

Quorum.—Eight members shall constitute a quorum for the transaction of business.

ARTICLE VI.

Officers.—The officers shall be a president, who shall preside at the meetings of the Brotherhood and perform such other duties as usually devolve upon that officer; a vice-president, who shall assist the president and perform the duties of that officer when he is absent; a secretary-treasurer, who shall act as secretary at all meetings, receive and disburse all

funds upon the order of the Executive Committee, notify all members of meetings, act as secretary of the Executive Committee, and shall perform such other secretarial duties necessary in carrying on the work of the Brotherhood.

ARTICLE VII.

Committees.—An Executive Committee of five members, including the officers, shall be chosen, whose duties shall be, in addition to those already specified, to have the general charge of the work and the affairs of the Brotherhood. All matters of business shall first be presented to this committee, and such matters as in its judgment can be disposed of without presenting to the Brotherhood shall receive such disposition.

It shall elect its own chairman, and shall meet at the call of the secretary or the chairman after he has been chosen. The pastor shall be ex-officio member of this committee. The presence of a majority of its members shall be required for the transaction of business.

A Membership Committee, to secure new members both for the Brotherhood and the Church, and to encourage the fidelity and usefulness of all members.

An Inter-Church Committee of two, who shall represent this Brotherhood in the Federation of Church Brotherhoods of the city, to inform the different committees of the respective lines of work undertaken in the city and to encourage co-operation and unity in all lines of Christian activity.

Additional regular committees shall be: Boys' Work, Bible Study, Evangelism, Social Service and Missionary, to work along the lines suggested in the

printed matter of the Men and Religion Forward Movement. These committees shall present a written policy of their own work at the regular October meeting, and at the end of the year give a written report of the work accomplished. The Executive Committee shall have power to appoint such other sub-committees as it may desire from members of the Brotherhood.

ARTICLE VIII.

Election of Officers.—The officers and committees shall be elected in September of each year, and shall hold office for one year, or until their successors shall be appointed.

ARTICLE IX.

Amendments.—This constitution may be amended or added to by a majority vote of the members present at any regular meeting.

By-Laws.

1. The order of business at the regular meetings shall be: Call to order, devotional exercises, minutes, reports, unfinished business, new business, program, adjournment.

2. The chairman shall appoint a nomination committee in May of each year, which shall present names for officers and committees at the regular September meeting.

3. The Executive Committee shall have power to fill vacancies that may occur during the year, and may add names to the committees.

4. These by-laws may be suspended at any time by a majority vote of the members present.

5. Such other by-laws as may be desirable may be adopted by the Brotherhood if not at variance with this constitution.

Things of Interest Among Ourselves

William Zimmerman has moved from Hillsboro, Ala., to Courtland, Ala.

* * *

President Levi T. Pennington delivered the Thanksgiving sermon at the union service held in the Christian Church at Newberg, Oregon.

* * *

Nathan Brown is doing substantial pastoral work at Fowler, Kans. A good attendance is reported at the First-day meetings. Four were received by certificates at the last monthly meeting.

* * *

At the monthly meeting held at Monktonridge, Vt., the 29th ult., six were taken into membership. Five of these are girls of the Bible School. There are but few boys here and most of them are members of Friends.

* * *

At the recent gathering of Whitewater Monthly Meeting, Richmond, Ind., it was decided to send a letter and resolutions to Senators Shiveley and Kern asking them to support the pending arbitration treaties with Great Britain and France.

* * *

The national convention of the Sunday School Association of Cuba has just been held in the city of Matanzas. A

salaried general secretary is to be put in the field this year. Three members of Friends are on the Executive Committee of the association.

* * *

The various committees of New York Yearly Meeting held their annual conference at the Gramercy Park Meeting-house the 4th and 5th inst. This gathering of the workers from all over the yearly meeting in a two-days' conference and the practical affairs of the church is a source of strength and inspiration.

* * *

Jacob G. and Sarah F. Hunt celebrated their golden wedding on Tenth month 31st, at the home of their brother, David B. Hunt, in Martinsville, Clinton County, Ohio. One hundred and fifty of their friends were present. They received many cards, letters and telegrams, also a number of useful and valuable presents, among them, over two hundred dollars in gold.

* * *

Haviland Quarterly Meeting was held at Pleasant Plains, Kans., the 10th and 11th ult. Owing to a severe storm the quarterly meeting was not as well attended as usual. But all the meetings in the quarter were represented and the different sessions were times of special blessings. Chas. Lescault, pastor of Haviland Monthly Meeting and A. D. Rush, of Prairie Flower, were used of God in public ministry.

Louisa Painter Round's postoffice address is now Coburg, Oregon, where her husband is located as pastor of the M. E. Church. While Louisa Round retains her membership and ministry with Friends at Newberg, Oregon, she is a strong co-laborer with her husband in every line of his work. In a recent series of meetings held by them in his church, Mrs. Round did most of the preaching. As a W. C. T. U. worker, she is considered one of the most able on the platform in the State.

* * *

Chas. and Lenna Lescault are in the midst of a revival effort at Haviland, Kans. When they began their pastoral work there last fall they received a cordial welcome from Haviland Friends, and with all, a public reception was extended. After a nice program was rendered the evening was spent in a social way, the guests departed leaving many "substantial" evidences of their appreciation. The new manse is completed. It is a fine modern two-story house, modern throughout and is located in the same block as the meeting-house.

* * *

Adelbert Wood was present at Newberg Quarterly Meeting, held Eleventh Month 11th. His clear, plain messages were exceedingly helpful and many young people, especially, were blessed by his services. Meetings were announced for the following week, but on Sabbath afternoon a telegram was received calling him to Spokane, Wash., where his wife was very ill at the home of their son. She passed away two days after his arrival. After a rest, it is hoped that Adelbert Wood may return to Newberg and continue his services.

* * *

A Friend writing from Ivor, Va., says: "Fred E. Smith, of Fountain City, Ind., gave us a very pleasant and helpful visit, on his homeward journey from Baltimore Yearly Meeting. Four meetings were held at Corinth, Va., which were very helpful and inspiring. The meeting for the young people on First-day afternoon was remarkable for its depth and openness, many reconsecrated their lives to God's service.

"On First-day night a meeting was held at Sedley, Va., the new site of the 'Old Black Creek Meeting.' Here an earnest and attentive audience of more than a hundred were assembled, and the Gospel declared as the power of God unto salvation. A deep feeling was over all, and we feel 'The Witness to the Truth' was reached in many lives.

* * *

Isaac Ellis and wife, Martha E. Ellis, have lately added to their former generosity to Nebraska Central College by the gift of a seven thousand dollar equity in a Colorado ranch. The gift may be temporarily loaned to whatever need of the college may be deemed most urgent, but is ultimately to be applied toward the erection of a hall to house the Department of Christian Ministry, the ground floor of which building shall become the college chapel. Nor is their gift bare of a very personal element, for it is their daughter, Estella E. Foxworthy, who is efficiently serving the college as Dean of Women. These parents have also contributed of the fruit of their home to missions in Cuba in the person of their daughter, Mary, now under appointment as a missionary to Mexico. Another of their daughters is one of the missionaries in Japan.

* * *

Friendswood Quarterly Meeting was held at Friendswood, Texas, the 24th to 26th ult. It was largely attended, some coming for twelve or thirteen miles, bringing their babies and other small children. The people from the North were surprised to see such a swarm of young people and children at the meeting on Seventh-day. The ministers in attendance were Ada E. Lee, Mary Jessop and Elwood Knight. William

Worth and wife arrived in time to attend the meetings. They are expecting to make this their home.

The quarterly meeting was a time of great blessing. The Gospel was preached and appreciated. There have been several accessions to the churches at Friendswood and League City lately. Charles and Hannah Jessop moved to Sanbinto, Texas, where a few Friends were already located and began preaching in the Methodist Church. As a result three persons have asked to become members with Friends. They intend to keep up the work and hope soon to have a monthly meeting of their own.

There is a colony of Friends locating east of League City near the bay. More than thirty families have bought land there. A part of them have already built houses and are living there and others expect to build and move in the near future. They are intending to have a Friends meeting and school.

League City Friends have arranged with Ada E. Lee to take charge of the work there and are going to try to get a meeting-house of their own ready to hold the next quarterly meeting in. The people have little money, but will go to work and trust the Lord for help. This is a great field and white unto harvest.

* * *

On the 26th ult. Friends celebrated the centennial anniversary of the New Garden Meeting near Fountain City, Ind. That meeting was founded in 1811 and is one of the oldest in the State. Many of the descendants of pioneers who settled in this region were in attendance, and, though some of them were more than four score years of age, none could remember the old log meeting-house which was the first building on the premises. Some of them, however, could recall meetings held in the second house. The present brick building is the third house which has served this meeting. The following is the program as announced: Opening prayer; introductory remarks by Isaac Thomas, the oldest living member of the church; reading of items concerning the establishment of the New Garden Meeting, by L. Ella Hartley; "The Early History of the Meeting," prepared by Luke Woodard, read by Alice W. Hunt; "Early Customs and Manners of Friends," by Timothy Nicholson; short remarks by Alpheus Trueblood, Sarah B. Woodard, L. I. Woodard, Amasa Jenkins, Dr. O. N. Huff and others. Letters from absent members were read, among which was one from Will Hill, Minneapolis, and one from Col. James Hadley, California. Poems were read which were written by Luke Woodard and Ella Woodard.

* * *

The annual report of the Woman's Auxiliary to Pacific College shows the many lines of activities which the organization has taken up as a means of helpfulness to the College. The membership now numbers about 340 of which 100 are honorary members. The house committee reported having purchased dishes, silverware, cooking utensils, table and bed linens, etc., for the dormitory. They also superintended the fall cleaning, painting of floors and canning of fruit. The buildings and grounds committee have furnished the president's office and purchased shades for the first and second floors of the new college building at an expense of nearly \$250. Cement walks will be laid as soon as the weather permits. A cook-book will be published in the near future by the ways and means committee. The Students Aid Committee reported having found work for worthy students outside of school hours, also places for students to work for their board. The social committee assisted the faculty in entertaining the annual conference of Faculties of Denominational Colleges of Willamette Valley in Fourth month and had charge of the picnic held on the campus on educational day of Oregon

Yearly Meeting. The annual social was given at the college, Eleventh month 23d. A large company was present and a good program rendered. The auxiliary conducted an excursion to Portland on the evening of Eleventh month 17th, to attend the great Gipsy Smith revival meetings. Over 300 citizens took advantage of the opportunity to hear one of the world's greatest evangelists. Reserved seats were held for the Newberg delegation although the tabernacle already held 8,000 people with hundreds turned away. The auxiliary realized \$70 from this effort.

The Friends Sabbath School at Newberg, Oregon, sent five boys—Alfred Haworth, Frank Colcord, George Pettengil, Vergil Hinshaw and Lloyd Edwards to Corvallis, Twelfth month 1st, as delegates to the boys conference held under the auspices of the Oregon-Idaho Young Men's Christian Association. The theme of the conference was "Responsibility" and the motto—"Dare To Do It."

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

The visits of a Friend, T. Waldmeier, and his wife to Philadelphia, some years ago, introduced us to his work for the insane in Syria. Born a Romanist in Switzerland, he joined the Protestant Church and went as instructor to Abyssinia. His book descriptive of that country and of his friendship with King Theodore, his subsequent imprisonment and his escape to Syria, are wonderfully interesting. The last fifteen years have been spent in building up an asylum on Mt. Lebanon, and many cottages for the patients have been erected by his friends in England, Holland, Switzerland and America. The cures effected are admired by Mohammedans and the superstitious natives; so that there is not room for all who apply. A recent gift of \$10,000, from an English donor, means another house, but more are needed, and running expenses as well.

The following letter from T. Waldmeier gives us a picture of the present status of the place. On account of increasing years, he has resigned the heavy end of the work, but still has many duties in ministering to the poor inmates:

Philadelphia, Pa.

ROBERT B. HAINES.

MY DEAR FRIEND AND BROTHER, ROBERT B. HAINES:

Time runs on like the waves of the ocean, and we are sailing on them day after day towards the blessed shore! Though I have not written much of late, my thoughts are with thee and thy dear family in Germantown, as well as with all our dear friends in America.

Thee must not think that my retirement from the great bulk of the hospital here will interfere with my interest in the hospital, nor with my love towards all our dear friends in Europe and America; no, it is impossible, because our hearts will always be interested in the work and in the workers as well, as with all our supporters in every land. However, our dear American friends occupy the largest parts of our hearts, because their faithfulness and Christian love and affection are not liable to change. Some other people think that I and Freedy should not do anything more, nor be interested in the work, but should just sit down and do and think nothing but wait for the call. Such expectations are impossible for us, because we are always greatly interested in the work which we were permitted to organize, and had carried and superintended for eleven years with self-sacrificing, disinterested aims for the good of suffering humanity, as thou art well aware of.

It is a work which has succeeded far beyond the best expectations, and its origin was by earnest prayer and full confidence in our Heavenly Father's gracious help, on which account it

was a success, in which all the people are much pleased and very thankful.

We have now a medical specialist in mental diseases in the person of Dr. Henry Watson Smith, thirty-two years of age, who is now the director of all the work—"Asfuriyeh Medical and Business Superintendent."

The work here goes on well and we (or rather the Doctor) is going to build another pavilion, as there are so many patients waiting for help.

During this summer Fareedy and myself went up to Behamdows on Mt. Lebanon, and to Ras el Metn, where we had our three monthly meetings. Emily and Daniel Oliver received us with great kindness and we had a very good meeting. We went the next day to Shbauyeh where Dr. Mary Eddy opened a hospital for consumptive patients, it is really the first enterprise in this great country for these most deplorable patients who are more forsaken than the insane. Dr. Eddy with her sympathy, with energetic endurance and wisdom has ventured to meet this very dangerous tuberculous disease. When we visited in August this most interesting house of mercy, we found 21 patients and many others were announced who wanted to come but there was no accommodation for them.

There was no one who did anything for this dreadful disease except Dr. Mary Eddy, but she was not there when we came to this House of Mercy on the Heights of Lebanon, because she was in Europe, but her sister, the wife of the excellent pastor Hoskins, who has taken the place of Dr. H. Jessup and is leading now the work with a great deal of self-denial. I am always very thankful to see how the Lord chooses his people to do good to others because there are plenty of people who do bad work. But this house has great expenses and Dr. M. Eddy has spent here own until now, which is very good and noble, but she needs help in order to increase the work in her hands.

I hope she will soon return from America for her presence is greatly needed.

Freedy and myself also went to Brumanna where we attended the meetings and have seen many Friends. I can say with pleasure and thankfulness that the Friends work here is carried on well in the high school for boys and girls and in the many branch schools a great influence for good is spread among the dead Eastern churches.

Dr. Tanios Manonet is also doing a God pleasing work to suffering humanity by his dispensary and hospital and his visits in the many villages. It has done my heart good to see all this, which I began in the year 1873 and superintended it until 1896, when I began the asylum work here.

Now I must close my hurried lines and not trouble thee by reading such a badly written letter, but thee will excuse me, so old a man but young in spirit and Christian love.

Please remember me to Joel Cadbury, President and all the members of the committee. We live in a wonderful time when the doors of the world were shut before are now open for the Gospel.

The spirit of God is mightily working among the nations for Jesus Christ.

But the devil is also working and causing the madness of the nations for fighting one another, for instance, Italy with Turkey, on which account there is great unrest and fear here in the Orient, but we believe the Lord will overrule the madness of man and prevent bloodshed and loss.

Mrs. Waldmeier sends her love to you all and much love from

Thy affectionate fellow-worker,

THEOPHILUS WALDMEIER.

Asfuriyeh Asylum, the 18th of Tenth month, 1911.

The International Bible School Lesson

FOURTH QUARTER, LESSON XIII. TWELFTH MONTH 24, 1911.

MALACHI REBUKING AND ENCOURAGING JUDAH.

MALACHI 3: 1-4; 3.

(For Special Study, 3: 7-18.)

ALTERNATIVE LESSON.—Jesus born in Bethlehem. Matthew 2: 1-12.

GOLDEN TEXTS.—Return unto me, and I will return unto you, saith the Lord of Hosts. Mat. 3: 7.

Unto you is born this day in the city of David a Saviour which is Christ the Lord. Luke 2: 11.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 18th. Malachi rebuking and encouraging. Mal. 3: 1-4; 3.

Third-day. Birth of Christ. Matt. 2: 1-12.

Fourth-day. Simeon and Anna. Luke 2: 25-40.

Fifth-day. Sent of God. I John 4: 9-19.

Sixth-day. Christ's coming foretold. Isa. 9: 1-7.

Seventh-day. Kingdom of Christ. Psa. 2: 1-12.

First-day. Glorified Christ. Rev. 1: 9-20.

Time.—The age of Ezra and Nehemiah probably between B. C. 458 and B. C. 430.

Place.—Jerusalem and neighborhood. Contemporaries.—Alcibiades, at Athens; Socrates, Plato, Xenophon, Herodotus, the Roman Republic.

It is now generally thought that the book known as Malachi is the work of an unknown prophet. The word Malachi is not itself a proper name, and occurs in chapter 3 1, where it is trans-

suggested that having no title originally a title suggested by the verse just mentioned was prefixed.

Though nothing is known of the personal history of the prophet, his date dated "My messenger." It has been can be fixed within certain limits. There is no question that he was post-exilic; that he lived after Haggai and Zechariah, for he speaks of the Temple worship as fully established; Judah was a Persian province as the phrase "thy governor" (1: 8) is used in Haggai, Nehemiah, etc. The abuses which are criticized and brought to notice are just those which Ezra and Nehemiah deplored. That he wrote while Nehemiah was in Jerusalem is not likely, for he implies that gifts were offered to "the governor," and we know Nehemiah refused to accept any. (Neh. 5: 15, 18). But it is not possible to fix the date any more closely.

It is evident that there was a feeling of depression among the Jews. The great results hoped for had not been realized, and carelessness and indifference prevailed. This was especially true of the priests, who should have been examples of piety. It is under such conditions that the prophet speaks. He aims at recalling the people to moral and religious earnestness. "He insists upon the importance of maintaining the purity of the public worship of God and the distinctive character of the nation." But he is no moralist—"he wishes to be within the law, but not under the law." "What Malachi demands is not the observance of these ritual rules in themselves, but the spirit of worship, of reverence, and of faithfulness, which finds expression in them."

The style is more prosaic than that of the other prophets, but is direct and forcible. A peculiarity of his style is that he first states the truth he desires to enforce, then follows the objection which it is supposed to provoke and finally there comes the prophet's reply reasserting and substantiating his original proposition. (1: 2-7; 2: 13-17; 3: 7, 8, 13). In this method he resembles his great Greek contemporary, Socrates.

Though Malachi is placed last in the Old Testament, it is not the last written work of that collection Ecclesiastes

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(as we have it), Chronicles and some of the Psalms being of later date.

1-6. "My messenger" (Malachi). He who will clear the way before Jehovah. Compare 4: 5. "Whom ye seek." See 2: 17. "Suddenly," when not expected. His coming shall be for judgment, and the first who shall be judged are the sons of Levi—the priests.

7. He says their neglect has been for a long time. See Ezek. 20: 5-26; Jer. 7: 25ff.; 35: 3-7. "Return." Compare Zech. 1: 3. "But ye say." As if professing not to know.

8. "Will a man (emphatic) rob God?" It is incredible, yet they have done it. "Ye rob me." R. V. They are still doing it. "In tithes and offerings." Offering here is not the word used in 1: 10, 11, 13; 2: 12, 3; 3: 3, 4, which has quite a different meaning. Here the word means something taken from a larger mass, as a share of one's crops, income, etc. By withholding a portion due Jehovah they were robbing Him.

9. "Cursed with a curse." Drought, locusts, bad crops. See 2: 2, and verse 11, following.

10. "Bring ye the whole tithe." R. V. This implies that they had been withholding part of the tithe due Jehovah. "Storehouse." The rooms which surrounded the Temple on three sides. "Meat." Food. "Prove me." See if my promise that, "I will return unto you if you will return unto Me," be not true. "If I will not open," etc. See Deut. 28: 12; Gen. 7: 11; II Kings 7: 2, 19. God's blessings cannot be measured.

11. "The devourer." Literally, the eater," the locust. See Joel 1: 4.

12. "Blessed." Happy. R. V. Isa. 61: 9.

13. This and the following verses to 4: 3 are addressed to the same impatient murmurers as those described in 2: 17; 3: 6. They complained that all the care they took in their religious observances had been of no benefit to

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Read the little book, "The Road to Welville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

them—they were no better off than the careless; indeed it was the wicked who had prospered. The prophet replies that in time the distinction between good and evil will be shown and the righteous will triumph in the end.

14. "Kept his ordinance," or "charge." Religious duties in general. "Walked mournfully with the outward marks of mourning. Psalms 38: 6; 42: 9; Matthew 6: 16-18.

15. "We." Emphatic. "The proud." Doubtless the lax and worldly Jews. Compare Psalm 119: 21, 51, 69, 78, 85, 122. "Tempt." In a bad sense, "Put to the proof." Psalm 95: 9.

16-18. Then the pious and faithful Jews conferred with one another, reassuring each other. Jehovah heard his servants and resolved to reward them for their trust in Him. "Thought upon." In the sense of paying regard to. Isaiah 13: 17; 33: 8.

17-18. The reward. They will be Jehovah's own possession ("peculiar treasure") and He will protect them as a man protects his children. "In the day that I make." American Revision, or, "that I do this." See 4: 3.

18. "Then shall return." In that day ye shall forsake your present sceptical position (see verse 14) and shall understand the difference between the righteous and the unrighteous, and between good and evil.

4: 1-3. A continuation of the message with the promise of a vindication of the righteous and their triumph.

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LAYS OF QUAKERDOM

One of the much-prized books of the early 50's was Rush Plumley's *Lays of Quakerdom*. Originally issued in the old Knickerbocker Magazine and couched in lofty, yet pleasing style, its vogue at that time was great. However, like many good things, during the rush and hurly-burly of the 60's and 80's it was neglected and we are quite sure that a re-issue will be appreciated. It consists of three poems, *The Execution of Mary Dyer*, *The Visit of Mary Fisher to the Sultan Mahmoud II* and *James Parnell, the Quaker Proto-Martyr*. It is suitable for gift giving for either young or old, but is especially interesting to young people, as it gives a vivid idea of the trials of the early Quakers. It contains 59 pages and measures 4½ x 6¾ inches in size, and is attractively bound in gray boards.

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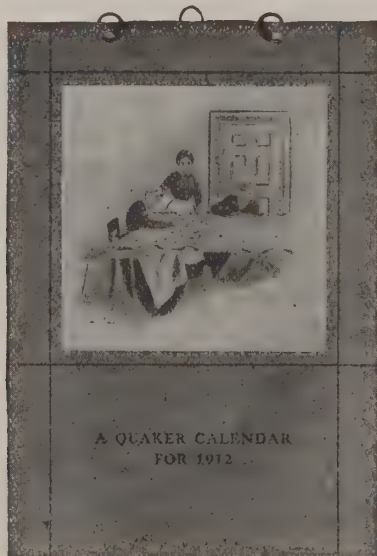
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There were many small lots of sample pieces gathered by our expert during the past two months in France and Ireland. With them are lots left from the season's best-selling lines. Together these constitute a notable opportunity for Christmas gift buying.

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By ISAAC SHARPLESS

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By ELIZABETH LLOYD

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The American Friend

Vol. XVIII

TWELFTH MONTH 21, 1911

No. 51

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Christmas Eve

The twilight falls, the heavens on high
 With shining stars are bright
And every star in the wintry sky
 Is a Christmas Star tonight.

On frosted boughs the fir trees heap
 Their sparkling gems of light,
And every tree in the forest deep
 Is a Christmas Tree tonight.

The day's discordant clamors cease,
 And, robed in spotless white,
The starlit fields are hushed in peace
 For the Christmas Song tonight.

In swaddling-clothes the babies rest
 And prattle with delight,
And every child on its mother's breast
 Is a Christmas Child tonight.

The radiant fireside rings with mirth
 The Yule-log glows with light;
For the joy that gladdens all the earth
 Is the Christmas Joy tonight.

—Willis Boyd Allen in *The Congregationalist*.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR TWELFTH MONTH 31, 1911.

THINGS I WANT TO BETTER NEXT YEAR.

PHIL. 3: 12-14.

(A Memory Meeting).

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 25th. In daily tasks. III John 5; Col. 3: 17.

Third-day. In Bible study. Ps. 1.

Fourth-day. In self control. Prov. 16: 32.

Fifth-day. In church attendance. Heb. 10: 19-25.

Sixth-day. In missionary gifts. II Cor. 8: 1-5.

Seventh-day. In personal work. Acts 11: 25, 26.

What do you most need to do better next year?

In what ways may your society do better?

Where will you find your inspiration to do better?

"Always better" is a great motto for any life, for any Christian Endeavor Society, for any Church. There is in Christian experience and work always something better to be attained. The Christian's point of view is not simply to reject the sin and choose the good, but to reject the good for the better, and then exchange the better for the best. All three degrees, the positive, comparative and superlative are required in the development of the disciple's life. Eternity alone will reveal the superlative, for the time and earthly life are not long enough for any man to reach the ultimate, or attain unto the ideal. The positive is life's real beginning, the comparative is life's progress, the superlative is life's ultimate achievement.

* * *

Were the whole world good as you—
not an atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks,
All extortion, all deceit;
Schemes its neighbor to defeat;
Schemes its neighbor to defraud;
Schemes some culprit to applaud—
Would this world be better?

If this whole world followed you—
followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

—George Klingbe
in *Christian Work*.

* * *

Hebrews is the book of better things. We learn here of "better things," "a better hope," "a better testament," "a better covenant," "better promises," "better sacrifices," "a better country," "a better resurrection." The writer here is continually contrasting the old dispensation with the new, and everything in the new is better. We at this season of the year contrast the actualities of the past with the possibilities of the coming year. The spirit of the Master leads us to determine upon a better year, a better life, a better service, a better consecration, a better love, a better faith. What particular things are

you determined shall be better in your life next year?

* * *

The Bible is the book of "better things." How its influence has produced better civilizations, better communities, better churches, better homes, better lives! It is the inspirer of better things in every phase of life. The determination to make your life better in many things this coming year is a noble resolve; but resolves have little of the dynamic in them. They are statements reflecting the condition of the feeling and the will. Resolves need life, inspiration. The Bible is the resolve's battery and charges it with divine power. "Cling to the Bible" is a phrase full of suggestion, but some people cling to the Bible so tenaciously that they cannot get its covers apart to study it. Here is a personal question—You believe in Bible study as a good and helpful thing? Follow that with another—Do you regularly study the Bible? The absence of actual, personal regular Bible study is one great cause for the breaking of noble resolves, and the reason perhaps why last year your determination to do better things, live a better life, and think better thoughts failed. Add power, Biblical power, to your resolve, and determination works its way out into life.

* * *

"The shortness of life.....spreads the feeling of criticalness all through life, and makes each moment prepare for the next—makes life prepare for life. This is its power. Blessed is he who feels it. Blessed is he in whose experience each day and each hour has all the happiness and all the solemnity of a parent towards the day and the hour to which it gives birth, stands sponsor for it, holds it for baptism at the font of God. Such days are sacred in each other's eyes. The life in which such days succeed each other is a holy family, with its moments "bound each to each by natural piety."

—Brooks.

* * *

Self-satisfaction is always an effective hindrance to better things. Divine discontent with the past and present opens the door for better things in the future. Knowledge of shortcomings is necessary to take steps for their elimination. The physician must diagnose the disease before he prescribes the remedy. The topic suggests that this be a memory meeting. If the memory plays upon the

failures of the life, knowledge of the Bible brings a power into the life and Christ furnishes an ideal for the life, the word "better" is within reach, progress is possible.

* * *

"The thing that might have been is called, and questioned why it hath not been:

And can it give good reason, it is set Beside the actual, and reckoned in To fill the empty gaps of life. 'Ah, so The possible stands by us ever fresh, Fairer than aught which any life hath owned,
And makes divine amends."

* * *

"Oh friends, the old year is fast slipping back behind us, we cannot stay in it if we would. We must go forth and leave our past. Let us go forth nobly. Let us go as those whom greater thoughts and greater deeds await beyond. Let us go humbly, solemnly, bravely, as those must go who go to meet the Lord. With firm, quiet, serious steps, full of faith, full of hope, let us go to meet Him who will certainly judge us when we meet Him, but who loves us while He judges us, and who, if we are only obedient, will make us, by the discipline of all the years, fit for the everlasting world, where life shall count itself by years no longer."

—Brooks.

A STRANGER.

In fair and leafy country bowers

Where life is wholesome, sweet and pure,
A girl child wantoned with the flowers,
In early happy home secure.

The fleeting years bring many a change;
The little girl to woman grown
And seeking life of wider range
Now walks the crowded streets alone.

And little she knows of the ways of men
As she joins in the city's work and whirl.

O, loving hearts in country homes,
Pray God to guard the little girl!

M. IDA ALLEY.

Philadelphia, Pa.

THE QUAKER CALENDAR, 1912 SECOND EDITION

This is the most artistic Quaker Calendar ever issued. One half the first edition was sold within three days after published

See Our 2-Column Ad on Page 819

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Philadelphia, Pa.

The Old Red School House

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By ELIZABETH LLOYD

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1011 Cherry Street, Philadelphia, Pa.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, TWELFTH MONTH 21, 1911

No. 51

Consecration

No life amounts to anything until it becomes absorbed in some aim which carries it out of and beyond itself. The man who is occupied in consuming three meals a day, in dressing his body and in giving it its due quota of comfortable sleep is superior to the oyster only in corporeal size—they are both biological specimens, only one is larger and more complicated than the other, and, because of his larger power, one of them can eat the other! Now, if this biological man is ever to rise above the biological level and be something *more*, he must discover a way of living which delivers him from the mere play of natural forces—the mere pursuit of materials for the animal life—and which lays upon him an inner *compulsion* to devote himself to an ideal, that is, to an unselfish and spiritual cause, a cause for the promotion and advancement of interests other than his own. Nobody gets out of the biological order of life until in some degree he has learned to say: "For their sakes I consecrate myself."

There are, of course, many degrees and scales of this struggle for the life of others, this consecration to unselfish causes, this way of living for aims that are enlarging and spiritual. Many a person finds that his occupation not only supplies him with food and clothing, but also gives him opportunities for the consecrated life. The shoemaker who makes an absolutely honest shoe not merely because he wants his wages, but still more because he wants the little unknown child that is to wear it to have a solid and durable shoe, and who therefore pegs and stitches his own spirit of honesty into his piece of work—that man has risen above the biological scale, and has found a way of living a life which has a touch of consecration upon it.

The sweeper of city streets is, often enough, no doubt, a dull, stupid man who goes to his work with hardly more enthusiasm than the mule shows, and who sweeps because he would starve if he did not work. But every now and then there is a sweeper of another type—a real "white angel," who knows that city dust is laden with deadly germs and disease, and that unless it is well and carefully swept away,

it will endanger the lives of the city, and who knows, too, that in sweeping it he is risking his own life. In spite of that, he sweeps in the dark corners and when no inspector watches him, and forgets his own life in consecration to the safety of others. He belongs somewhere in the order of those unselfish and spiritual knights who have lost themselves to find themselves. "Telephone girls" do not usually impress us as consecrated, but when, in a terrible crisis which threatens two towns with annihilation, two of these exchange girls stay at their post and risk their own lives to warn the citizens to flee before the oncoming wall of water, we must feel that they have formed and cultivated a way of living which takes them out of self and consecrates them to unselfish aims.

We stand almost appalled at the bald selfishness which is wrecking so many American homes. The number of cases in which the decree of divorce follows hard after the words, "until death do us part," has become ominous and staggering. But we must not overlook nor forget the millions of happy homes in which men and women are consecrated through love; in which husband and wife toil and sacrifice for each other and for their children in radiant joy, and in which, through sickness and death, through poverty and privation, through loss and sorrow, as well as in sunlight and prosperity, two persons have ceased to be two "units," and are devoted to each other in self-forgetful love. Here, again, is consecration of no mean order.

It is almost nineteen hundred years since a little band of men who heard "words of life" from the lips of a wonderful Teacher forsook their nets and boats and fishing-tackle to follow Him and, through consecration to Him and His cause, found themselves again on a new level. Sometimes the Church has failed to realize its mission and has been content to appeal to the self-side in men and to offer them an easy means of passage from a world of woe to a haven of refuge and a scene of peace and joy, and it may be that even now the Church is too much commercialized and permeated with a spirit of refined self-seeking, but still, as of old on the shores of Gennesaret, men, when they hear this Christ call, leave all with joy and follow Him. There are

plenty of Christians, no doubt, whose religion is formal and traditional and without much insight; many who blindly hold truths for which nobler men have suffered and died; but, nevertheless, there is a goodly number of men and women who are Chris-

tians by first-hand experience, Christians who through Christ have found God and have consecrated themselves with joy to do His will and to lose themselves that they may find themselves in Him.

R. M. J.

Current Events and Comments

Crowning an Emperor and Changing a Capital

King George V and Queen Mary of Great Britain were crowned Emperor and Empress of India on the Durbar at Delhi Third-day of last week. The event took place in a setting which for richness of color and magnificence of decorations has probably not been surpassed in modern times. It was signalized by the announcement of two highly important administrative changes: The reconsolidation of Bengal under one Governor, and the transfer of the capital of India from Calcutta to Delhi. Something more than geography enters into both moves. The subdivision of the old province of Bengal has been a source of political unrest ever since it was effected six years ago. It was especially distasteful to the Hindu population, although satisfactory to the Mohammedans. In reuniting the province, therefore, the ancient population is placated, while the removal of the capital to Delhi is intended to win the affection of the Moguls. Delhi is situated almost exactly at the middle point of the base line of the inverted triangle which the Hindustan peninsula forms. It is a healthier city than Calcutta, in the low-lying estuary of the Ganges, and much nearer to the summer capital, Simla, from which the government of India is carried on during a large part of the year. Historical associations also speak for Delhi, though the city did not come under British authority until 1803, while British Calcutta goes back to 1686. Delhi has the greater native prestige. It was the capital of the Mogul emperors under whom India attained its most brilliant development. At the height of its prosperity, Delhi contained 2,000,000 inhabitants and was the most magnificent capital city in the world. The new capital is to be built on the Durbar field at a cost of \$25,000,000.

The Cotton Crop

There is not a home in America, nor, for that matter, in the civilized world, but that is affected directly or indirectly by the cotton crop of our Southern States. The Government estimate of this year's output has just been published, fixing the yield at 14,885,000 bales. This is the largest amount of cotton ever gathered in a single year—exceeding the record crop of 1904 by nearly 1,500,000 bales. In point of value, however, the short crop of last year stands at the head of the list with \$963,180,000 to its credit. These facts form part of a very interesting chapter in our agricultural and economic

history. It is estimated that, under normal conditions, the world would consume annually about 12,000,000 bales of American cotton. In 1909 our crop was only 10,500,000 bales, and in 1910 only 12,100,000 bales. Efforts to extend cotton culture elsewhere than in the United States were not successful; even the Egyptian crop ran short. As a consequence, cotton went to 20 cents a pound, a figure never before touched in American history. The necessary outcome was hard times in the spinning trade, thousands of cotton mill employees out of work in Europe and America, and high cost of clothing to the masses.

As a result of these conditions a large acreage was planted last year, which gave little promise of relief, however, on account of the long-continued spring drought. With the coming of rain in Sixth month, the interesting discovery was made that the cotton plants had survived, while the boll weevil, their great insect enemy, had been killed. Hence our bumper crop. Cotton is now selling for 9 to 9½ cents a pound, less than one-half the price a few months ago. In due course we can look for many of the idle mills to resume operations and prosperity to return to a great American industry.

Will Not Use American Meat

American homes are also involved in the refusal of the British War Office to use American meats until the pending legal proceedings against the Meat Trust are disposed of. This action is explained by the opposition to American trusts on the part of labor and advanced Radical members of Parliament. The importance of the move may be inferred from the comment of a prominent Chicago packer. He says:

"Great Britain's action cuts off our largest market for canned meats, which amounted to millions of pounds annually—a loss which cannot be made up in any way. There is no demand in this country which will equalize the loss of the companies affected, which is greater for the reason that every pound of canned meat represents two pounds of fresh meat."

Repudiating the Russian Treaty

Last week the House almost unanimously repudiated the Russian treaty of 1832, which deals with the passport question. The feeling prevailed that this country should demand a new treaty in which no distinction should be made by either country on account of race or religion. Some thought the word-

ing of the resolution offensive, and preferred that the issues involved be submitted to an impartial board of arbitration. At present, however, American blood is up, and the counsel of the moderates received scant support. There is undoubtedly a general demand for a modification of existing conditions, the only question being one of ways and means. Owing to the fact that the present treaty holds for one year after the 1st of First month following its abrogation, the Senate is expected to act this week before adjourning for the Christmas holidays. It is to be hoped that temperance and wisdom may be exercised along with firmness in dealing with this difficult situation.

Who Blew Up the Maine?

Again a Government commission has come to the conclusion that the "Maine" disaster in Havana harbor was due to an external explosion of some "low form of explosive"—in other words, a submarine mine of gunpowder. This leaves the mystery of the case as profound as it was the day it occurred. If the report is correct, the deadly mine must have weighed hundreds of pounds and required the efforts of many men to get it anchored in the right place. Yet no one has ever been found who knew anything about it or saw anything suspicious. After thirteen years and the complete downfall of the Spanish power in America, no one has confessed anything. If it was a conspiracy, it has been one marvelously well safeguarded by those involved, and with each year the chances grow less of ever obtaining the actual facts in the case.

The Postmaster-General's Report

Besides the three conspicuous subjects of the parcels post, the postal savings banks and the proposed readjustment of postage rates by increasing that on magazines and newspapers and reducing letter postage to one cent, the Postmaster-General's report touches on other matters of public interest. The recommendation is renewed that the franking privilege be discontinued, and that there be substituted instead "the use of special envelopes and stamps in the free transmission of official mail, such envelopes and stamps to be furnished on requisition through the agency of the Post Office Department." To show that the wiping out of the deficit was accomplished without curtailment of postal facilities, the Postmaster-General mentions such facts as the introduction of carrier delivery in 186 additional cities, the establishment of 2,516 new rural routes, and a considerable increase in the average salaries of carriers and clerks.

Another "Survey"

Those who, some three years ago, read, in the "Pittsburgh Survey" the startling statements concerning industrial conditions among the iron workers in Pittsburgh found it difficult to believe that conditions were as bad as pictured. The Federal Bureau

of Labor, however, followed up the investigation, and its report is now ready. The "Survey" called attention to the fact that one man in five worked seven days a week throughout the whole year. The Bureau of Labor puts the percentage higher, and says that *one man in three*, taking the 344 iron and steel plants of the nation, works not only every day in the year, but often twelve hours a day. Here are Commissioner Niel's comments: "The hardship of a twelve-hour day and a seven-day week is still further accentuated by the fact that every week or two weeks, as the case may be, when the employees on the day shift are transferred to the night shift, and *vice versa*, they remain on duty without relief either eighteen or twenty-four consecutive hours." "There is," he continues, "practically nothing except the desire to economize in the expense of production that prevents the introduction of a system which would give each employee one day of rest in seven."

Decline of Missionary Collections

In the closing months of each year the Methodist Episcopal Church takes account of its missionary finances and provides for the work in the year to come. Recent reports show that, while the collections for both home and foreign missions have been large, they are depressing by comparison. The trouble in each board is that the gifts for regular and stated work are falling off, while gifts designated for special objects are increasing. Inasmuch as regular work must be kept up, debt is inevitable under these circumstances.

The Foreign Board's excess of expenses over receipts for last year was \$73,000. Inasmuch as the deficit of the former year was \$98,000, the board now rests under a burden of \$171,000, on which it must pay interest. This failure during the last two years to keep abreast of missionary requirement is discouraging.

In laying out its expenses for next year the committee was obliged to make a 3 per cent. cut on all appropriations to the foreign field. Even sharper cuts were made in the expense for the cultivation of missionary interest at home.

The Rice Crop in the United States

Cultivation of rice in the United States has increased so rapidly in recent years that this country now is growing practically all the rice it consumes, according to the Department of Agriculture at Washington. Some special varieties of rice, however, are still being imported for the use of Orientals, who prefer the product of their own country. The Philippines and the islands of the Caribbean Sea now get their supply of rice from the United States. Reports received by the Department of Agriculture show that the acreage of rice in Louisiana and Arkansas has increased approximately 700,000 acres in the last two years, although the majority of farmers in this section know little about irrigating their land.

Why I Am a Missionary

BY DR. WM. W. CADBURY, OF CANTON, CHINA.

I have more than once been asked: "Why did you ever go to China?" I had been practicing medicine for about three years in Philadelphia, and my friends could see no adequate reason for giving up a career here for the uncertainties of missionary life in Canton, so it was a great surprise to many of them when I announced my decision to take this step. So far as I have been able to analyze my reasons, they are as follows: As a member of the Executive Board of the Foreign Missionary Association of Friends of Philadelphia, and through contact with work in Porto Rico, I had been kept in constant touch with foreign mission work, and medical missions had always especially appealed to me as worthy and sure to accomplish great good. As a personal friend of Dr. J. C. McCracken, I had an interest in the work of the Christian Association of the University of Pennsylvania at Canton.

As a member of the Society of Friends, I believed that the Holy Spirit dwelt in all men, and that, with a knowledge of Jesus Christ, every man the world over was capable of entering into the closest fellowship with God and into a full spiritual understanding of Him. Moreover, I believed in God's sight there was no difference in the value of the soul of a Chinese and that of a Caucasian; also that the Oriental might have the capacity of appreciating, interpreting and exhibiting certain spiritual phases of the Christian religion impossible to the Westerner.

Although all this tended to arouse an interest in missionary work in my mind, yet I felt no call to engage in such work personally until about four years ago. At that time several queries presented themselves before me: 1. Am I doing the highest work of which I am capable in the Kingdom of God? 2. Is the development of my spiritual life keeping pace with my financial success, or am I thinking more of how I shall make money, while my spiritual life is becoming stunted? 3. As a physician, would not my life count for more in China, where doctors are wholly unable to fill the demands for their services, whereas, if I left Philadelphia, my work would be immediately taken up and carried on by others fully as well qualified as myself?

By honest consideration of each of these questions there was no answer for me save that a life in China was the only reasonable one.

There were other reasons that enforced this decision, such as the latent talents of the Chinese awaiting development, the great opportunity to *serve* lying before the Christian world in this crisis of China's history, and the warm esteem in which the United States was held by the Chinese nation. Suffice it to say that these intimations that I should go to China so wrought upon my mind that I could not cast them from me. Many practical difficulties presented themselves, and I resolved that, without a clear sense of God's leading and call to this work, I should not give up my opportunities for service at

home. I resorted to earnest prayer, and did not speak to my friends generally about it, until at last the message came to me, with unmistakable assurance, that it was my Heavenly Father's will that I should go. Gradually the obstacles disappeared, and, during the past two and a half years, I have spent the happiest period of my life in the service of our Lord in Canton. My high estimation of the Chinese character has increased with each year, and the need of leading the young men and women of that land to consecrate their lives to the Saviour of the world has stirred in my heart a desire to devote my entire life to this great section of the human family.

The Re-enforcement of Religion

One who receives with seriousness the Sermon on the Mount and applies its precepts to his life will discover, like the apostle Paul, that, while he may be blameless in outward demeanor, he is yet beset with inward weakness. But the sermon also reveals a means for attaining victory, which in Dean Hodges's new book* is called "the re-enforcement of religion." After instancing Paul's marvelous deliverance "through Jesus Christ," the Dean continues:

To produce in the soul of the conscience-stricken hearer this hope and confidence and gratitude is the purpose of the Preacher of the Sermon on the Mount when He says, "Ask and ye shall receive." The task is difficult, the needed reformation seems impossible, the ascent from satisfied respectability to true religion is like climbing up the steep face of a straight cliff; but there is help—there is divine and sufficient help.

This help is to be had by asking. The act is emphasized. We must ourselves do something in order to get an assisting response. We may not be contented with a passive mind.

There is, indeed, a "wise passiveness." Wordsworth, with his profound experience in the appreciation of nature, advises it as the ideal mood in the presence of the landscape. We are not to be introspective, nor anxious, nor overdesirous of results. We are to submit ourselves to the gentle influences of sky or plain or sea. This applies to nature what Christ applies to our relation to all life. We are not to be nervous about the morrow. We are to rely with confidence on the divine care.

Even here, however, in the midst of these strong admonitions against worry, there is a limit set to our wise passiveness. There is even here an antecedent condition of activity. If we are to have "all these things," the necessities of life, we must seek first the Kingdom of God and His righteousness. There is, indeed, a benediction of passivity. It is illustrated by the "great courtesy of God," who grants His rain and sun to the just and to the unjust. But there are better benedictions which the passive miss. The material blessings of food and shelter depend on the fulfillment of these social conditions which the "Kingdom of God and His righteousness"

* *Everyman's Religion*, George Hodges; Publishers, The Macmillan Co., 66 Fifth Avenue, New York. Price, \$1.50, net.

imply. And the spiritual blessings of uplift and guidance, and moral help and inspiration depend on asking. We must not expect to be delivered passively from the bonds of our sins. We must ask, we must seek, we must knock. The doors of the richest blessings are shut, and wait for us to present ourselves and request to have them opened.

Thus Christ's ministry of mercy was not general, but particular. He never healed a town, nor a crowd. The corridors of the pool of Bethesda were filled with the sick that day when He said to one man, "Wouldst thou be made whole," and healed him. The multitude in the Capernaum street was thronging about Him when He said, "Who touched me?" They were all touching Him, but the virtue, the healing power which went out from Him had no magical efficacy to heal everybody. He cured one because she asked. So in Jericho, when they said, "Jesus of Nazareth passeth by," one blind beggar cried, "Lord, that I may receive my sight!" and the Lord gave him sight. There were a hundred men in that town, beggars and blind, who had no help from Him. His presence did not bless them because they did not ask Him.

All the time God waits to be gracious. His compassions fail not. His heart of sympathy goes out to us in our difficulties, in our struggles. He knows our needs. But He has bound Himself, if we may so express it, under the conditions of His wise ordering of our life. And one of them is declared in the words, "Ask and ye shall receive." Our part and His part in the matter are here set down together. Thus all harvests depend on the essential condition of planting, and all business prosperity on the essential condition of working, and all social happiness on the essential condition of showing one's self friendly.

This asking is, of course, what is meant in the language of religion by the act of prayer. It is not necessary, however, that it should take the conventional forms of petition. The relation of prayer to desire is simply psychological. The effect of giving to the act of asking the form of prayer is to make it definite. It is thus brought out of the possible vagueness of unexpressed desire and put into words, and thereby made concrete—not for the sake of God, who knows our necessities before we ask, and also our ignorance in asking, but for our own sake, for the deepening of our desire. We wish for help against our besetting sins, for strength to live nearer to our ideals; we wish for better thoughts and better motives, for a better self. The wish is an act of asking. But we intensify the wish when we put our desire into articulate speech. For human nature works that way.

* * * * *

Asking, then, is the condition of receiving. This is one of the everlasting facts of human life. The other is like it: Receiving is the sure consequence of asking. It is like it, but it goes beyond it. "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened." It is in the present tense, because it is a matter of present experience; and in the future tense—"it shall

be opened"—because it is true eternally, an abiding promise of divine renewal.

The promise is stated in general terms. It assures no exact correspondence between the request and the reply. It gives no guarantee that if we ask for this, that and the other, we shall certainly receive this, that and the other. The words of our prayers are inadequate, and God does not read them according to a literal interpretation. The specifications of our prayers are affected by our ignorance of the present and of the future; and God attends to the spirit, and not to the letter, of our petitions. We do not know enough to pray aright. We would be answered according to the wise providence of God. We would receive what He would have us have.

The chief apostle asked, but did not receive; he did not receive the exact thing for which he prayed. The supreme Saint had the same experience in the Garden of Gethsemane. He who prayed, "Let this cup pass from me," nevertheless drank it to the dregs. Yet they both received. They both received the blessing for which they prayed, but in another form; not in its material form, but in its spiritual equivalent. "Lord," they cried, "I am too weak to bear this; take it away." And what the Lord did was not to take it away, but to give them strength to bear it. That was the spiritual equivalent.

It is in this sense that every one that asketh receiveth. The promise may not be fulfilled in the lesser details, for which we prayed because we knew no better. It is fulfilled in a benediction of which the denied request was but a faint symbol. God gives us more than we ask. We knock and the door is opened, and we enter into unexpected places. Sometimes we are disappointed. But we go on, following the unseen Guide, and presently we come into the paradise of perfect peace.

Children's Country Training Home

BY MERRILL M. COFFIN.

The farm-home is located near Birmingham, Ohio, about 40 miles from Cleveland. J. Walter Malone is superintendent, for which position he is ably qualified, being an alumnus of Western Reserve University, and for many years a successful business man in Cleveland. The farm is composed of four one-time homesteads. All told there are 542.63 acres. From 150 to 175 of these are timber land; the remainder are under cultivation. The timber follows the bluffs of the Vermilion River, making it one of the most picturesque spots in the State of Ohio.

Crossing the road in front of the main home we get a beautiful view, for we are standing on the edge of a bluff almost 150 feet in height. The river is directly beneath us. Across the river are fertile fields of the bottom lands, and rising from these are worn hills covered with the timber and pasture lands of adjoining farms. Looking up the river a striking contrast meets the eye, for on one side are the fields and pasture lands, while on the other are the wooded

bluffs. From here comes the timber for our sawmill. The trees are those native to Ohio; among them are the hard and soft maple with their gorgeous-colored leaves, oak of the three varieties, beech, walnut, hickory and also the old scaly-barked sycamore, which leans out over the river and about whose roots the boys set traps for the muskrats.

One of the old homesteads is properly called "Old Mount Vernon." The home is a one-time mansion, costing \$10,000 when lumber was half its present price. It is modeled after the old Mount Vernon home of Washington, from the veranda, with its massive white columns, and the arrangement of its spacious rooms, to the old stone sink on the back porch. Any one of the three old-fashioned fireplaces could doubtless tell interesting stories of days gone by.

It is in this place, with its beautiful natural surroundings, that 65 boys and girls are being trained for the responsibilities of life. Do they realize it? Hardly. But we were surprised the other day at Gussie's reply to a pointed question. One of the workers who has her confidence asked: "Gussie, do you stay here with us because you want to, or do you stay from a sense of duty?" After thinking a moment, she replied: "Of course, there is a sense in which a girl does not like an 'orphanage,' but you know my people are not Christians, and I am afraid if I were with them I would be like them." Gussie is a girl of sixteen. Her's are sparkling brown eyes, pink cheeks and a wealth of beautiful brown hair. She is always laughing or singing, one of the two. Her mother died years ago. Her father lost his manhood through drink. For Gussie alone it would be worth while to maintain the institution—and yet she is but one of the 65.

Previous to last Eighth month the home was supported and operated through the personal efforts of John A. Sprunger, a German and a very thrifty man. At the age of thirty-five he had a comfortable fortune of his own making. Having lost their own family of three children, he and [Mrs.] Sprunger determined to invest their means in the loves of other boys and girls. From this worthy determination has grown the present institution. Just before [Mr.] Sprunger's death he turned over the estate of the "Children's Rescue Society," and known as the "Orphanage, Light and Hope," to the Executive Committee of the Friends Bible Institute at Cleveland, Ohio. Under the present management, however, the policy of the institution has been somewhat changed. The high school education, the industrial trades for the boys, the domestic science for the girls, and a more homelike home for all, are replacing the more stern policies of the good old German family.

There is one thing for which we can never be thankful enough to [Mr.] Sprunger. He thwarted the brewery interests in their effort to purchase the "Mt. Vernon Home" for a summer garden. He had put all his own earnings into the three farms which he already possessed—but, typical of his German

ancestry, he mortgaged the whole of it that he might save his "knaben und mädchen" from the influence of such a place. The larger part of the indebtedness is still against the farm. As soon as the place is free from debt it will easily be self-supporting and provide a home for hundreds of the homeless boys and girls thrown upon a world that is too busy to care.

* * *

Just a little picture.

It is the children's hour—that hour between the daylight and the dark. It is the most precious of the twenty-four. Then the mother tucks the little one away and gives it the goodnight kiss and parting smile as the light goes out. Many of us of the good Quaker heritage will remember that as long as we live. It was at this same hour that I looked through the window of the children's room at the Country Home. The light was turned low. She who is mother to the dozen or fifteen little fellows was seated in her chair, almost worn out with the cares of the day. In her lap was the baby of the family—a boy of less than two years. His brother, Willie, tired with the day's play, was half asleep against her knee. The ten or dozen others were kneeling in a circle on the floor before her. In turn they were lisping their prayers. I looked as long as I could. Turning away, I prayed: "O, God, if it be Thy will, wilt Thou not in Thy Providence give them a chance in the world?"

John U. Harkness

Fifth Month 12, 1840-Eighth Month 19, 1911.

In a recent address, President Lowell said that to "kindle the spirit" was of greater value than "to quote Greek poetry in the original." This power of "kindling the spirit" was possessed in a great degree by John Underwood Harkness, who has recently been called to his long home.

Son of Elizabeth and Gideon Harkness, he was a birthright member of Friends. A native of Raisin Township, Michigan, he spent his earlier years in that vicinity, and in 1862 he married Charity C. Comstock, whose parents, John Truman and Rowena Comstock, were prominent in pioneer history. The Comstock farm, which was the scene of many interesting "Underground Railroad" incidents, was deeded to John U. Harkness, and was looked upon as home for many years, and still remains in the family.

Though quiet and unassuming in manner, he was often called upon for public service on account of his sound judgment, sterling character and thorough-going methods. Appreciation was shown him in his home town by various offices, but it was not to politics that he wished to devote his life. When the post of superintendent of the Friends School, Raisin Valley Seminary, was offered him, he gladly accepted it. The position was such as to bring him in close touch with young people, though not in classroom work. This institution prospering under his hand, he was soon called upon to fill a similar position at Earlham

College, that of superintendent and treasurer. For ten years he carried the business cares of the college, and at the same time he was especially interested in the students themselves.

The impress of his personality was left on many lives, and his ready sympathy and loving interest often helped in the solving of difficulties which students had confided to no one else.

After a few years' rest from institutional life at their home in Rollin, Michigan, John U. Harkness and his wife took charge of White's Industrial Institute, at Wabash, Ind. As always, he was glad to be associated once more with young people. The justice of his decisions, the unswerving righteousness of his counsel, the uprightness of his very being, made even those whom he found it necessary to



THE LATE JOHN U. HARKNESS.

punish realize that the punishment was inflicted in love, so that they felt gratitude even while they suffered the penalty. To be able to "kindle the spirit," to rouse the best in human nature, to lead to a higher life, is a power which reflects the divine.

Failing health compelled John U. Harkness to retire after four years at Wabash. He returned to Michigan, this time to Hudson, near the old home-stand, where he devoted himself to his garden. His last summer was a most happy one. He had visited White's Institute, and found it with better facilities and equipment. He had enjoyed seeing his children and grandchildren, relatives and friends whom he had not seen for several years. He was most interested in hearing about the old friends and students whom he had known.

In the midst of this happy summer the call came suddenly, as he would have wished it, and in a few hours he had passed from "works to reward."

Besides his wife he leaves a son, Llewellyn, White's Institute, Wabash, Ind., and two daughters, Lina R., who has been teaching in the School for the Blind, Lansing, Mich., and Beulah Harkness Dawson, East Liverpool, Ohio.

Missionary Department

Maragoli and Lirhanda—Second Quarter

BY EDGAR T. HOLE.

Some of us might shrink from undertaking to organize a thoroughgoing Christian Endeavor Society in a large church in New York, Cleveland or Los Angeles, but it has been one of the great joys of the past quarter to assist in getting a very simple movement set on foot at Maragoli and Lirhanda for developing and using the Christian young people and to act as a feeder to the infant church. We have not attained to all the useful ramifications of the United Society of Christian Endeavor. The truth is, we hardly know what name to go by in English—"Win-one Circle," "Y. M. C. A.," "Catch-me-pal" movement or "C. E. Society." We think of it as the "Khutesa uvwami vwa Nyasaye" movement. If you have a better name in mind, please suggest it. The Maragoli organization consists of thirteen fine young men. At Lirhanda only nine are enlisted.

Our aim is, first of all, to accept and follow Jesus Christ ourselves, and then get our friends, neighbors and others interested.

After the public meeting for young people on First-day afternoon, an interesting experience and campaign meeting is held by the members. The earnest, thick-lipped leader calls the roll from his little red book, and then calls each member to account for his past week's efforts. Some have visited friends, neighbors, the sick, or have talked with members of their families about the Saviour of men. Or they have introduced the subject as opportunity offered while at work beside the unconverted. Considerable tact has been used in reproving and rebuking sinful customs and pointing out the better way. The meeting usually agrees upon some one person to be especially prayed for daily during the coming week. One hour's contact with this practical and applied effort is worth more than a week's study of mere theory or speculation. The greater number of these young workers are not station employees. They do their own work in the forenoon, and attend school and a Scripture study class in the afternoon. We are endeavoring to impress them with the fact that if the multitudes in this needy land are ever brought to Christ, it must be largely through their own efforts.

It was a very great pleasure (on First-day, Sixth month 18th) to publicly receive in our local chapel at Maragoli four young people as full Church members. These have been on probation more than two years, and were accepted by our quarterly meeting at Kaimosi on June 15th. Five from Maragoli and six from Lirhanda entered upon probation in the same quarterly meeting.

A few printed and neatly bound copies of E. J. Rees' translation of Mark's Gospel have reached the field, and are very much appreciated. These will be a great help both in the evangelistic and school work. Six months ago I mentioned a manuscript copy of

St. Mark's Gospel prepared by two native helpers. It proved to be commendable chiefly as an effort, and was not sent home.

In addition to the "three R's" of school work we have had a few first lessons on drawing, using the various styles of native pots as objects.

One of our Maragoli schoolboys who owns a few tools made a good, strong pair of crutches for a crippled native a few miles from the station. There are both better and worse appearing crutches in America.

During the quarter the "Maragoli Witch Doctors' Association" (so-called) issued three proclamations supposed to be of considerable importance and designed to claim universal attention. The first stipulated that every household conform, for a day, to a certain food requirement. The alternative was said to be sudden death by some mysterious sickness. The second and third were successive and strenuous attempts to chase all sickness and disease-bearing spirits from the district. The work was done at night, and combined hideous yelling with the beating of drums, cow hides, bush, trees, rocks and ground in order that no lurking places be overlooked. Compared with the great population, it was only a few who set at naught these announcements, but the very incidents helped to draw a line of demarcation between pagan darkness and the Gospel light.

A Significant Difference

Men and women are beginning to see the difference between being in the right in a dispute, and having a right to go to war over it. If it should be known that Canada had stupidly refused to make reparation of, say, \$100,000, as stipulated for some violation of a fishery treaty, we all might agree that our country was in the right, but a majority of sane men would equally agree that our Government did not have a right to set a hundred million decent people at war because of the stupidity of certain Canadian officials. A thousand men here and in Canada would promptly offer to pay the fine and save the war. We would no more go to war with Canada for \$100,000 than we would tear the rags from a destitute orphan because her father owed us two cents. We are all learning that a righteous cause is a cause for war only when the wrong done by the war is less than the right it preserves. Nor will there be in the future any such readiness as there has been in the past to assume that the war which someone is interested in stirring up is really in the defense of national welfare. Just as a hundred years ago men began to suspect that the divine right of kings was merely a money-making device, so today they begin to suspect that private interests outweigh the common good in the conflicts of nations.—*Prof. Edward Thorndike.*

Things of Interest Among Ourselves

Willis R. Cook has located as pastor at Sugar Plain, near Thorntown, Ind. His Gospel messages are greatly appreciated.

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Attorney E. Lester Foulke, of Wichita, Kans., has presented a set of Ridpath's Library of Universal Literature to Friends University.

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Nathan Brown is now teacher of Scripture at Fowler Academy, Kansas, a position for which his years of experience have well qualified him.

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Rufus P. King desires us to state that the collection he received at Winchester Meeting, in Indiana, was for the Colored Orphanage, at Oxford, N. C., and not for the Orphanage at High Point, N. C., as stated in our issue of Twelfth month 7th.

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Friends University has selected eight young men to go out in evangelistic work during the Christmas vacation. These young men go out without a thought of financial return to themselves but gladly give up their vacation in the hope of winning some to Christ.

* * *

Wilmington Monthly Meeting has received a splendid gift from Ada H. Jenkins. A beautiful brick chapel, built at a cost of \$3,000, on the lot owned by the Monthly meeting in East Wilmington. It is called Ada Chapel, in honor of the generous donor, and at her request is dedicated to the saving of souls.

Richard R. Newby, Y. M. Superintendent of Evangelistic Work, visited Unadilla, N. Y., from the 24th to 26th ult. Largely attended meetings were held each evening and much interest manifested. The Gospel message delivered on First-day morning was also well received. Unadilla Meeting has recently received seven new members and others are expected to join soon.

* * *

On the evening of the 28th ult., Elam Henderson and his wife, entertained the young people of East Vassalboro Meeting and some members of the faculty of Oak Grove Seminary, in the parlor of the church building.

Selections from Whittier were given by readers in Friends costume, refreshments were served, and the informal, social evening was enjoyed by all.

Elam Henderson has charge of the religious instruction at Oak Grove Seminary and is also pastor in East Vassalboro meeting. Both he and his wife manifest a deep interest in the work, and Friends and all those who are laboring for the advancement of Christ's kingdom recognize in them most efficient helpers.

* * *

In the accidental death on the 25th ult. of Noble Renneker, of the Junior Class of Whittier College, the institution has met with a great loss. He was topping trees on the premises of President Newlin, when the breaking of a limb precipitated him to the cement curb, resulting in instant death. Noble Renneker was well known in college circles in California as a leader in athletics, and as a young man of high Christian character, diligent and faithful in the Master's service. The funeral services, attended by Whittier College in a body, and

by representatives from other colleges, were held at Friends Meeting House.

An impressive sermon, by H. Edwin McGrew, with fitting and feeling words by President Thomas Newlin, constituted the occasion a touching tribute to the memory and worth of the departed.

* * *

Some of the recent improvements at Penn College, Oskaloosa, Iowa, are indicated by the following item from the current *College Bulletin*:

"Much new equipment has been added to the outfit of the Penn School of Commerce. This department is becoming more efficient yearly. There has been inaugurated, as will appear elsewhere in this Bulletin a short course designed especially to meet the needs of those living on the farm. Penn believes in educating for the farm, not away from it."

* * *

A meeting of men, called at the request of the Los Angeles Auxiliary of the Men and Religion Forward Movement, was held at the Friends Meeting House in Whittier, Cal., on the 3d inst. The needs and possibilities of the movement were presented in forceful addresses by Edward H. Emmet, promotion secretary; J. D. Radford, W. E. McVeigh and Benjamin Pearson, prominent business men of Los Angeles. A large enrollment was secured for a local organization, tributary to the organization in Los Angeles. Thomas Newlin was named as president. The large attendance and deep interest manifested give promise of good local work.

* * *

The Christian Associations of Penn College have recently received a great impetus from the visit of four secretaries. Martin H. Bickham, General Secretary of the Y. M. C. A. of the University of Chicago, was present at the College for three days, during which time a number of meetings were held as well as private consultations with many students. As a result a number of men have taken a decided stand for the Christian life. Guy V. Aldrich, State Student Secretary of Iowa Y. M. C. A., was in attendance during the Bickham meetings and rendered excellent service.

At the same time the Y. W. C. A. was doing similar work. Eva Morris, Territorial Secretary of Y. W. C. A.'s in State Universities, was present; also Fannie Morris, Territorial Secretary of Y. W. C. A. for Denominational Colleges. The service of both these ladies was of a high order. Many girls started in the Christian life and every one in the College received an impetus to higher living.

* * *

Thorntown Quarterly Meeting was held at Darlington, Ind., the 23d, 24th and 25th ult. Two of the home ministers, Lindley M. Reagan and Willis R. Cook, gave helpful messages on Seventh-day. Martha Binford, formerly quarterly meeting superintendent, was also present. Enos Kendall, now confined at his house much of the time, was not able to be present. The missionary program given by the Sugar River Auxiliary on First-day morning was well rendered, excellent papers were read by Jennie Kersey and Jennie Paddock.

Edward M. Woodard, of Montezuma, Ind., evangelistic superintendent of Western Yearly Meeting, was present and preached first-day morning. Among those present were members from the four different meetings, comprising the quarterly meetings.

Lindley M. Reagan is entering upon the second year as pastor in the meetings at Darlington and Gravelly Run, and is well liked by all for the efficient work given.

The manse adjoining the meeting house at Darlington

has recently been rebuilt, adding much to the looks and comfort. Annis Peebles, recently returned missionary from Douglas, Alaska, is expected to return to her old home, and many friends at Gravelly Run, this week

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The first term of school in the new school building at Banes, Cuba, opened very auspiciously Ninth month 11th, with Jennie E. Joyce and Bertha O. Lawrence as teachers. Only the first to the fourth grades will be taught this year, as there is at present no demand for higher work, though it is the thought to take pupils through the eighth grade. The room of the first and second grades was full by the end of the first school month and several applicants had to be refused. The other room has two or three vacant seats.

Besides the regular work sacred history is taught twice a week, in which most of the pupils take a good interest. Lessons in vocal music are also given twice a week by a special teacher.

The school is recognized by the Cuban government and monthly reports of attendance, etc., have to be made to the Board of Education.

The workers feel that the school offers a great opportunity for doing good. Most of the children come from the better class employes of the United Fruit Company, and live near the Mission. The majority of these are also members and regular attenders at Bible school. There are also several pupils from the better families in the native town and thus a door is opened into their homes.

A few children from American and English families are taught in English but the regular school work is done in Spanish, though English is taught as a subject to all the pupils.

Correspondence

TO THE EDITOR OF THE AMERICAN FRIEND:

I desire to enter a plea for at least one strong, clear note of vital Christian doctrine at the Five-Years Meeting; something like that which President Strong, of Rochester Seminary, brought to the Baptists of North America in their convention at Philadelphia in Sixth month of this year. A program without some able doctrinal utterances will certainly lack the substance and weight that it ought to have.

Why should the Friends of Jesus be afraid of Doctrine? Doctrine is Divine Teaching, or Truth communicated by the God who inspired the Bible. It is not truth that has brought disturbance among us in the past; it has been error every time.

We need a frequent restatement of Divine Teaching on vital points, to keep our people settled and grounded. "Those who know it best are hungering and thirsting to hear it like the rest." John in prison longed to hear the teaching of the Incarnation, which he himself had been proclaiming. "Art Thou He that should come or look we for another?"

It must grieve our Lord for His professed friends to be so fearful about the Teaching in His Word. We ought to approach the doctrinal message with joy, like St. Paul did the Atonement (Rom. 5:11). Should the Five-Years Meeting, our most representative body, ignore and taboo all doctrinal messages, the result will be to scatter and unsettle more and more the rank and file. We have a sound and safe standard of orthodoxy. It may be found in the Holy Scriptures and in our Declarations. The Scriptures are as profitable for Doctrine as they are for correction and reproof. Let us edify and strengthen our brethren by the proclamation of Divine Teaching.

Wichita, Kan

LEWIS E. STOUT.

TO THE EDITOR OF THE AMERICAN FRIEND:

On the 6th inst. the semi-annual meeting of the Board of Foreign Missions of the Yearly Meeting of Friends for New England, was held in Tremont Temple, Boston, Mass.

It was a very interesting occasion, one member from Pennsylvania and other members from Rhode Island, Massachusetts and Maine being in attendance.

A good preparation for this semi-annual meeting of the Board, was the Missionary Rally the evening previous, at Lynn, Mass., where Friends from Boston, Lynn and Salem, met around bountifully loaded tables at the Friends Meeting House. At the Rally the president of the W. F. M. S. presided and a generous contribution was taken for the Ramallah Mission.

Seven members of the Foreign Mission Committee being present, several of them addressed the meeting at the close of the banquet.

Reference was made to the excellent condition of the Mission Schools at Ramallah and appreciative words were spoken of the efficient management of Superintendent A. Rosenberger, and his accomplished wife.

The Mission has been very fortunate in securing the services of such able and unusually well-qualified people at its head. The long experience of A. Rosenberger as the president of Penn College, was a splendid preparation for his work in Palestine.

In his wife, who was a College Professor for a number of years, we have an acknowledged "teacher of teachers." Her's is the kind of teaching that inspires to noble work. Among the young people who were her pupils in America, forty are now engaged as Missionaries in the Foreign Field.

The next day, at 10.30 A. M., the Mission Board met, as before stated, in Boston. The Father's blessing and help were fervently sought in earnest prayer.

Interesting letters from our new workers (two young women who recently went from America) were read, giving us brief accounts of their long and pleasant voyage across "the great waters" and their "first views" of the Mission and its lovely surroundings—all breathing a happy spirit and earnest desire to become useful workers in the new field.

The report of the superintendent gave a clear, interesting and concise statement of the work as carried forward in its various departments.

Those who have read the "Bulletin" entitled Ramallah, in THE AMERICAN FRIEND of Eleventh month 30th, will understand something of the spirit that pervades the Mission schools and their enthusiastic workers.

The Girls' Training School building is at the present time the Administration Building, housing in addition to its fifty pupils, the superintendent, matron, five teachers and the cook. These buildings, and the lands surrounding them, are the property of Friends. The Boys' Training School, for about forty students, is held in rented native houses, enlarged to accommodate this number fairly well.

Friends will remember that we have been raising money to erect proper school buildings for the boys, and have petitioned the Sublime Porte for a "Firman" or "Permit" to build. This "Permit" has been granted at Constantinople, but not yet endorsed by the local government at Jerusalem, but we feel sure it will come in due time.

In both schools the Bible is constantly and thoroughly taught and it is the united purpose of all the workers to carry back to that land, to which we are so much indebted, the true religion of the Lord Jesus Christ.

As the Turkish government assumes a more liberal attitude towards movements for a better civilization and more fully appreciates the advantages of modern education, the opportunities and possibilities in Palestine will be vast indeed.

The mild and delightful climate and the great natural fertility of the soil make Palestine well adapted to the successful cultivation of all kinds of semi-tropical products.

We trust the day is not far distant when those rugged hillsides may be again covered with mighty forests and the valleys yield abundantly their rich fruits as of yore. Every tree, shrub and vine grown in California, can be equally well cultivated in Palestine.

The Friends Mission at Ramallah occupies a unique position in the very heart of that wonderful land that appeals so strongly to all lovers of the Sacred Records. The work there is a noble one, and the blessings of the Lord is richly prospering the vine of His own planting.

With much love,

TIMOTHY B. HUSSEY.

Born

BABCOCK.—To Wendell R. and Ruby A. Babcock, at Somerville, Mass., Twelfth month 1, 1911, a son, Wendell Marks.

MILES.—At West Branch, Iowa, Eleventh month 13, 1911, to Walter R. and Elizabeth R. Miles, a daughter, Caretta Elizabeth.

Married

BECKWITH-JANEWAY.—At the home of the bride's parents, at Ramona, Cal., Eleventh month 30, 1911, Kimball C. Beckwith and Ada M. Janeway.

JACKSON-GREGORY.—At Friends Meeting-house, Oakland, Cal., Eleventh month 26, 1911, Leda M. Gregory, daughter of Levi and Lydia A. Gregory and Merlin M. Jackson, of Stockton, Cal.

A large company of acquaintances and friends gathered to witness the marriage, as the bride has been prominent as a singer and worker in the church.

Died

COCKLIN.—Near Oskaloosa, Kans., Tenth month 28, 1911, Alice H. Cocklin in her sixty-third year. The deceased was a daughter of George and Sarah P. Dickinson, a native of Ohio and an interested Friend.

LANE.—At his residence, Tyner, North Carolina, Tenth month 20, 1911, W. Henby Lane, sixty-one years of age. A consistent and devoted member of Piney Woods Monthly Meeting.

He very much enjoyed entertaining Friends traveling in the ministry and ministers of other denominations frequently partook of his kind hospitality.

WINSLOW.—At the home of his daughter, Kansas City, Mo., Eleventh month 5, 1911, Josiah Parker Winslow, aged eighty years. He was a life-long member of the Society of Friends, and took deepest interest in the spiritual welfare of the Church. Interment at Walnut Ridge Cemetery, near Carthage, Indiana.

I was a shepherd, keeping watch by night
On Juda's hill, beside my dying fire;
I did not see the heavens clothed in light;
I did not hear the chanting angel-choir.
I had grown gray before I saw His face;
My kinsmen knew Him on His mother's knee.
One joy is ours now, in His dwelling-place;
The Babe was born for me.

The International Bible School Lesson

FOURTH QUARTER, LESSON XIV.

TWELFTH MONTH 31, 1911.

REVIEW.

Read Ezekiel 36: 25-35.

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I John 1: 9.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, Twelfth month 25th. Daniel and his companions. Dan. 1: 8-20.

Third-day. Ezekiel a watchman. Ezek. 3: 1-27.

Fourth-day. The second temple. Ezra 3: 1-4; 5.

Fifth-day. Belshazzar's feast. Dan. 5: 1-31.

Sixth-day. Ezra's journey. Ezra 8: 15-36.

Seventh-day. Nehemiah rebuilds the wall. Neh. 4: 1-23.

First-day. Ezra teaches the law. Neh. 8: 1-18.

Time.—The period covered by the year's course of lessons is about 580 years, that is, from the division of the kingdom (B. C. 982), to the end of Nehemiah's governorship (B. C. 400). These dates are, of course, only approximate. That so few pages should cover so long a period shows how very little of the history of the times is known to us.

Places.—Countries, Palestine, Babylonia, Assyria; cities, Jerusalem, Samaria, Babylon, Shusan (Susa).

The period covered by the lessons of the year is one full of incident, and one whose history has been recorded and preserved, it would seem, mainly to illustrate the "ways of God to man." It shows how whenever the people followed Jehovah they were blessed, and whenever they turned away from Him and "sought after other gods, they suffered. It is also the history of the development of religious thought and practice. It took the captivity and its bitter experience to rid the Jews of idolatry; it was in Babylonia that Judaism was preserved and purified; it was a captive, Ezra, that taught his people the law, and saved the returned captives from contamination with heathen rites and ceremonies; it was Nehemiah, another captive, who inspired his compatriots to rebuild the walls of Jerusalem, and save his fellow Jews from the wiles of their neighbors. Perhaps it is not appreciated by many readers and students of the Bible as it should be, that the law as we have it is, scarcely without a doubt, due to the care and solicitude of Ezra, or that the character, habits of thought, and religious practice of the Jews date from the time of Ezra. No Hebrew, other than Moses, had so great and permanent an influence on his people as Ezra. The development of the Jews until the time of Christ was wholly on the lines laid down by Ezra.

The place which the Prophets took in the religious life of the nation both in prosperity and in adversity has been well illustrated in the lessons.

The prophet was the medium through which Jehovah spoke to His people, warning, cheering, teaching, consoling. What pictures are brought up in our memory by the mere repeating of the names, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Micah, Hosea! All of whom so went to the very heart of things that their words and messages still vibrate with the power of truth, and reach the

hearts of men and women living thirty centuries after they were uttered.

The study of the year will have been in vain unless we have learned lessons. On the one hand, how disobedience and sin, and idolatry bring about their legitimate results of suffering, separation from God and spiritual death, if unrepented of, and not forsaken. But, on the other hand lessons of how God blessed those who choose Him and His service; how He strengthens and protects those who put their trust in Him; how He fulfils His promises; how He brings light into the soul; how He inspires His children to be His messengers and standard bearers. If we have thus rightly studied the sacred records, we shall know the truth of the Apostle Paul's words: "Whatsoever things were written aforetime were written for our learning, that through steadfastness and through comfort of the scriptures we might have hope." (Rom. 15: 4).

The object of Bible study is not simply to gain knowledge of Bible history valuable as that is, but, first for our own spiritual benefit; and secondly, the better to equip us for service for God, and for our fellow men, wherever our lot may be cast.

Notice

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito, a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members of the Society of Friends, who have a call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

New Publications

A Calendar of the People Called Quakers. Arranged by Horace Mather Lippincott. Published by Walter H. Jenkins, 15th and Cherry Streets, Philadelphia. Price, \$0.60, postpaid.

Is a new Quaker calendar illustrated with mounted pictures, which have been selected for their historic as well as their artistic worth. It consists of 12 calendar sheets and a cover of extra heavy blue-gray paper, 10 x 16 inches.



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requisite for
making Perfect
Bake Day Foods

It sells for sixty cents, including mailing, but it is easily worth the price.

* * *

Mother, by Kathleen Norris. Publishers, The MacMillan Co., New York. Price, \$1.00, net.

A story with considerable artistic merit which paints a lesson. It tells how a girl just entering womanhood is taken from a home where means are limited and children plentiful, to live for a time in New York where means are plentiful but where mother-affection is lavished on poodles rather than children. After becoming infatuated with the false ideals which she encounters, she returns to the humble parental home, there to learn from her own simple-minded, overworked, noble-hearted mother, the real secret of domestic happiness.

* * *

The Quaker Cross, a Story of the Old Bowne House, by Cornelia Mitchell Parsons. Publishers, The National Americana Society, New York. Price, \$1.50, net.

A historical novel which deals with historic characters. The journeys and sufferings of early Friends are pictured in a very realistic way, the author supplying what is woefully lacking in the literature of the period, i. e., the "human element," interest in affairs of the world and in the details of life—domestic and social. What the "Scottish Chiefs" do for the wars of Wallace and Bruce, this work does for the struggles of early Friends. The book is illustrated with pictures of real men and places.

* * *

The Pastor His Own Evangelist. With introduction by J. Wilbur Chapman. Publishers, F. M. Barton Co., Cleveland, Ohio. Price, \$2.50.

Following a discussion of "Preparing for a Revival" are outlines for eighteen special evangelistic services. Each outline consists of (1) a number of suggested texts; (2) a list of sub-topics

under each text which might be used as clues to sermons; (3) suggestions for the pastor in arranging and carrying forward the special effort,—what needs to be looked after from day to day; (4) seed thoughts in line with the theme; and (5) illustrations for the sermon.

A twin volume with the above is *One Hundred Prayer Meeting Talks and Plans*. Introduction by F. B. Meyer. Price, \$2.50. The two books together can be secured of the publishers for \$4.00.

The works while suggestive, are largely compilations of rather ordinary selections.

AWFUL.

Henry Clews, at a dinner in Newport, said of American traveling:

"It is delightful to travel in America, but I think that American porters handle our luggage a little too roughly.

"Once, at a certain station, I was amazed and pleased to hear a uniformed official shout to a burly porter:

"Hi, what are you knockin' them trunks about like that for?"

"The porter had been lifting great trunks above his head and hurling them down onto the floor furiously; but now he stood stockstill in astonishment.

"What's that, boss?" he said.

"What do you mean by knockin' trunks about like that?" repeated the official. "Look at the floor, man. Look at the dents you're makin' in the concrete. Don't you know you'll lose your job if you damage the company's property?"—*Epworth Herald*.

* * *

Wouldn't it be beautiful if we could have one real Christmas Day? Just one. The world might like it so well that it would want another. Think a moment what it would be like.

It would have no war in it. There would not be millions of soldiers, drilling and disciplining themselves to kill other soldiers, or to prevent other soldiers from killing them. There would be no armies to keep what land we have, or to get land from others which they are unwilling to give up. There would be no big warships built for the purpose of destroying other big warships and putting to death the skilled mechanics who operate them.

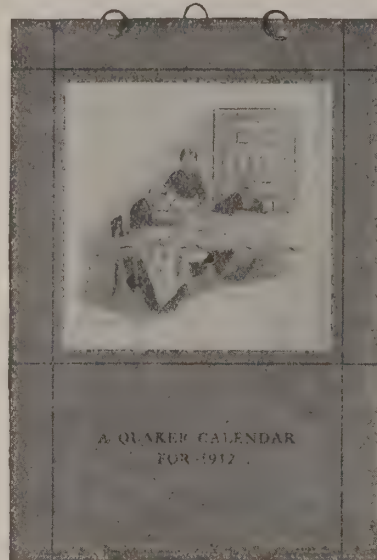
Then, on that Christmas Day, there would be no poverty. But there has always been poverty! Yes. That is no reason why it is desirable, or a good thing in the world. There would be no poverty, because everybody would be industrious and thrifty and not envious, and as for the sick and the unfortunate, everybody would feel as much sympathy for another's pain as for his own pain.

There would be no drunkenness, because everybody would be temperate, using moderation both in eating and drinking. No one would any more stimulate himself into a beastly condition of drunkenness than he would burn off his hand in the fire when he felt the need of warming himself.

There would be no more prisons, lockups, jails, not even county jails, the worst of all for manufacturing criminals, because there would be no more criminals at large in the community.

No bad men? Well, not so many as now, if we could get Christianity (which

A Quaker Calendar for 1912



The Quaker Calendar is beautifully designed and printed on dark cream colored paper with oak colored cover and consists of 12 leaves, size 7x10 inches. The pictures are designed to express and illustrate the very best in our Quaker life and have been carefully drawn so as to be inoffensive to everyone. They picture Friends in the simple duties and pleasures so dear to us—knitting, spinning, the reading of the Bible, a group around the evening fire, before the meeting-house door, the stepping-stone, in the

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we celebrate this day) well started in the world. But there would be sick and diseased persons, and hospitals, no doubt. So, there might be bad men and women, degenerates, perhaps even incorrigibles, but they would be in reformatories, old and young, remaining there till they were cured. On Christmas night we should not need to lock a door or a window, or put our silver in a safe. Rather we should be rejoicing that all the sick men were cared for, and that all the criminals were in a position where they might become as fit as we to celebrate Christmas Day.

But this cannot be, on account of human nature being what it is. *Human nature*? If this is so, then we have a poor prospect in the world. Let us rather say the *beastly* nature in man, which is as yet unsubdued and unresponsive to the simple teaching of the Master of Christmas.

Is this a sermon? No, an idle dream. And is not to want the best to be pessimistic? Let us roll in the Yule log, and hang the mistletoe, and see! the host is rising to propose the health of all the world, and "God bless us all."

—Charles Dudley Warner.

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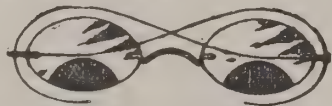
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THE AMERICAN FRIEND

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CHARLES O. NEWLTON
PLAINFIELD,
IND.

The American Friend

Vol. XVIII

TWELFTH MONTH 28, 1911

No. 52

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The Pilgrims

For men of faith, in early days,
Who, in frail barks, strange waters o'er,
Came to a lone and rocky shore,
God of our fathers, Thee we praise!

For that they then their songs could raise
In forest deeps, their only home,
Beneath the heaven's high wintry dome,
God of our fathers, Thee we praise!

For what they wrought in righteous ways
Fair freedom's fane on every hill,
The world's new light, clear shining still,
God of our fathers, Thee we praise!

For what all sacrifice outweighs,
Their love of truth, that shall abide,
Outlast the rocks, outlive the tide,
God of our fathers, Thee we praise!

And for this love, in sweetest lays,
Like birds that soar on happy wing,
Through years to come let children sing,
"God of our fathers, Thee we praise!"

—John Otis Barrows.

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The Christian Endeavor Department

CHARLES M. WOODMAN, PORTLAND, ME.

TOPIC FOR FIRST MONTH 7, 1912.

THE CHRISTIAN VIRTUES—I. COURAGE.

PSA. 27: 1-14.

(Consecration Meeting.)

DAILY MEETINGS FOR PRECEDING WEEK.

Second-day, First month 8th. Its source. Eph. 6: 10.

Third-day. Its basis. John 16: 33.

Fourth-day. Its extent. Phil. 1: 28.

Fifth-day. Faith courageous. Heb. 12: 1-4.

Sixth-day. Peter's courage. Acts 4: 13-20.

Seventh-day. Elijah's courage. I Kings 21: 21-29.

How may timidity be overcome?

What is the difference between moral and physical courage?

Give some examples of moral courage from history.

It is right to put courage first—as the foremost Christian virtue. For the lack of courage lies at the root of the lack of every other Christian virtue. Take the virtues mentioned in II Peter 1: 5-7, and see if this is not true.

Faith is the evidence of things not seen or done. The want of faith is due to the want of courage to venture beyond things as yet seen or done. It is the courage of exploration, of venture, of discovery, that leads the traveler, the scientist, the scholar, the soldier, the growing child, the athlete, to pass beyond what has been attained or experienced or achieved and break out into what is new. The timid and fearful souls stay within old limitations. Virtue is the possession of the qualities of the *vir* or man; it is virility, or strength, or fearlessness, the pursuit of right for its own sake, regardless of consequences; it is the courage of sheer character. Knowledge is the overcoming of ignorance, the piercing through what obscures and resists in order to get at the hidden secrets; it is the discipline of mind which fixes it upon truth and bravely separates the truth from error. Knowledge is the courageous search for truth and the courageous grasp of it when it is found, and the courageous abandonment of all that contradicts it. And so with each of these virtues. If we analyze them we shall find courage lying at the base of them and indispensable in their exercise.

So noble a thing is courage that cowardice seeks to hide behind it and to call itself by its name. Most of the wrong-doing of the world which parades as bravery is only bravado and the truest cowardice. A boy swears or drinks or goes wrong not because it is courageous, but because he is a coward. Down in his heart he doesn't want to do these things. He knows they are foolish or wicked, but he is afraid to act independently, in accordance with his own principles, and he allows himself to be intimidated and overpowered. All kinds of silly pranks are played by college students, not because they want to do those things, but because they imagine that sentiment expects them to do them or because a foolish leader dominates the crowd. And even these few leaders, as a rule, are themselves cowards. They are acting as they are for want of courage to lead in some other way.

In one of our colleges some years ago a student showed me a letter he had received from a young woman whose good will and respect he greatly valued.

His father was a minister, and this student was deemed very brave and courageous because he was living recklessly and indulging in sins which his mother would have abhorred. The girl's letter began: "Dear —, I know what you are doing at —, and I want you to know what I think of you. I think you are a coward." "That letter cut me to the quick," said the man, "and the trouble is that what she says is true." Others thought he was a fine, bold fellow. He knew that he was a coward. All sin is cowardice. Courage conquers sin.

Courage conquers fear, also. Dr. Trumbull used to tell of an officer who went into battle shaking and fearful, but who nevertheless went in. Another officer said to him, "You seem to be frightened." "Yes, I am," was the reply. "If you were as frightened as I am you would have run away long ago."

General Miles was once asked by a reporter what was the finest instance of courage he had ever seen, and replied that it was on an occasion in the Civil War, when a young officer sought to lead his men in a hopeless charge in a fog, and when he found his men were not following, turned back to them with a taunt, "Come on, you men. What's the matter? Do you want to live forever?" And then rode back into the death that was waiting in the smoke.

"Be of good courage." "Fear not." "Stand fast." "Quit you like men, be strong." These are the Christian words.

—Robert E. Speer,
in *The Sunday School Times*.

News in Brief

Word has been received from Teheran to the effect that W. Morgan Shuster, the Treasurer-General of Persia, has been notified of his dismissal, and that the Persian Government has instructed the local authorities to cease hostilities and enter into negotiations with the Russian Consuls to restore normal conditions.

* * *

John Bigelow, who was often called the "first citizen of New York," died last week at his home, No. 21 Gramercy Park, where he celebrated his ninety-fourth birthday the 25th ult. He had failed slowly in health since his illness of last summer; but he was able to receive callers, as usual, on his birthday, and give his message of peace and goodwill to the world.

From 1848 until 1861, when he was appointed Consul to Paris, John Bigelow was an editor and part owner of the *Evening Post*. He was invited to share in the proprietorship of this paper by the editor-in-chief, William Cullen Bryant.

* * *

An adaptation of the Wisconsin Legislative Bureau has been planned for Chicago. At its head is to be an expert statistician, whose duty will be to establish a library of books relating to municipal affairs, to arrange for supplying the mayor, the aldermen, the department heads, and even inquiring non-residents, with information on city problems, and to promote the prestige of the city in all proper ways. The plan has apparently aroused no opposition, but its adoption has been seriously delayed by the attempt of the spoils-loving section of the City Council to make the new organization a "department," instead of a "bureau."

FOR CHRISTMAS.

It isn't the cost of the gift, dear,

That brings the Christmas cheer;

It's the thought that in some mind,

dear,

You hold in memory's place

A spot that is tender and bright, dear,

Undimmed by time or space.

It's Peace and Faith and Love, dear

That human hearts most crave,

It's a constant, natural longing

From cradle to the grave.

It's the word or wish from a friend,

dear,

Which is *really* and *truly* meant,

Is the sweetest Christmas present

That ever could be sent.

ANNA GUY TAYLOR.

190 Summit Ave.,
Upper Montclair, N. J.

* * *

In Los Angeles, Good Government Party made a clean sweep. There were women behind the broom.—*Boston Advertiser*.

In effect, President Taft says in his message on the trust question, "If you don't believe the Sherman Law has teeth, just let it bite you once."—*Little Rock Arkansas Gazette*.

* * *

[Mrs.] R. W. Barlow, the golf champion, said at the Philadelphia Country Club: "If a golfer is going to boast, let him boast modestly. I heard a golfer say one autumn evening before the clubhouse fire: 'Never did I see better golf than this afternoon. My opponent got away every drive, he hit every brassie clean, he approached perfectly, and he didn't miss a single putt.' 'How much did he beat you by?' I asked. 'Beat me?' said the modest man, with a look of surprise. 'Why, he didn't beat me. It was my game from the start.'"—*Washington Star*.

* * *

James G. Blaine's good humor was imperturbable. A rancorous Western politician met him one day on the steps of the Capitol with: "Mr. Blaine, I am a stranger to you. But I take the liberty to tell you you are a fool and a scoundrel!" "Really?" said Blaine, lifting his hat. "Now I wonder what you would have said if you had been my intimate friend?"—*Saturday Evening Post*.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

RUFUS M. JONES, Editorial Contributor.

HERMAN NEWMAN, Editor.

VOL. XVIII.

PHILADELPHIA, TWELFTH MONTH 28, 1911

No. 52

The Ministry of New Theology and the Ministry of Old Theology

In one of the most wonderful passages ever written by anybody [II Cor. 3-5], St. Paul contrasts the two types of religion, one of which he calls "the ministry of condemnation," and the other "the ministry of righteousness;" one "the ministry of the letter," the other "the ministry of the spirit;" one "the ministry of the old covenant," which is passing away, the other "the ministry of the new covenant," which remains. The primary difference between the two types of religion lies for him in the fact that the "old," as he calls it, is external. It is a legal system—written in graven letters—imposed from without by a lawgiver and to be followed in detail under the expectation of death as the penalty of disobedience. The mark and badge of it, he says, is always slavery, and, in spite of the fact that the system is "obeyed," the heart behind the veil remains all the time unchanged and untransformed.

The "new," on the other hand, is fundamentally inward and of the spirit. Instead of a lawgiver who fulminates commands, with terror of condemnation, the God of all mercy and tenderness "shines into our hearts to give the light of His glorious knowledge *in the face of Jesus Christ*." And His revelation of light and grace and glory and righteousness does not remain outside us as something foreign and external, but it becomes a formative life and power, in us, and makes *us* a living letter, or epistle, of Jesus Christ, with the new ministry of glory written in the inmost substance of our being, so that the Christian himself, and not a written document, is the exhibition of the message or covenant—the believer himself is the document. But, unlike the "old" written code, the new document undergoes change and is capable of progress, for as the believer—the living epistle—lives unveiled in the presence of the luminous Christ, he is *changed* into an ever-growing likeness by the working of the Spirit within him. He goes from glory to glory in an ever-heightening transformation of spirit, until men see in him the marks of the Lord Jesus. But there is no slavery here, for where the spirit of the Lord

is, there is liberty and inward freedom, and obedience becomes a thing of joy.

Once you enter upon this ministry of the new covenant, the ministry which liberates and which changes the minister himself into an epistle of Jesus Christ, you no longer "faint" in the presence of difficulties and misunderstandings—"having obtained this ministry, we faint not." It is possible now to be "pressed on every side, yet not straitened; to be perplexed, but not unto despair; to be smitten down, yet not destroyed, always bearing about in the body the dying of Jesus, so that *the life also of Jesus is manifested in our bodies*!" That is the supreme boldness of Paul's new theology, that the life of Jesus can be so written in us that we can manifest it "in our mortal bodies;" that the dying of the Lord Jesus can be "borne about" in our lives as we live among men.

Suddenly he rises to a new height, as though at that point a fresh inspiration swept over him, like a new sun risen on mid-noon. He now realizes, apparently for the first time, that this new inward man, this hidden unseen self which the Spirit forms in us, in likeness to the image and glory of Christ, will be a permanent and eternal self, capable of surviving "the decaying of our outward man." If that is so, then the "dissolving of our outward tent," the fleshly body, is a matter of no special concern, for we shall not be "naked," or "uncovered," when that is gone, since by this inward spiritual process God has been constructing in us an immortal, eternal, heavenly house or habitation, so that, even with the body gone, we shall be "clothed" with our heavenly house. God made us for this very thing, that mortality might be swallowed up of life, and in so far as we are changed into the divine image, we have formed a permanent and ever-enduring inward self, which is always "at home with the Lord."

That is Paul's new ministry, which, he rightly claims, "far exceeds in glory" the old ministry of the letter. It is certainly bold and daring, and it is still far beyond the slow faith and vision of most of us, who easily hark back to the literal, the tangible and the external. We are still too unbelieving for "the light of the Gospel of the Glory of Christ, who

is the image of God, *to dawn in us.*" But this marvelous ministry of the great apostle is a good Christmas message for us. We talk of our new theologies and our old theologies, but these party lines, these middle walls of partition, would all fall away and

vanish if we could rise to this Gospel of the new covenant—which is the transformation of a man like us into a living document which manifests Christ, and into an immortal self which in any world will be "at home with the Lord." R. M. J.

Current Events and Comments

Getting Pointers from Congregationalists

In church organizations Friends and Congregationalists are much alike. As with us that denomination as a whole does not constitute a Church. It is, rather, a brotherhood of churches, each ecclesiastically independent of the others. They confer together in councils, conferences and associations, which advise, but do not legislate. The work outside the parishes has hitherto been done by voluntary societies, which appeal to the churches for funds, but are not under full control of the churches. But with the relative decrease of local work and the relative increase of home and foreign missionary work there has arisen in the denomination a feeling of a need for a greater organic unity. The report of a Commission of Nineteen, appointed by the National Council to consider this subject, has just been issued.

The report makes three recommendations which may be helpfully suggestive in working out some of the problems likely to come before the next Five-Years Meeting. It proposes, first, that the National Council shall have greater permanency given to it by electing only one-half its members for each session, by electing the moderator of the succeeding council at the close of the preceding one, and by electing the Nominating Committee in sections, four at each session of the council, to give to it and to the council greater stability. Second, that there shall be created a Home Board of Missions, in which all the Societies shall be represented, and which shall elect a Board of Managers for the purpose of bringing the work of the Societies into greater unity of operation. Third, it proposes to create a paid secretary of the council, who shall give his whole time to the interest of the churches, "in no supervisory fashion, but in fraternal helpfulness." In one important respect the commission follows what has already been worked out for Friends in the Uniform Discipline. It does not recommend a creed, but it precedes the proposed amended constitution of the council by a simple and non-theological statement of evangelical faith and Congregational polity.

Anti-Saloon War Council

The biennial convention of the National Anti-Saloon League, recently held in Washington, D. C., was the largest and most spirited in the history of the organization. The seriousness of the temperance outlook was generally conceded, but no note of dis-

couragement was heard. One of the most notable addresses of the occasion was that by Ernest Cherrington, editor of *The American Issue*, who discussed the lessons that should be drawn from recent reverses in Ohio, Indiana, Alabama and elsewhere. He advised temperance men not to bring on elections for the elimination of the saloon from any given town or county unless a successful prohibition majority would have in its hands afterwards the official machinery to make its will effective by legal enforcement.

He drew a dark picture of the control which the liquor power already exercises over many financial and commercial enterprises in the United States, and declared that until legitimate business and the liquor interests could be in some way divorced, national prohibition would prove unattainable.

Dr. Homer Stuntz, of the Methodist Foreign Mission Board, thrilled the convention by his appeal to the Anti-Saloon League to join the work of that international society, now representing seventeen nations, which is working to prevent the sale of liquor to uncivilized native races in the darker portions of the globe. John B. Lennon, treasurer of the American Federation of Labor, declared that the triumph of the prohibition idea depends on getting the working men to favor it, and he urged the league to come more closely into sympathy with the working classes.

Edwin C. Dinwiddie, chairman of the American delegation to the last international congress on alcohol, was restored to the post of national legislative superintendent of the league. This makes him now the joint representative of all the temperance forces appealing to the United States Congress for legislation on liquor questions.

Conference on Inter-State Liquor Traffic

The conference on inter-State liquor shipments following the Anti-Saloon League convention was truly an impressive one. At least twenty-eight States were officially represented, and a large number of public men were present. At the dinner on Friday evening, the 14th inst., about fifty members of Congress were present, and Senator Curtis of Kansas, Congressman Sheppard of Texas and Congressman Webb of North Carolina all declared unequivocally that it was the positive and pressing duty of the present Congress to pass at this session a strict statute which will protect all dry territory

against the flood of liquors shipped in from other States. The sessions on the 15th inst. were characterized by lively discussion. Ex-Governor Hanly of Indiana and Frederick S. Caldwell of Oklahoma led the opposing sides. Governor Hanly demanded a law which would in effect make it a punishable crime to ship any liquor into territory where prohibition prevails. Frederick Caldwell, on the other hand, argued that the only bill sure to withstand constitutional tests—indeed, the only bill that can now be passed through Congress—would be one prohibiting only such shipments as were intended to violate the law in such dry territory. The chief point of difference is that prohibitory statutes, either in the state-wide or local option form, seldom forbid a citizen to keep liquor for his own personal use in his own house. It is therefore believed that many Congressmen who would vote to prohibit the importation into dry territory of liquor designed for sale would not interfere with the right of a private user to order liquors shipped to his home.

It was plain that the conference sided strongly with Governor Hanly, but it was finally decided that, while the conference indorsed the Hanly idea as more desirable, it would be satisfied to have its legislative superintendent, Edwin C. Dinwiddie, advance the Caldwell idea if the situation was reduced to "that or nothing." In Congress the "Caldwell idea" is embodied in the bill of Congressman Webb of North Carolina, while the "Hanly idea" is embodied in the bill of Senator Curtis of Kansas.

The sentiment of the conference, while thus divided on the question of expediency, was a unit in the determination that no division of opinion should be apparent in the demands upon Congress. In the end, one bill, probably the Webb bill, will be pressed on Congress with all the vehemence of a united temperance sentiment.

Wool and Currency Messages

The President sent two additional messages to Congress before its adjournment for the Christmas holidays. One pertained to the wool schedule, and the other to sundry subjects, including currency reform. He asked that the rates on wool and woollens be materially reduced, and submitted as a basis for legislation the report of the Tariff Board, of which Prof. Emery is the head. This report, which contains several hundred pages, shows that the existing duties on many classes of wool and wool manufactures are prohibitory and greatly in excess of the difference in the cost of production here and abroad. The duties are so arranged as to keep out of the United States entirely wools of finer qualities which, if imported, might be used to displace the cheap substitutes now employed.

President Taft calls attention to these points and urges that a revision of the schedule be proceeded with at once. He characterizes the report of the Tariff Board as the most complete and exhaustive statement of a difficult and complicated subject

ever presented to a legislative body. He declares it a monument to the thoroughness, industry, impartiality and accuracy of the men engaged in its making. He also dwells with emphasis upon the fact that the report is a unanimous one, and asserts the belief that it will convince all of the wisdom of making the Tariff Board permanent. Neither the President nor the board proposes definite rates of duty.

Among the recommendations in the second message were:

Speedy adoption of National Reserve Association in the plan of currency reform under Government supervision.

Legislation to prevent possible combination of national banks.

Free use of Panama Canal for American ships. Fixing of toll rates for foreign bottoms to be in hands of President.

Contributory pension system for Government employees.

The immediate establishment of a parcels post.

Tide of Immigration Turning

When the books at Ellis Island are closed for the year, they are expected to show a remarkable decrease in immigration. Up to the present time the number of immigrants landing at the island is 300,000 less than the number which came to New York in the corresponding period of 1910. According to the Commissioner of Immigration, there will be a reduction for the year of more than 30 per cent. from the figures of 1910. The incoming tide of people is lower than at any time since 1908.

The outgoing tide, however, is increasing day by day. One vessel sailing last week left 500 steerage passengers on the wharf because of inability to find accommodations aboard for them. During the first ten days of Twelfth month, 1910, 13,706 third-class passengers sailed for Europe; this year, 25,245. Outbound vessels carried nearly 50 per cent. more third-class passengers this year than last.

Chinese Belligerents Conferring On Peace Terms

During the past week Wu Ting-Fang, in behalf of the revolutionists, and Tang Shao-Yi, representing the Peking Government, have been conferring at Shanghai on terms of peace. Tang Shao-Yi was much impressed with the spirit of independence that has developed in the southern provinces during the past few months, and was ready of assent to Wu Ting-Fang's demand for a republican form of government, but Yuan Shi-Kai refused to accept anything but a limited monarchy, and negotiations continue. The Western Powers generally favor the latter plan, and while they have done nothing to further its adoption, it may become necessary, in order to prevent anarchy, for them to take a hand ere long. England and Japan are especially desirous that a limited monarchy should prevail.

Quakers in the American Colonies*

BY HERMAN NEWMAN.

History has been written as if it were the doings of great men—the biographies of luminous leaders. It is being rewritten with a view of discovering the forces that have shaped the lives of common people. What has contributed to *their* happiness and well-being? What has filled up *their* days and weeks and years? What have been *their* ideals and motives? Tell us how the common people, of whom God made so many, lived; how they were made pure and industrious and happy; what reached and ministered to their deepest passions—this, after all, is the knowledge worth knowing. And this is what we have in “The Quakers in the American Colonies.” It is not great history, as Carlyle defined it. The Quakers were not great people—most of them were ordinary men and women, many of them unlearned, few of them scholars. But, as Rufus M. Jones modestly suggests in his introduction, “It is worth while, perhaps, even in this busy age, to stop amid the din of commercial activity to see how plain people, raised to a kind of grandeur by their faith, tried to bring to the world once again a religion of life, and endeavored to show that God is, as of old, with us and in us, the Life of our lives.”

I. *The Quakers in New England.*

Much as has been written concerning this period, it has been left to the present volume to set forth the *significant* forces that prepared the way for American Quakerism. R. M. Jones' chapter on the “Pre-Quaker Movement” is a revelation of the vital currents that contributed to the spread of a spiritual type of religion in the colonies. The story begins with Anne Hutchinson and the little band of kindred souls that gathered about her. Right in the midst of the most earnest and picturesque attempt to plant a purely legalistic type of Christianity on American soil a “seed” of mysticism is observed to spring up and spread until the whole of Puritan New England is threatened. We are shown how Sandwich and Newport were made receptive to the Quaker message, and how later they became the radial centers for “Public Friends.” In the coming of “Lady Moody” and other English Ana-Baptists to Long Island, the way is opened for Quakerism in New York.

The planting of Quakerism in New England impresses the reader with the fearless aggressiveness of the leaders and with their readiness to enter forensic contests. Nowhere in Quaker annals is this feature more prominent. Friends were invading hostile territory, and every inch of ground was contested. The episode at Newport, where Roger Williams joined in debate with Edmundson, Burnyeat and others, was a typical instance of what continued well into the 18th century. That Fox was not drawn into this contest must be charged to the dereliction of Deputy-Governor Cranston. “A powerful debator, always ready to accept the challenge of any

Quaker opponent,” is a fair description of many a New England Friend as well as of Thomas Story, of whom it was written. The Society grew in these parts by “convincement.”

One of the best descriptions of Quakerism that has ever been written is found in the chapter on “A New Type of Social Religion.” It is a word picture of the Quaker movement, with the full light of history streaming upon it. The broad outlines of what Friends were and what they meant to be are seen in perfect colors. We read:

From the very first the central feature of their religion in the New England Colonies was “the meeting”—the meeting for worship. This was a peculiarly august gathering. The people composing it were plain ordinary men and women, who yoked their own oxen, ploughed their own fields, wove their own cloth, and washed their own dishes. Many of them drove in their wagons several miles to attend it, and through the early period they risked arrest and heavy fines in many parts of the Colony whenever they gathered with their neighbors for this purpose.

But, however plain and marked with toil these Friends might be, and however imminent the danger of persecution might be, in “the meeting” on First-day morning they felt themselves in heavenly places. They were moved and animated, quickened and possessed with a common faith that God was with them in their meeting, and that they were admitted behind the veil into the holy of holies. The silence was intense, for it was living and dynamic, and they believed that there in the hush, in their humble group, the great God of the Universe was preparing a mouthpiece for His word, and that when the seal of silence was broken and utterance should come, it would be the *prophetic word of the Lord*. There were tears of joy and rapture on many faces as they sat in silence, and a tremulous movement often swept over the company, making the name of “Quaker” not altogether inappropriate.

Each locality produced its little school of “prophets,” doubtless often of crude and commonplace intelligence, but with some evidence of anointing and able to utter the “word” for the group. It was a bold experiment to dispense utterly and completely with the ordained priest, the professional minister, and to assume that all men were potentially near enough to God to be their own priests, but these Friends actually tried it. It gave those who formed the group an extraordinary sense of spiritual dignity and a no less important consciousness of responsibility. A person was no longer an atom, a mere individual, to be “lost” or “saved” by a system; he was bound in, vitally and organically, into the life above and the life below—a branch of God's true Vine and a member of a spiritual society of persons, each co-operating for the good of all, and each a possible channel of grace for the rest.

The “itinerant ministry” and its important constructive service, the “business meeting” with its unique methods, the “queries,” testimonies and Quaker morals, are all vividly described. The opposition, in its varying phases, to oaths, military service and slavery is traced through the period; and, finally, the religious message, with its limitations in practical application, is reviewed.

Of special historical interest is the chapter on “New England Quakers in Politics.” Much of the material here published is made available for the first time, and was gathered from State records and other papers with painstaking labor. Those depending upon current text-books for information will be surprised to learn that “The first opportunity for a Quaker experiment in government came to the Friends in Rhode Island, where for more than a hundred years, with temporary fluctuations of their influence, they had an important share in the direction of the affairs of the colony.” Five of their

**The Quakers in The American Colonies*, by Rufus M. Jones assisted by Isaac Sharpless and Amelia M. Gummere. Publishers, The Macmillan Co., New York. Price \$3.50, net.

number served as Governors most of the time between 1666 and 1714. During this period Friends also controlled the Assembly and all the important offices of the colony. This power, coming as it did at a time of unsettlement, afforded a peculiar test of Quaker statesmanship. In broad outline they adopted a policy just the reverse of that pursued by Pennsylvania Quakers. The officials in Rhode Island, like the followers of Penn, "were in every instance devoted to the maintenance of peace."

They exerted themselves to the utmost to keep the Colony out of actual war; but they seem to have settled it as their policy to stay in office, when they were put there by the people, even though they found themselves compelled, by unavoidable conditions and circumstances, to perform public acts of a warlike nature. When they found that the great current of events could not be forced to take the course which in their vision seemed the ideal one, they faced the stubborn conditions that existed and did the best they could with them.

How this policy was carried into effect during the various Indian and colonial wars is narrated at length.

The Quaker contribution to democratic ideals is much more important than has been generally supposed. The concealment of the colonial charter during the rule of Andros in New England was not peculiar to Connecticut, of "Charter Oak" fame. The story of Quaker behavior in Rhode Island reads not unlike that of their Western neighbors, and is quite as full of tragedy.

A second period of Quaker rule came during the early and middle part of the 18th century, just as the colonies were passing through the Spanish, and French and Indian Wars. Among the leaders of this period was Stephen Hopkins, second only to William Penn in his contribution "to the development of our national life."

His articles in the *Providence Gazette*, of which he had been one of the founders, "went deeper into the foundation principles of self-government and the true safeguards of liberty than any documents which had up to that time appeared in the colonies." He was a leader in the anti-taxation party in Rhode Island, and, finally, "In 1776, with trembling hand, trembling not from fear, but from advancing palsy, he signed the Declaration of Independence, toward which he had been for more than a decade steadily moving and leading the people."

II. Quakerism in the Colony of New York.

This section tells how Quakerism spread from Long Island, following the settlements up the Hudson Valley, and how the peculiar customs and testimonies of Friends brought them into conflict with the civil authorities; but interest centers chiefly in the author's discussion of Friendly activities and the development of discipline. His thesis is summed up in these words: "* * * Quakerism was primarily a method of worship." Here also is found the author's comments on "the psychology of corporate silence:"

There can be no doubt that there is a "border land" state of consciousness produced by unbroken silence in which the deepest strata of the self come into function in ways not usual to the normal consciousness. If it is true, as I believe, that

the Divine and the human are conjunct, then it is further true that the corporate silence is an admirable preparation for spiritual correspondence. But, in any case, it is beyond question that these meetings for worship made those who participated in them *feel* sure that they had been meeting and communing with God, and they were, therefore, very dynamic occasions, and the members believed that they had found, in the hard surroundings of pioneer life, a real "upper room" religion.

III. The Quakers in the Southern Colonies.

The section on Southern Quakerism reviews the early history of three yearly meetings—Baltimore, Virginia and North Carolina. In two important respects this history contrasts sharply with that of New England and New York—persecution was slight, and the source from which the Society was recruited was different. In New England and New York the meetings were made up principally from those who came out of other denominations; in the South the membership was drawn from the unchurched classes. Traveling ministers forced their way through forest and swamp as far down as Georgia, and found the settlers and Indians open to receive their message, a large number being converted. Such a group naturally lacked stability and homogeneity, but their history has a splendid side. It tells how a democratic society, made up of untutored classes of American pioneers, succeeded in developing a worthy religious order. A visiting Friend in 1742 found a number of large meetings in North Carolina and "many solid, weighty, good Friends." In summarizing, Rufus Jones says:

They kept alive a true democracy in which all persons were spiritually equal, they exhibited a congregation governing itself and uttering itself through the members themselves, even the simplest. They showed, too, in their meetings for worship an overwhelming sense of the *real presence*—a hush and awe of spirit before the God of the outer and inner universe.

Until 1701, Friends "were the only organized religious denomination in North Carolina, and the administration of the Quaker, John Archdale, profoundly shaped the history of both Carolinas."

IV. The Early Quakers in New Jersey.

The story of Quakerism in New Jersey is written by Amelia M. Gummere. It, too, has its individual characteristics, suggested by the title of the opening chapter, "The Settlement of the Jerseys." In the northeastern and southern colonies meetings were created by missionary effort. They were builded out of pioneers who heard the Quaker message first on American soil. In the middle colonies—New Jersey and Pennsylvania—the meetings were *settled* by emigrants from the mother country. The Society in this section was a transplantation of English Quakerism.

Amelia Gummere finds that William Penn was a leading spirit in the movement from the first, and that his experience with New Jersey Friends prepared the way for his "holy experiment" west of the Delaware. The origin of Philadelphia Yearly Meeting is traced to the general gathering at Burlington, New Jersey, 1681. The quaint lore in which this section abounds, such as the story of Elizabeth Haddon, is woven into the narrative. Two chapters

are devoted to the work of John Woolman. One tells of his efforts in behalf of the Negroes, and the other of his work with the Indians.

V. *The Quakers in Pennsylvania.*

The great Quaker experiment in colonization, which is described by Isaac Sharpless, presents one of the most fascinating chapters in American history. It tells how Friends with a free hand attempted to work out their ideas in the new world. The plan was magnificent in conception, and great numbers were lured to the banks of the Delaware. The author attempts to dispel the halo of tradition which has enveloped the leader of the venture, William Penn, and his character is sketched with true Quaker moderation. Penn is represented as a poor judge of human nature, yet a man "profoundly and sincerely religious;" "far above the ordinary vices of his age."

The chief interest in this section of the work, however, centers in the life of the colony itself. The "experiment" did not fulfil the fond dreams of its promoters. Friends, like other men, learn the art of governing through bitter experience. The early manifestation of "a wrong spirit" within the Society, followed almost immediately by the Keithian controversy, gave strong impetus to the development of a strict discipline, while partisan strife appeared as the first fruits of democracy.

Yet through it all, the basis laid down by Penn stood, and when in 1780 to 1790 this land of scattered states was gathering itself into a nation, and painfully picking up the threads of principle, political and social, with which it would weave its permanent fabric, it found them not in the dogmatism of Massachusetts, or the aristocracy of Virginia, but in the civil and religious liberty of Pennsylvania.

One cause of the Quaker downfall was the avoidance of public responsibility when its fulfillment ran counter to "Friendly principles." There were offices, for example, in which the occupants were called upon to administer oaths. Friends solved the difficulty by not allowing themselves to accept such positions. Penn's charter from the Crown permitted him "to levy, muster, and train all sorts of men * * * and to make war." "This," President Sharpless remarks, "was ample authority for a Quaker Governor."

Not infrequently there was a call made for him to exercise these powers. Usually he evaded this by the appointment of a deputy who was not a Friend, who went through the harmless military motions of the times with a clear conscience.

This shifting of responsibility was the policy which gained general acceptance in the colony—just the antithesis of that which obtained in New England.

The chapter in this section discussing Indian affairs is unique, since it was in this colony alone that the Friendly policy of dealing with the red man was tried to any considerable extent.

Along with Rufus Jones' chapter on "A New Type of Social Religion" should be read President Sharpless' chapter on "General Conditions, 1700-1775." It is another excellent picture of Quakerism, drawn by another hand, yet no less true to life. The two chapters are decidedly marked by the spirit of

their respective authors, and each is a valuable contribution to Quaker literature. The following is President Sharpless' brief summary of Friends in colonial Pennsylvania:

The yearly meeting was not a reflex of the educated leaders of the city, nor of the more coarse element among the country people. Its standards were determined very largely by the strong democracy of the farmers. A farming community is apt to be conservative, to be economical, and hence slow to take risks, or make advances without great deliberation, but it is also apt to be clear-headed, honest, direct, and normal. If we form our judgment from the offenders whose cases we read in the minutes of the monthly meetings, which occupy so large a proportion of the space, we should infer that the Friends were an outrageously demoralized community. But the very fact that these delinquents are dealt with so plainly and without any condoning of their faults, or relaxation of the standards, shows that there was everywhere a prevailing majority, of whom we read nothing directly, who stood with unyielding sincerity for righteousness.

This in brief covers the historical sections of "The Quakers in the American Colonies." There is yet one other division which will probably be read and re-read oftener than any other part of the book, and that is the "Introduction" by Rufus M. Jones. In thirty pages he attempts to define the Quaker movement in America, to tell what it meant, what it encountered, how it spread and why it ebbed; and he has opened a world of thought. No Friend who wishes to appreciate his religious inheritance can afford not to read this book.

FATHER.

When through with me an' Frank an' Jim,
Then mother turns her mind to him;
An' if he has the buttons sewed,
An' all his stockings heeled an' toed,
It is as much as ever was
She gets it done for him; because
There's always me an' Frank an' Jim
That seems to stand in front of him.

An' mother's busy every day,
For clothes don't last at all in play;
But when she kisses us good-night,
An' then puts out the candle-light,
She tells us she is awful glad,
That she has got each little lad;
An' then she sighs deep in her throat,
An' goes to mend poor father's coat.

An' father reads the news to her
Because she don't get time to stir
About the village any great;
But father says, at any rate,
She keeps us boys in proper trim,
So it don't matter much to him
If every single thing ain't done,
Because he's proud of each dear son.

He says, when we are grown up big,
Perhaps that he won't have to dig
So hard an' steady, grubbing round,
To try to keep us well an' sound.
He says then mother'll have her day,
An' go to things, an' rest, an' play;
But now there's me an' Frank an' Jim
That's needing care, an' lastly—him.

—E. A. Lente in *Youth's Companion*.

Dedication of St. Marys Meeting House

"And this is the victory that overcometh the world, even our faith." Perhaps at no place in recent years has greater faith been shown than in the building of the new church at St. Marys, Ohio.

About seven years ago A. J. Furstenberger, the present pastor, and his wife held a tent meeting on a vacant lot in the eastern part of the city. Some souls were saved, and from this came a mission meeting, held in an old room down near the river. Blessings continued on the work, and they soon saw the need of a closer bond, and a Friends meeting was organized. Not long after steps were taken to secure a better meeting place.

The lot on which the tent meeting was held was bought and work commenced. It seemed impossible for the little company of Friends to build, yet step by step the work has gone on, until a beautiful

Following is a list of Bible school and Christian Endeavor donations for the new Friends meeting-house at St. Marys, Ohio:

Plainview Bible School, Plainview, Neb.....	\$ 1.02
Arba Bible School, Arba, Ind.....	3.00
West Elkton Bible School, West Elkton, Ohio.....	3.50
Deer Creek Bible School, Jonesboro, Ind.....	.80
Mooreland Bible School, Mooreland, Ind.....	1.45
Wabash Bible School, Wabash, Ind.....	1.75
Farmland Bible School, Farmland, Ind.....	1.00
Richsquare Bible School, Lewisville, Ind.....	1.50
White Oak Bible School, Geneva, Ind.....	5.25
Jericho Bible School, Winchester, Ind.....	5.00
Back Creek Bible School, Jonesboro, Ind.....	5.00
First Friends Church Bible School, Marion, Ind.....	5.49
New Holland Bible School, New Holland, Ind.....	11.00
Fountain City Bible School, Fountain City, Ind.....	6.25
Olive Branch Bible School, Montpelier, Ind.....	2.00
Little Ridge Bible School, Fairmount, Ind.....	1.85
New Garden Bible School, Fountain City, Ind.....	3.00



THE MEETING-HOUSE AT ST. MARYS, OHIO.

cement block building has been finished and well lighted, heated and furnished. It has cost \$8,000, including the lot, much work being donated.

On the 10th inst. the dedication service was held, in charge of Thomas C. Brown, Mooresville, Ind. There was \$4,000 to be raised on that day. While there are sixty members, none of them are people of wealth, but all gave to the extent of their ability. Friends of neighboring meetings, and Bible schools from far and near responded to the recent call in our church papers. The pastor has agreed to raise \$500.

There are about 3,000 people in the eastern part of St. Marys, with only three churches, including Friends, most of the churches being in a group at the other side of the city.

To the faith and labor of the pastor and his wife largely belong the credit for the completion of this building.

Presbyterian Bible School, St. Marys, Ohio.....	5.00
Friends Home Bible School, Celina, Ohio.....	6.07
Rockford Bible School, Rockford, Ohio.....	5.00
West Milton Bible School, West Milton, Ohio.....	5.00
Lynn Bible School, Lynn, Ind.....	2.00
Muncie Bible School, Muncie, Ind.....	50.00
Elida U. B. Bible School, Elida, Ohio.....	5.00
Walnut Grove M. E. Bible School, St. Marys, Ohio....	5.00
South Wabash Bible School, Wabash, Ind.....	2.55
Van Wert Bible School, Van Wert, Ohio.....	20.00
Van Wert Christian Endeavor, Van Wert, Ohio.....	5.00
Carthage Christian Endeavor, Carthage, Ind.....	2.00
Wabash Quarterly Meeting, Wabash, Ind.....	11.05

\$182.53

A number of private subscriptions were also sent in that came as a direct result of the appeal. St. Marys Friends wish by this means to thank all who helped in these contributions. Further contributions by any Bible school or church to help in this work will gladly be accepted.

Missionary Department

Christmas Cheer at Matehuala

BY RAYMOND S. HOLDING.

If variety is the spice of life, the day that has just drawn to a close has been well spiced.

The members of the Christian Endeavor Society agreed that if I would secure the necessary funds to meet the expenses of a Christmas program, they would prepare and execute it. So this morning, after an early breakfast, I hired a burro and its owner to accompany it in order that I might make the trip to one of the large mines about seven or eight miles up the mountains where a number of Americans are employed.

After jogging along for about two hours, I dismounted and paid for the transportation. The agreement was fifteen cents for the burro and three cents for the blanket that was used as a saddle. There yet remained about a mile, which I walked, arriving at the mine about 11 o'clock.

One of the first persons that I met was the superintendent of the mine, a characteristic young American, stalwart, well-built and endowed with a lot of good, hard sense, and not much given to talk. His slight pretensions would not lead one to believe that he had nearly 3,000 men under his control. Upon making my mission known, he readily contributed a generous amount to the cause, gave me a good hand-squeeze and sent me on my way. The next man was of much the same makeup, a college-bred fellow. He did not hesitate to tell me that he was of Quaker stock, his grandmother having attended Earlham College, and he himself having received a part of his education in Friends institutions. He contributed with a grace and willingness that was worth more to me than the nice bill. Then I went over to the temporary hospital, where I found the company's physician. I had known him before. A number of sick people were awaiting their turn for treatment, so, seeing that he was quite busy, I pulled off my coat and helped for a while. Finally he asked me what had brought me up to the mines. I told him that Christmas was coming. He pulled out his purse, gave generously, and invited me to take dinner with him.

Three other men still lingered at the table. One of them proved to be Spurr, the famous geologist, who, in company with his assistants, is working on the life history of the mine above referred to. He has made much original research in various parts of the world; is an author of wide repute and an accepted authority on subjects of mineralogical or geological nature.

It is needless to say that as I started on my way back to Matehuala a feeling of real satisfaction came over me, not so much because the people that I had called upon had contributed generously, but because they showed themselves friendly to the work that lies very close to my heart. The remarks of one man when I made known the object of my visit were

quite amusing. First he used several strong adjectives that would not look good in print, then remarked that the cause of Christ and the Church was a mighty worthy one, and despite the fact that He had left some mighty bad representatives on earth, that he wanted to do his own duty, and that he believed in helping a good cause along.

My trip home was an exciting one, made in the engine cab of a train loaded with ore. Thus ended the day; and the funds summed up nearly \$100. But the keenest satisfaction comes when one anticipates the joy of the scores of poor that will be helped with the money. There will be dear old Dona "Quica," a cripple who depends absolutely on God's ravens for her support. Though she lives at the out-edge of the city, she seldom fails to get to First-day school. Then there will be some little children who have scarcely a rag of clothing for these cold, frosty mornings; others, with not even so much as a straw mat to sleep upon, will enjoy a blanket. Little children who cannot attend Sabbath school because they have no clothes will be glad recipients of some useful Christmas token, thus being reminded of Him who gave His life that all might be made partakers of the imperishable riches of God's love.

News from the Day School (Matehuala).

On the 16th of Ninth month, Mexican "Fourth of July," all the municipal schools joined in giving a patriotic entertainment, and kindly invited our school to take part in the elaborate program. The three numbers prepared by our teachers placed our work in a very favorable light in contrast with that of the other schools, notwithstanding the fact that we are much handicapped at present because of the absence of a part of the corps of teachers. The school has keenly felt Sarah Lindley's absence, as it is the first time in a number of years that she has been long absent.

The college commencement exercises were held on Eleventh month 4th, following the examinations. A special program was given in the theater, the only place that will accommodate the large crowds that always attend our exercises. Three young ladies graduated this year, Herlinda Carranco, Josefa Sanchez and Luisa Guijarro. Each of the three prepared and delivered an oration.

The schools at Cedral and LaPaz have also closed for the year. The teachers have worked faithfully and deserve credit. The school at LaPaz has been crowded all the year. If we had the room and another teacher we could easily have twice the number of children under Gospel teaching; and it is very desirable that we enlarge our work for the ensuing year.

Monthly Meeting.

Our last monthly meeting proved to be unusually interesting as a result of a change in the program. After the reading of the minutes, the roll was called, and all the members present responded with a testimony, some Christian experience, prayer or such

part as seemed most suited to the occasion. When the name of an absent member was called, one of the members present gave information in regard to said member. Some very helpful words were spoken by those who had received blessings through having been affiliated with the Church. A number of persons belonging to the candidates' class publicly expressed a desire to be received as members. They were referred to the officers, and some of them will soon be taken into the meeting.

One of the recent activities of the Christian Endeavor Society was the effort to help in keeping up the meetings at LaPaz, one of our outposts situated about seven miles from Matehuala. Last month four young men volunteered to accompany me every time that I could go. As we have no

horse now, we had the novel experience of riding on burros. The driver follows behind the burros, applying a long rawhide cord at frequent intervals, insuring our arrival on schedule time. When too hard pressed, the cunning animal runs under a tree (usually a thorn tree) and drags the passenger off, thus securing a little rest. We could not prevail on the owner to wait until after the service to take us back to Matehuala, so we have just taken the trail used by the hundreds of miners that each day make the trip on foot, and find walking quite as good as riding on burros. We are thus able to get home by midnight. Some of these meetings have proved a source of great help and inspiration. The young men usually take turns at leading, and do not complain at all of the sacrifice that they are required to make.

Things of Interest Among Ourselves

In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

A statement of account is sent before the expiration of each subscription and remittances are acknowledged by receipt.

When the address of a paper is to be changed, be sure to send the old as well as the new address.

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* * *

Isaac and Jane Mills, of Eugene, Oregon, eight-nine and eighty-five years of age, respectively, still enjoy THE AMERICAN FRIEND.

* * *

Over a hundred specimens of animals and birds have been added to the collection in the museum at Friends University, Wichita, Kans.

* * *

We should have stated last week that our leading article, "Why I Am a Missionary," by W. W. Cadbury, was made up of extracts from a private letter.

* * *

The wife of Isaac Lindley, Lupton, Mich., is in Dr. V. E. Baldwin's sanatorium at Amboy, Ind. She is being treated for cancer and is doing finely.

* * *

Esther G. Frame writes that Nathan, though not out of danger, has been improving. They will remain at 921 E. Monroe St., Kokomo, Ind., for some time yet.

* * *

J. Edgar Williams is now located in the meeting at Carthage, Ind., and is doing excellent work. His clear evangelistic preaching is very inspiring to the congregation.

* * *

William J. Sayers, pastor in the meeting at Poughkeepsie, N. Y., is taking fourteen hours' work each week at Union Theological Seminary, New York City, going to New York two days every week.

At the recent monthly meeting held at Newberg, Oregon, six members were received, two by letter from other Friends meetings, two from the Methodist Church, and two by request.

* * *

Elmer D. Gildersleeve, correspondent of Poughkeepsie, N. Y., Meeting, delivered a very interesting address at the recent annual meeting of the Poughkeepsie Chamber of Commerce, of which body he is president.

* * *

Daisy Barr and James Unthank attended Spiceland Quarterly Meeting the 9th and 10th inst. The attendance was small owing to inclement weather, but all the monthly meetings were represented. James Unthank presented the needs of the meeting at Dayton, Ohio, and an offering was taken.

* * *

Martha Barber, who located as pastor in the meeting at Alva, Okla., just after Kansas Yearly Meeting last Tenth month, is being well received by Friends and the public. The work is prospering under her care. The faith and patience of an invalid sister, Anne Barber, is a source of blessing to all who call on them.

* * *

Bloomington, Ind., Monthly Meeting was held on the 13th inst. Certificates were received for Riley and Mary Hubbard and two of their children, from Ridge Farm, Ill. Eight young persons also joined by request as a result of the late revival under the leadership of John L. Kittrell. The membership of the meeting is now 453.

* * *

Asa and Martha D. Chandler, elders of Kansas City Monthly Meeting, attended monthly meeting at Lindsay, Cal., on the 13th inst. John W. Stribling, of Long Beach, was present on the 10th, much to the comfort and encouragement of the meeting. Meetings at this place are still held in the Presbyterian church.

* * *

A little group of Friends, at Wellesley College, and others interested, hold a meeting for worship every First-day during the college year, at 10 A. M., in Billing's Hall. Should any Friends chance to be near Boston on First-day and care to attend, arrangements will be made to meet them at the train.

Further information will be gladly furnished by Eleanor D. Wood, Wellesley, Mass.

A series of meetings held by James R. Jones and Wade Adams at Deep Creek Meeting-house, North Carolina, closed the third inst. The Gospel was preached with clearness and power. The church was greatly revived and 18 professed conversion, 14 of whom requested membership with Friends. Seventh-day, the 9th inst., being monthly meeting, they were all received and on First-day morning they were welcomed into the church. It was a beautiful sight, as the 14 young men and women stood before the large congregation.

* * *

Lydia M. Chace, Kansas City, Mo., dictated the following message as a New Year's greeting:—"I want to send a New Year's greeting of good cheer and remembrance to the few old friends, who like myself are waiting for "the muffled oar," and to the many I used to know as children and young people, who are now in the great world-wide struggle, which is going on for the advancement of Christ's kingdom in the earth.

"My heart is filled with love toward all of the Lord's trusting children, however much we may differ on various points.

"Dear Friends, be steadfast and faithful in the service of him who has always been, is now, and ever will be the strength and refuge of His people. Now in my eighty-ninth year I bless the Lord for his wondrous love to me.

"My health is good though not physically strong."

* * *

A correspondent from Salem, Ohio, writes: "Friends at this place joined in a series of Union Revival Meetings conducted by C. G. Jordan, Volant, Pa.; W. J. Ramsey, Nashville, Tenn., and Robert E. Johnson, Milwaukee. Over 500 came forward to definitely accept Christ. Friends received 75 names of persons who expressed a preference for that meeting.

"A Reception and Fellowship Meeting was held at the meeting-house on the 12th inst. Addresses of welcome were given on behalf of the Church Missionary Board, Christian Endeavor and Bible School. Responses were made by two new members. The roll of the entire membership was called. Absent ones sent letters or texts. All "Shut-ins" are to be visited immediately and all absent ones are to be written to."

* * *

We have received a copy of the late report of Southland College to Indiana Yearly Meeting, with some addenda for information to Friends who may be interested in the work done at that institution. The additions to the school building and to the girls dormitory are the work of 1909-1910. A similar addition to the boys' dormitory is just about completed. The institution now has a dormitory room for 100 girls and 80 boys, and can take care of as large a number of day pupils.

This is specially a work under the care of Indiana Yearly Meeting but there are a few Friends outside who are sufficiently interested and lend a helping hand. H. C. and Anna B. Wolford, president and matron, are now in their eighth year of acceptable service. Ten teachers are employed, five of them from the North. The others are educated Negroes—one a graduate from Tuskegee Institute.

* * *

The protracted evangelistic effort led by William A. Sunday, at Wichita, Kans., has resulted in the conversion of several hundred people including a number of prominent citizens.

Dr. William L. Pearson, of Friends University, writes of the meeting: "It is the finest thing that ever came to Wichita next to the Friends University and the Society of Friends. About all the regular college and preparatory students that had not done so before, have now professed conversion." A

leading editorial in the *Wichita Beacon* replies to a statement in the *Leavenworth Post* to the effect that "Wichita surely must be going crazy" over Billy Sunday's meetings, and says:

"As for the charge that many Wichita people are joining the church and lining up on Christ's side is concerned, it is true, but if the Leavenworth editor will just come over here and size up the town and the people in it, he will wish that Leavenworth had a little insanity of the same kind. Nobody has been converted over here who didn't need it. Nobody is unduly excited about it, and when a big city of 60,000 people is touched by God's power it isn't an evidence of insanity, any more than the 20 churches of Leavenworth are an evidence of weak-mindedness over there. Religion is the sanest thing in the world."

* * *

Pacific College, Newberg, Ore., has launched a campaign for a \$100,000 endowment. President Levi T. Pennington will give up his classroom work to take the lead in this campaign, but will remain the executive head of the school. Another teacher will be added to the faculty. This campaign is a part of the general scheme for the advance of the school. The fine new building added last year with the three older buildings, furnishes a building equipment for two or three times the present student body. The attendance is larger this year than for a number of years past. The spirit of enthusiasm for the school is high among faculty, the student body and the friends of the institution locally and throughout the yearly meeting.

There is beyond question a great work for Pacific College in the Pacific Northwest. The Friends of Oregon have supported the school by sacrifices that have been very large, considering their means, and they will give liberally to this endowment fund, even though they have just finished the new \$30,000 building, which was a very heavy tax upon them. It is hoped that the Friends of America will see that what Oregon Friends cannot do alone for the future of Quakerism in the Northwest, shall be done by Oregon Friends with the assistance of others.

* * *

A correspondent writes from New London, Ind.: "Our quarterly meeting was held from the 1st to the 3d inst. We expected John Kittrell to be present and continue in a revival service but he was detained in another field. Five of our own ministers were present and the Holy Spirit was with us in blessing. On Seventh-day S. P. Talbert led in a helpful message to the church. On First-day Auston Osborn, of Russiaville, gave a practical and inspiring discourse on prayer, taken from the occasion when the disciples asked the Master to teach them how to pray. An interesting missionary conference was held in the afternoon. In the evening service our pastor, Lewis W. McFarland, spoke most earnestly on "And if the Righteous is Scarcely Saved, Where Shall the Sinner and the Ungodly Appear."

"John Kittrell came and began meetings on the 11th, continuing nine days. His messages were full of convincing truth and earnest entreaty to the soul out of harmony with the Saviour.

A number who had wandered from Him renewed their covenant. The meetings were an encouragement and an uplift to the church.

Cora, wife of John Kittrell, was also with us and is a true helper in the Master's vineyard.

* * *

Fairmount Quarterly Meeting, held at Fairmount, Ind., the 15th to 17th inst., was a time of great spiritual blessing. Visiting ministers present were Austice M. Harvey, a former Fairmount Academy boy, now serving as pastor near Rock-

ford, Ohio; Charles E. Hiatt, Marion, Ind., and J. Farland Randolph, Amboy, Ind. These Friends gave much appreciated Gospel messages.

On Seventh-day the meeting sanctioned the recording of Evelyn Overman as a minister of the Gospel. The meeting also passed resolutions favoring the passage of the peace treaties now pending before the U. S. Senate and the bill preventing the shipment of liquor into dry territory, and instructed the clerk to send copies of the same to the Indiana Senators and the local Representatives in Congress.

The chairman of the Fairmount Academy Building Committee reported the new addition completed at an expense of a little less than \$11,500, and dedicated on Eleventh month 29th, the day before Thanksgiving. The building now has a capacity for the accommodation of 200 pupils, a modern steam heating plant, nine recitation rooms, gymnasium 42 by 68 feet, a rest room for the boys and another for the girls, all well equipped, and a Faculty of nine instructors. In addition to the regular work, courses in Bible study, agriculture and domestic science are given. The present enrollment is 164

* * *

New Garden Quarterly Meeting occurred the 13th inst at Guilford College, N. C. John Harvey, minister of California, preached acceptably. Esther Baird a missionary from India also had edifying service. James R. Jones now laboring in evangelistic service in Yadkin Valley Quarter, N. C., received a cordial welcome.

Annie Edgerton Williams, a former missionary to India, but who is now located in Yadkin Valley Quarter, was present. The attendance was good, the spiritual temperature well up, the soft balmy air of Indian summer made the interim at noon time of social good cheer.

Then followed routine business in which a committee reported progress in arousing public sentiment in favor of the ratification of the pending peace treaties in the United States Senate.

The names of two young men were passed upon as suitable to be recognized as ministers of the Gospel.

John Harvey expects to spend the winter in preaching in the State. Esther Baird is visiting her whilom missionary associate in the faraway Indian field, Annie Edgerton Williams, but will do some religious and missionary work in the State.

David Sampson and wife have returned from California and located in Winston-Salem, the twin city of North Carolina, 22 miles west of Guilford College, in the hope of building up a Friends meeting there.

* * *

Portland Quarterly Meeting held the 1st, 2d and 3d inst., at Portland, Oregon, was a time of special blessing.

This quarterly meeting was organized the first of Ninth month last, and is composed of Portland and Lents (a suburb of Portland) Monthly Meetings, Oregon, and Quilcine Monthly Meeting, situated in a very interesting and needy home mission field on the Olympic Peninsula about 40 miles west of Seattle, Wash.

A few months ago three or four families belonging to Portland Monthly Meeting felt led of the Lord to open a work in West Piedmont in the northeast section of the city of Portland. They now have a Bible School and hold two services on First-day; also a mid-week prayer meeting. They have a new house of worship, 40 by 70 feet, with full basement, ready to dedicate early in the new year. This work is under the efficient pastoral care of T. J. Coburn and wife who came to Friends from the Methodists a few months ago.

Visiting ministers present at this quarterly gathering were S. Adelbert Wood, of New England Yearly Meeting; the General Superintendent H. Elmer Pemberton; Levi T. Pen-

nington, President of Pacific College; N. Blanch Ford, pastor at Salem, and Aaron Bray, pastor at Rosedale; all of these brought helpful and inspiring Gospel messages.

S. Adelbert Wood remained with Sunny Side Friends for the week following and is now at Lents. He will visit for a week in most of the meetings. His work is being signally owned and blessed of God.

* * *

Chas. C. Haworth, our missionary at Banes, Cuba, writes concerning one of the active native workers and his wife. He says: "Some months ago José Diaz and wife became interested and began attending the services through the efforts of a member of the Baptist Church in Santiago, but who is now living in Banes. The wife, Doña Rosita, has a private school in her palm shack with an attendance of from 25 to 35 children. They sit about on boxes, stools, chairs, or any old thing, and there is no equipment such as we expect to see in a schoolroom. It is a school of the old type but it fills a felt need as is evidenced by the fact that the parents—poor though they are—will pay 75 cents or one dollar a month to have her teach them rather than send them to the public schools, which are not satisfactory. On Sunday afternoon she gets her pupils together at her home and marches them in line, several blocks, to the Sunday School. It is a beautiful sight to see them come into the meeting-house—the little tots, not more than three years old, in front and followed up by the larger ones—often 20 or more altogether. Doña Rosita is a very valuable assistant in Mrs. Haworth's class of 30 or 40 little beginners, as she helps to maintain order while the lesson is being taught.

"Don José, her husband, is manifesting a deep interest in spiritual things. His testimonies show that the Spirit is working in his heart. He declares that he is a new creature—that Christ is all and in all to him. He is a locomotive engineer, but has no work at present and frequently accompanies the missionary to the nearer out-stations and takes a very helpful part in the services.

"José Casanovas, a young man, is also a very earnest Christian and teaches a class in the Pueblo Nuevo Sunday School. His education is sadly deficient, a fact which he feels very much, but he does what he can, never letting an opportunity pass unimproved. He is a man who has very real and deep spiritual experiences. He also frequently attends the services in the nearby out-stations and his presence is a great help to the missionary, as he is a man of prayer."

Married

KAUFMAN-WEED.—At Veronia, Oregon, Eleventh month 30, 1911, Riley Kaufman and Ethel Weed.

Died

McCORMICK.—At Poughkeepsie, N. Y., 12th month 16, 1911, Catharine M. McCormick, aged 71 years. An esteemed elder and active member of Poughkeepsie Meeting.

Do something with your religion and your religion will not die.

They rear the richest harvest of good deeds
Who sow the living words—most precious seeds.

Think the good and not the clever,
Thoughts are seeds that grow forever.

—Hoadley.

The International Bible School Lesson

FIRST QUARTER, LESSON I.

FIRST MONTH 7, 1912.

BIRTH OF JOHN THE BAPTIST FORETOLD.

LUKE 1:5-23.

GOLDEN TEXT.—Without faith it is impossible to please him. Heb. 11:6.

DAILY READINGS FOR PRECEDING WEEK.

Second-day, First month 1st. The birth of John the Baptist foretold. Luke 1:5-23.

Third-day. The law for the Nazarite. Num. 6:1-12.

Fourth-day. Voice in the wilderness. Isa. 40:1-8.

Fifth-day. Coming in power of Elijah. Mal. 4:1-6.

Sixth-day. Elijah the prophet. I Kings 17:1-7.

Seventh-day. Messenger of the covenant. Mal. 3:12.

First-day. Cry for help. Isa. 64:1-12.

Time.—Autumn of B. C. 6.

Place.—In the Temple in Jerusalem.
Rulers.—Herod the Great, King of Judea; Augustus, Emperor of Rome.

The lessons of the year are taken from the first three Gospels of the New Testament, which are called by students the "Synoptic Gospels" because they present synopses of the life of Christ which closely resemble one another, and indicating that to a great degree the writers used the same source or sources. The Gospel of John has but little in common with the others, and is evidently based on knowledge either not in possession of the other evangelists or not used by them. Of the three "synoptics" Mark is by common consent believed to be the oldest, and from the frequent almost exact resemblances is thought to have been quoted by Matthew and Luke. Matthew, apparently, never quotes Luke, or Luke Matthew, but both quote Mark. That Matthew and Luke each used sources not used by Mark or by each other seems practically certain. Luke tells us in his preface (verses 1-4) that he "traced the course of all things accurately from the first." The differences between these first three are very interesting, but they cannot be more than touched upon here in regard to one or two particulars. The account given in the present lesson, for instance, occurs only in Luke. Mark gives no account of the birth of John the Baptist or of Christ. The genealogies in Matthew and in Luke differ so much that no explanation has been found which is thoroughly satisfactory. Luke only gives us the beautiful parables of his fifteenth chapter. The differences, especially when taken in connection with the Fourth Gospel, enable us to understand the life and character of Christ much better than if only one Gospel had been preserved.

As with all the other Gospels, Luke is anonymous, and it is only by tradition that it is ascribed to him. But it is so evidently the work of a man like Luke that there is no reason to suppose that tradition is not right. From the character of the original Greek; from the few references to the Law and Prophets, such as occur in Matthew; from the substitution of Greek for Hebrew words not likely to be familiar to Gentiles, as "Master" for "Rabbi," "verily" for "Amen," Luke is thought to have been written primarily for Gentile Christians. Some of the special characteristics of the Gospel are (1) It is in some ways the most complete; (2) It is in a special sense the Gospel for

women. Women hold a conspicuous place in it; (3) It is the Gospel of the poor; (4) It has a domestic tone; (5) It dwells on the importance of prayer, praise and thanksgiving; it refers more than the others to angels; (6) The work of the Holy Spirit is more revealed and dwelt upon than in either Matthew or Mark.

5. Herod the Great reigned B. C. 37-4. He was an Idumaean. From motives of policy he rebuilt the temple with great magnificence. He was of dissolute character, and became suspicious and cruel. He was made governor of Judea by Julius Cæsar, and was given the title of King by the Roman Senate at the request of Mark Antony. The priests of the Tabernacle had been divided into 24 courses and the eighth was known as that of Abijah, R. V. Each course served for a week.

6. "Righteous." Primarily, in manner of life, as is shown by latter part of the verse.

7. Childlessness was regarded as a reproach. See verse 25.

8, 9. Incense was offered at the 9th hour (3 P. M.). This was considered a great honor, and was obtained by lot.

10. Outside the Temple itself, but within the Temple enclosure.

11, 12. "Angel." Literally, a messenger. "Troubled." Compare Judg. 6:22; 13:22; Job. 4:15.

13. "Prayer." "Supplication." R. V. The word means a special petition. What this was we are not told, but it could hardly have been for a son—the whole tone of the narrative is contrary to that (see verse 18). It was more likely for the coming of the Messiah's reign, which many pious Jews were praying for, and expecting about this time. The Hebrew for John, Johanan means "the gift of Jehovah."

15. "Shall drink no wine nor strong drink." R. V. No wine or any fermented liquor; distilled spirits were then unknown. The idea covers any intoxicating beverage. Such abstainers were known as Nazarites. See Numb. 6:2. But John differed from the Nazarite in that his abstinence was evidently to be lifelong, and that nothing is said about not shaving or cutting the hair. "Shall be filled with the Holy Spirit." R. V. Compare Eph. 5:18; Acts 2:13.

17. "Him." "His face." R. V. Note the four statements of the verse: (1) John is to be the immediate forerunner of the Messiah; (2) He is to be the spiritualized Elijah; (3) He is to prepare the people so that they will be disposed to receive the Messiah; (4) He

will make the children of Israel worthy descendants of the holy men of old. There is a close reference to Malachi 3:1; 4:1-6.

18. Zacharias evidently had not expected such a communication or such an answer to his prayer. He wished some tangible or visible proof.

19. "Gabriel," that is, "Man of God." He is first mentioned in Daniel 8:16. Michael is known as the warrior (compare Jude 9) but Gabriel as the revealer or explainer. Mohammed claimed that Gabriel dictated the Koran to him.

21. The Talmud says that the priests usually hastened back as soon as their duties were accomplished.

22. Zacharias with his silence and doubtless his awed looks caused the people to think he had seen a vision.

23. "Days of his ministration." His weekly course.

Notice

The Foreign Missionary Association of Friends of Philadelphia is in need of more workers, especially in the town of Mito, a few miles north of Tokio, Japan. The Executive Board desires to hear of a man and his wife, members of the Society of Friends, who have a call to engage in mission work in Japan, and who are qualified for the service.

A young woman Friend, as assistant to Elizabeth J. Binford in the general work of the mission at Mito, is also greatly needed.

For further particulars, please communicate with Margaret W. Haines, corresponding Secretary, Cheltenham, Pa.

THE GUIDING STAR.

BY CLARA E. WELLS.

In the vaulted skies of every life
There shines, for weal or woe,
Some star that leads us onward,
Like the Wise Men long ago.

From the hills of life we wander,
Our precious treasures to bring,
And lay at the feet of the One
We choose to crown as King.

Some hand ever beckons us onward;
Some footstep we trace in the sand;
God grant that the path leads upward
To a home in that Beautiful Land.

North Loup, Neb.

* * *

Eli Perkins asked Mr. Evarts how a man ought to lie on a Wagner car to sleep well. "Don't come to a lawyer with such a question as that," he said. "Go to some railroad man. Go to Depew." "But Depew is a lawyer," I said. "Well, y-e-s, Depew is a lawyer; but all the law Depew knows wouldn't bias him in answering." "But which side should a man lie on,—right or left?" I asked. "Oh, said Evarts, smiling, "a lawyer can answer that. If you are on the right side, you won't need to lie at all." But Depew says that Evarts really said, "In your case, Eli, it wouldn't make a bit of difference which side you lie on; you'll lie, anyway!"

* * *

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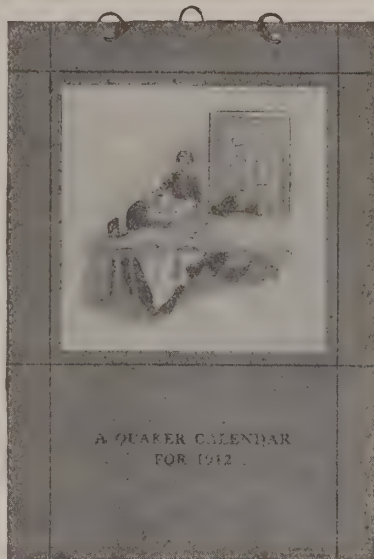
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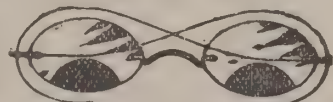
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